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The Catholic NEWS & HERALD

Seek the LORD while he may be found, call him while he is near. Let the scoundrel forsake his way, and the wicked his thoughts; let him turn to the LORD for mercy; to our God, who is generous in forgiving.

Isaiah 55:6-7

Ceremony to heal Native American wounds

...*PAGE* 7

SEPTEMBER 20, 2002 | SERVING CATHOLICS IN WESTERN NORTH CAROLINA IN THE DIOCESE OF CHARLOTTE | VOLUME 12 № 1

Spiritual DNA: Building blocks for better living

By JOANITA M. NELLENBACH
Correspondent

BREVARD — There's DNA, and then there's DNA.

The first is the DNA that forms the each person's hereditary physical characteristics. But, as Elinor Ford, Ph.D., said Sept. 14 in her "Living for the Lord" presentation at Sacred Heart Church, there's also spiritual DNA.

"Our DNA has been with God forever because our DNA is Divine Nature Activated," Ford said. "Our DNA means God has placed us here on earth to do what no other person can do."

In breakout sessions following Ford's talk, catechists learned what they could do.

Laura Leblow, Dawn Zieba and Yamile Millsap offered activities for children, such as having each child select a stone from a basket. Throughout the class, they hold their stones, which represent un-Godly things such as sin or materialism. When their hands are full of stones, they cannot accept gifts from others. When their lives are filled with other things, they cannot accept gifts from God.

Tom Mahan's session focused on 12-17 year olds, how different personality types learn in different ways and that one way to teach faith is to focus on topics important to young people.

"Caring and justice are great youth issues," Mahan said. "For example, pose a problem and have the youth use New Testament examples to support their solution to the problem. The idea is to break their consciousness and see how good God is."

Ford led a session on adult

See SPIRITUAL DNA, page 14

Photo by Joanita M. Nellenbach

Dr. Elinor Ford (right) gets comments from Linda McCready, an RCIA catechist at Sacred Heart Church, during the "Living for the Lord" presentation Sept. 14.

More room in Mooresville

Parish center provides much needed space for growing family in faith

Photo by Joann Keane

Provincial Assistant Jesuit Father Clement Petrik; Jesuit Father James McAndrews, pastor of St. Therese; and Father Mauricio West, diocesan administrator, offer a round of applause to long-time St. Therese member Lewis Mack. The new parish center at St. Therese Church is named in honor of Mack.

By JOANN S. KEANE
Editor

MOORESVILLE — The parish of St. Therese bulged at the seams thanks to phenomenal growth as literally hundreds of families stream into Iredell County parish each year. In the most recent years, the St. Therese roster shot from 735 families to 1,600.

"During the last three years, church membership has doubled," said Jesuit Father James McAndrews, pastor.

On Sept. 14, the parish faithful gathered to celebrate the dedication and blessing of their new parish life center. Moreover, the Mooresville parish family has room to stretch.

"Five years ago, we were so maxed-out that we knocked down the wall between the sanctuary and multi-purpose room," said Marlene Stowe, parishioner and chairperson for their capital campaign committee and building committee member. We could accommodate the large masses, but had little room for community space, she said. "Our class-

See ST. THERESE, page 4

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Belmont Abbey College installs new president

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Fiesta celebrates Mexican independence

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Priest looks forward to role as Zambian missionary

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The World in Brief

CNS PHOTO FROM REUTERS

Iraqi Catholic participates at weekly Mass

An Iraqi youth holds a candle during Mass at the Chaldean Mother of Sorrows Church in Baghdad, Iraq, Sept. 15. Church leaders and ethicists from Canada, Scotland, Australia and the United States have expressed concern over the possibility of U.S. military action against Iraq and support for United Nations involvement in dealing with Iraq President Saddam Hussein.

West Virginia diocese launches bumper-sticker vocations campaign

WHEELING, W.Va. (CNS) — The vocations office of the Diocese of Wheeling-Charleston is always looking for new ways to promote vocations to the priesthood. In years past, the office has sponsored television programs, put up billboards and even handed out wooden coins reminding people to pray for vocations. The latest effort features a bumper sticker patterned after the popular oval stickers found at many vacation spots. Drivers often notice the 5-by-7-inch black and white stickers with cryptic lettering such as OBX (Outer Banks, N.C.), GB (Great Britain), CC (Cape Cod, Mass.), VT (Vermont). Now, instead of being curious about vacation bumper stickers, drivers on West Virginia roads can puzzle over vocation bumper stickers. They feature the letters DWC, which stand for the Diocese of Wheeling-Charleston, above a stylized representation of a Roman collar.

Franciscan University launches semester in Rome program

STEUBENVILLE, Ohio (CNS) — Ten graduate theology students at Franciscan University of Steubenville planned to leave at the end of September to inaugurate the university's new semester abroad program in Rome. The students will take classes at the University of St. Thomas Aquinas, known as the Angelicum, and live in a guest house on the grounds of the Basilica of Sts. Cosmas and Damian, overlooking the Roman Forum. A new course also will be offered to introduce the students to Roman art and architecture and to the influence of Christianity on Rome, said Franciscan Father Dan Pattee, director of the graduate theology program.

Pope encourages displays of cross as 'supreme symbol of love'

CASTEL GANDOLFO, Italy (CNS) — Pope John Paul II encouraged Christians in secular societies to display the cross, "the supreme symbol of love." He said, "In the process of secularization that marks a large part of the contemporary world, it is more important than ever that believers keep their gaze fixed on this central sign of revelation and that they grasp its original and authentic meaning." Speaking to pilgrims at a Sept. 15 midday blessing at his summer villa outside Rome, he called the cross the principal symbol of Christianity and said that "wherever the Gospel has put down roots, the cross is there to indicate the presence of Christians."

Labor leader, immigration outreach honored with Msgr. Higgins Awards

WASHINGTON (CNS) — Cardinal Theodore E. McCarrick of Washington Sept. 8 honored the president of the AFL-CIO and a Catholic organization that works with immigrants and laborers with awards named for the late Msgr. George G. Higgins, America's leading labor priest for more than half a century. The cardinal presented the newly created Msgr. Higgins awards to labor leader John Sweeney and the Catholic Legal Immigration Network, known as CLINIC, during the Washington Archdiocese's 50th annual Mass honoring America's labor force. Sweeney was honored for his leadership, his lifelong commitment to the American labor movement and for his contributions to the church's efforts to advocate for the dignity of work and workers. CLINIC was honored for its advocacy on behalf of at-risk immigrants, day laborers, farm and service workers, and others.

New NBC drama to focus on changes within Catholic family

HOLLYWOOD (CNS) — One of NBC's heavily touted new dramas, "American Dreams," will depict life in a Philadelphia Catholic family just as change roils both church and society. The premiere episode of the series, which will be seen 8-9 p.m. Eastern time Sundays, culminates in the grief both the family and the nation feel after the assassination of President John F. Kennedy in 1963. The episode also begins a dramatic thread about a disagreement the parents, Helen and Jack Pryor (Gail O'Grady and Tom Verica), have over whether four children is enough. And then there's their eldest daughter, Meg (Brittany Snow), who defies her father's orders and dances anyway on "American Bandstand," which was then broadcast from Philadelphia. Longtime "Bandstand" host Dick Clark is one of the new series' executive producers.

Olympic official welcomes papal endorsement of Olympic truce

WARSAW, Poland (CNS) — An Olympic official has welcomed the pope's endorsement of a suspension of armed conflicts when the Summer Games are hosted by Greece in 2004. However, the head of Greece's Catholic Church criticized the Greek government's failure to consult Catholics over the planned truce and predicted the initiative would have a "limited interfaith impact." "The pope's latest statement shows there's a common willingness to back initiatives that bring people together and benefit peace," said Katya Mascagni, head of the International Olympic Committee's Truce Foundation in Lausanne, Switzerland. "The support given by religious leaders to this movement is crucial in raising awareness that something can really be done to promote a global solution to local conflicts," she said. Mascagni was responding to Pope John Paul II's appeal during a Sept. 2 meeting at Castel Gandolfo with Greece's new ambassador to the Vatican. The pope said the return of the Olympics to Athens created a unique chance "to overcome hatred and to bring individuals and populations together."

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Diocesan planner

September

28 BELMONT — The Church of Mary, Queen of Apostles, 503 N. Main St., is hosting a fall festival today beginning at 10 a.m. with games, arts and crafts, community booths, story telling and food. Bingo is held at 4 p.m. with BBQ chicken plates being offered. A live band "Small Fish Adventures" will entertain teens from 7 p.m.-11 p.m. Questions? Call Jennifer Church (704)651-9605 or (704)824-7097.

28 HICKORY — Lenoir-Rhyne College, Mauney Music Building, corner of Stasavich Place and 8th Ave. NE, will hold workshops titled Keys to Vibrant Worship today starting at 8 a.m. This targets pastoral ministers and parish teams, but all parishioners are welcome. For registration in this diocesan liturgy day, call Sr. Maureen (704)370-3268.

28 SALISBURY — Diocesan wide School of Leaders will meet today, 9 a.m.-11 a.m. at Sacred Heart Church, 128 N Fulton St. Daily Mass is at 8 a.m. Questions? Call Dan Hines (704)544-6665.

30 CHARLOTTE — "Lunch & Learn" program will be held today, 11:30 a.m.-1:30 p.m. in St. Gabriel Ministry Ctr, 3016 Providence Rd. Debi Lee will address in-home care and Marsha Ghent will discuss Family Caregiver Support Program. Area home health agencies will be available. No fee or registration. Bring bag lunch. Dessert and beverage provided. Questions? Call Suzanne (704)376-4135 or Eileen (704)36C4-5431.

October

1 CHARLOTTE — The regularly scheduled cancer support group meetings for survivors, family and friends will be held on the following days: St. Gabriel Church, 3016 Providence Rd., tonight and every first Monday at 7 p.m. in the ministry center library and St. Matthew Church, 8015 Ballantyne Commons Pkwy., on October 7 and every first Tuesday at 7 p.m. in the office building conference room. For information, call: St. Matthew: Marilyn Borrelli (704)542-2283 and St. Gabriel: Eileen Correll (704)352-5047 Ext. 217.

2 ALBEMARLE — The Forever Young Club of Our Lady of the Annunciation Church, 416 N. 2nd St., will be having a meeting and a covered dish lunch in the Family Life Center this morning at 10 a.m. For details, call Mary Garris (704)982-8427.

2 CHARLOTTE — The Happy Timers of St. Ann Church, 3635 Park Rd., will be having a meeting with lunch and program at 1 p.m. in the parish activity center. All adults age 55 and older are welcome. For information about the senior group or bingo every Thursday night at 7 p.m., call Charles Nesto (704)398-0879.

3 CHARLOTTE — Today at 7 p.m. at

Mexican bishops say U.S. border controls spurring illegal immigration

MEXICO CITY (CNS) — Stiff U.S. border controls along the Mexican frontier since the Sept. 11 terrorist attacks have spurred illegal crossings and fostered prejudice against immigrants, said the Mexican bishops. They spoke of "racist and discriminatory" views that equate illegal immigrants with "organized crime and terrorism" and forget that illegal immigration "has its roots in poverty." Illegal Mexicans are threatened by immigration officials, exploited by smugglers and subject to violence by criminal bands, they said. The situation challenges the church to continue helping illegal immigrants, even though such aid goes against public opinion, they said. The criticisms were contained in a statement by the bishops' migration commission to mark Migration Day, celebrated in Mexico this year Sept. 1. The Mexican bishops' conference posted the three-page statement on its Web site.

New auxiliary bishop ordained for Philadelphia Archdiocese

PHILADELPHIA (CNS) — Immediately following his ordination as auxiliary bishop of Philadelphia, Bishop Michael F. Burbidge told reporters that he was ready to take on his new responsibilities. "I don't feel afraid," said the 45-year-old rector of St. Charles Borromeo Seminary in Wynnewood. Bishop Burbidge, who was ordained Sept. 5 at the Cathedral Basilica of SS. Peter and Paul in Philadelphia, is now the second-youngest U.S. bishop, one month older than Auxiliary Bishop Joseph S. Vasquez of Galveston-Houston. He told reporters that during the ceremony, attended by about 2,100 people, he "felt so much love and support" and that the most poignant moments occurred during the laying on of hands and his prostration before the altar during the litany of saints. "I felt all of heaven and earth coming together," he said.

Ugandan martyrs knew dangers of serving in remote area

KAMPALA, Uganda (CNS) — Two Ugandan martyrs slated for canonization knew of the dangers of serving in a remote area of their country, but volunteered for the job. Catechists David Okelo and Jildo Irwa were murdered Oct. 18, 1918, in northern Uganda. When Pope John Paul II canonizes them Oct. 20, it will bring to 24 the number of Ugandan martyrs who have become saints. Okelo was 16 and Irwa was 14 when they converted to Catholicism in 1916 after receiving instruction from Comboni missionaries, who first arrived in Uganda in 1910. Okelo and Irwa were among the first group of catechumens to be baptized into the Catholic faith. After completing their studies to become catechists, Okelo and Irwa were sent to serve in Paimol, in northern Uganda, near Kitgum, after the previous catechist, Okelo's half-brother, died of starvation. Although violence and famine permeated the area, the young catechists volunteered for the assignment.

CNS PHOTO FROM REUTERS

Michelangelo's David gets a cleaning
Agnes Parronchi cleans the marble statue of David at the Galleria dell'Accademia in Florence, Italy, Sept. 16. The renowned work by Michelangelo is to be cleaned during a seven-month restoration project. It is the first cleaning of David since its relocation to the gallery in 1873.

Mexican bishops ask national dialogue on integration of Indians

MEXICO CITY (CNS) — The Mexican bishops have proposed a national dialogue to determine how to integrate Indians into the general society now that a controversial indigenous rights law has been incorporated into the Constitution. They asked Indians to suggest concrete plans for improving their human and social development in today's Mexico. The bishops' proposal was made in a Sept. 9 statement by the bishops' Social Ministry Commission and posted on the bishops' conference Web site. The statement came after a Sept. 6 Mexican supreme court decision to refuse to rule on challenges to the new indigenous rights law brought by many Indian-controlled municipalities in several states. The challenges said the law was a watered-down version of their proposals to federal lawmakers and that there was not enough consultation with Indian groups before the new law was incorporated into the Constitution. The court ruled that it did not have jurisdiction in the case because the proper procedures were followed to make the law part of the Constitution.

Knights, Ladies of Peter Claver gave $613,577 to charity in 2001

NEW ORLEANS (CNS) — The Knights and Ladies of Peter Claver and their affiliated units contributed more than half a million dollars to charitable causes during 2001. Final figures for the year, compiled by the order's Million Hours Committee, were announced by Judge Arthur C. McFarland of Charleston, S.C., supreme knight. During 2001, the order's councils, courts, assemblies, chapters and junior branches donated $461,577 to charitable causes. The national office in New Orleans distributed another $152,000 in grants to charity for a total of $613, 577 for the year.

Correction:
Last week, we misidentified a photograph of the Knights of Peter Claver, from the National Black Catholic Congress. We apologize for any inconvenience.

St. Gabriel Church, 3016 Providence Rd., Mary-Louise Kurey will discuss the "gift of chastity" in a parent presentation. HT and CCHS students will hear Mary-Louise tomorrow. Call Diane (704)541-3760 with questions.

3 GUILFORD COUNTY — The Ladies Ancient Order of Hibernians Guilford County Division 1, an Irish-Catholic social and charitable inter-parish group, will be having a meeting tonight at 7:30 p.m. in the Ladies' Cottage at Our Lady of Grace Church, 2205 West Market St., Greensboro. For information call Alice Schmidt (336)288-0983.

3 HUNTERSVILLE — A drama performed by Brian Shields will be presented today at 7 p.m. at St. Mark Church, 14740 Stumptown Rd. "Saint Francis: Troubadour of God's Peace" is the portrait of a "little poor man of Assisi." Contact (704)948-0231 for details.

3 WINSTON-SALEM — The Healing Companions is a grief support group for the bereaved. They will be meeting tonight and Oct. 17 in Conference Room B at St. Leo the Great Church, 335 Springdale Ave. For details, call Joanne Parcel (336)924-9478.

5 CHARLOTTE — The Busy Bunch Crafters of St. Vincent de Paul Church are having their Craft & Bake Event today from 8:30 a.m.-1 p.m. in the Activity Ctr. of the church, 6828 Old Reid Rd. Call Doris Eldredge (704)553-1604 for information.

5 HOT SPRINGS — The Jesuit House of Prayer, 289 NW Hwy. 25/70, is hosting a women's "Growth in Spirituality" (a dance of life that goes on) retreat tonight, 7 p.m. through morning Mass with light lunch. Peggy Verstage, RSM, will speak. For registration call (828)622-7366.

6 CHARLOTTE — The "Life Chain 2002" will be held this afternoon from 2-3 p.m. (gather at 1:30 p.m.) at local area parishes. All who wish to be part of this peaceful and prayerful "Witness to Life" are invited. For information call David Prophit (704)554-8336 or Jeff Norkus (704)595-6444.

6 CHARLOTTE — A special Pro-Life presentation will be today at St. Matthew parish center, 3:30-5:30 p.m. Speakers are Judie Brown (American Life League) and Father Joseph Howard (American Bioethics' Advisory Commission). Questions? Call (704)541-9744.

6 CHARLOTTE — The St. Maximilian Kolbe Fraternity of the Secular Franciscan Order will be gathering today at 2 p.m. at Our Lady of Consolation Church, 2301 Statesville Ave. Those interested in learning more about the SFO and the Franciscan way of life are invited to attend. For information call Skyler Mood (704)545-8133.

6 HAMLET — St. James Church, Hwy. 74, is holding a blessing of animals today at 4 p.m. Bring your pet in a cage, secure container or on a strong leash. Certificates of blessing will be provided if desired. Contact Fr. Draim (910)582-0207 with questions.

6 SALISBURY — Sacred Heart Church, 128 N. Fulton St., will be celebrating a charismatic and healing Mass today at 4 p.m. Prayer and worship with prayer teams will be available at 3 p.m. and a potluck dinner will follow the Mass. Father John Putnam, pastor, will be the celebrant. For information, call Bill Owens (704)639-9837.

7 GREENSBORO — Our Lady of Grace Church, 2205 W Market St, is sponsoring a week of healing and prayer presented by Br. Leonard Konopka. Today at 7 p.m. the topic is forgiveness; tomorrow, 7 p.m., spiritual healing; Wed., 7 p.m., varied circumstances; Thurs., 7 p.m., grieving of our losses; Fri, 7 p.m., surrendering yourself; Sat., 10:30 a.m., Mass with lunch afterwards. Questions? Call (336)274-6520 Ext 30.

Please submit notices of events for the Diocesan Planner at least 15 days prior to the publication date.

Belmont Abbey College installs new president

By KEVIN E. MURRAY
Associate Editor

BELMONT — Dr. James L. Gearity has joined a long line of academic excellence at Belmont Abbey College.

Gearity became the 126-year-old school's 14th president during an inauguration ceremony in the college's Wheeler Center Sept. 13.

After the Loch Norman Pipe Band led the opening procession, Father Mauricio West, diocesan administrator and chancellor, gave the invocation in which he asked God to help Gearity "be effective in his work, carrying out his duties with respect and concern for others."

"Dr. Gearity, we the monks of Belmont Abbey — the founders and sponsors of Belmont Abbey College — welcome you to our community and our home," said Abbot Placid Solari, O.S.B., abbot of Belmont Abbey, chancellor of the college and co-chairman of the search committee. "We trust most of all, as so many members of this Abbey family before you, that you will come to regard Belmont Abbey in some way as your home."

Abbot Solari presented Gearity with the presidential medallion during the investiture of office.

"I am very honored to be here today," said Gearity, who has almost 30 years of experience in higher education as faculty member and administrator, most of it at Catholic colleges and universities.

"A presidential induction is not about the man or woman who stands at the podium here. It's about tradition and transition within higher education," he said. "That's why the ceremony involves the medallion — handing on the symbol of tradition. The pomp and circumstance of an induction ceremony is not about the president, it's about the college."

Gearity felt the primary mission of the undergraduate, liberal arts college must be "nothing less than changing people's lives," he said. "Both in the classroom and outside of it, we as educators need to work to provide our students with the variety of means to learn and to teach one another, to exercise initiative, collaboration and leadership.

"We are a college, and that means we are first and foremost a community of learners. We should emphasize and recognize excellence in teaching, learning and especially mentoring that fosters this sense of community. ... So that our students may go into the world that we have and transform that world into a more humane place."

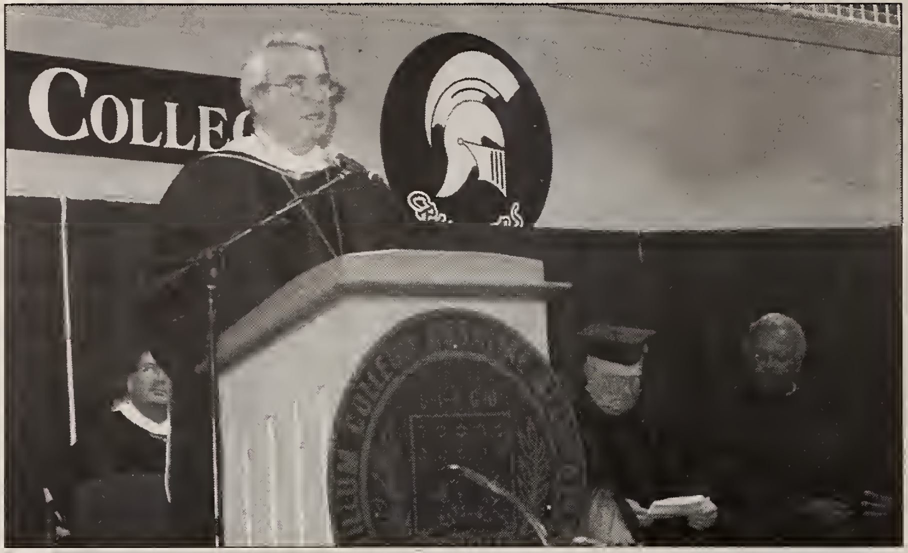

PHOTO BY KEVIN E. MURRAY

Dr. James L. Gearity addresses the crowd after being inaugurated as the 14th president of Belmont Abbey College in a ceremony on campus Sept. 13.

Gearity earned a bachelor's in English from LeMoyne College in Syracuse, N.Y., and master's degrees in theology from Marquette University in Milwaukee, Wis. and in history from Fordham University in Bronx, N.Y., where he was also assistant dean of students. His doctorate in American studies is from the University of Minnesota.

Gearity comes to Belmont from Our Lady of the Lake University in San Antonio, Texas, where he served as provost and professor of history. He was dean of the Graduate School of the Arts and Sciences from 1991-1999 at Marywood University in Scranton, Pa., following a career in academic administration at Metropolitan State University in St. Paul, Minn., and the University of Minnesota in Minneapolis.

Gearity was also the senior development officer for American Public Radio (now Public Radio International) from 1985-1988.

He has taught at each institution for which he has worked, as well as at the College of Mt. St. Vincent in Riverdale, N.Y. and the College of St. Benedict in St. Joseph, Minn. His teaching specialties include contemporary American popular culture, research methodologies and the non-profit sector in the United States.

Gearity succeeds 1953 Belmont Abbey College graduate Dr. Robert A. Preston, who returned to teaching and directs the college's Bradley Institute for the Study of Christian Culture.

Contact Associate Editor Kevin E. Murray by calling (704) 370-3334 or e-mail kemurray@charlottediocese.org.

ST. THERESE, from page 1

rooms were filled to capacity ... when we couldn't properly serve the parish due to lack of space, we knew we had to expand," said Stowe.

It may not have been an easy road to completion, but the parish can bask in the glory of their efforts: A 25,000 square foot parish life center. Five years of planning, and 30 months of construction behind them, the Lewis Mack Parish Life Center is a tribute to the tenacity of a parish community, together for a common cause.

Lewis Mack, namesake of the parish center, is part of the parish foundation. Mack's been a registered member since 1948. In that time, he's been a living witness to parish growth from Masses in the VFW hall to the current parish's building in 1988, to today in the massive parish center that bears his name. An honorarium he vocally protested: "Buildings are not named for living people." He was overruled, as the parish family paid tribute to his campaign generosity.

Inside, expanded classrooms make way for the parish faith formation and adult education programs. Parish offices, a library, choir practice rooms and a gymnasium (a.k.a. multipurpose room) make for ample space for parish and community activities.

Soon after the Saturday afternoon dedication and ribbon cutting ceremony, Mass was celebrated by Father Mauricio West, diocesan administrator, and concelebrated by Father McAndrews; Benedictine Father David Brown, a monk at Belmont Abbey and the first child baptized in the original mission that became St Therese; and Jesuit Father Clement Petrik, provincial assistant of pastoral ministries for the Jesuits in the Maryland province, who gave the homily. Rev. Mr. John Sims, permanent deacon of St. Therese, also participated in the Mass.

In his homily, Father Petrik called the parish center "a place where memories will be built."

"The dedication of the parish center is a moment of celebration and a moment of joy," said Father Petrik. "It is a moment of gratitude to God, whose grace has brought the building to completion."

Contact Editor Joann Keane by calling (704) 370-3336 or e-mail jskeane@charlottediocese.org

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U.S. bishops oppose 'pre-emptive, unilateral' force against Iraq

By WILLY THORN
Catholic News Service

WASHINGTON — Any "pre-emptive, unilateral use of military force to overthrow the government of Iraq" cannot be justified at this time, the U.S. bishops told President Bush.

The bishops urged Bush "to step back from the brink of war and help lead the world to act together to fashion an effective global response to Iraq's threats."

In a letter to Bush, the bishops used Catholic just-war criteria to argue that unilateral strikes against Iraq would differ from the use of force against Afghanistan, part of a broader war against terrorism in response to Sept. 11 terrorist attacks on the United States.

"Given the precedents and risks involved, we find it difficult to justify extending the war on terrorism to Iraq, absent clear and adequate evidence of Iraqi involvement in the attacks of Sept. 11 or of an imminent attack of a grave nature," the bishops said.

> **"How many more innocent people would suffer and die, or be left without homes, without basic necessities, without work?"**
>
> — Bishop Wilton D. Gregory of Belleville, Ill., president of the U.S. bishops' conference

The letter, dated Sept. 13 and released in Washington Sept. 17, was signed by Bishop Wilton D. Gregory of Belleville, Ill., president of the U.S. bishops' conference, on behalf of the bishops' Administrative Committee.

Addressing the U.N. General Assembly Sept. 12, Bush said action against Iraq would be unavoidable unless the United Nations forced the Mideast nation to disarm. He challenged the general assembly to compose a new resolution on Iraq or face the possibility of unilateral action by the United States.

Iraq announced Sept. 16 it would allow, without conditions, the return of U.N. weapons inspectors.

In the bishops' letter, Bishop Gregory said the "Catechism of the Catholic Church" limits the just-war criterion of "just cause" to "cases in which the damage inflicted by the aggressor on the nation or community of nations is lasting, grave and certain."

"Is there clear and adequate evidence of a direct connection between Iraq and the attacks of Sept. 11 or clear and adequate evidence of an imminent attack of a grave nature?" he wrote. "Is it wise to dramatically expand traditional moral and legal limits on just cause to include preventive or pre-emptive uses of military force to overthrow threatening regimes or to deal with the proliferation of weapons of mass destruction? Should not a distinction be made between efforts to change unacceptable behavior of a government and efforts to end that government's existence?"

He said the moral credibility of force depends on legitimate authority and, as such, "decisions of such gravity require compliance with U.S. constitutional imperatives, broad consensus within our own nation, and some form of international sanction, preferably by the U.N. Security Council."

He added that war against Iraq could result in dangerous and unpredictable effects upon Iraqi civilians and Middle East stability, in violation of the criteria of the "probability of success" and "proportionality."

"Would ... force succeed in thwarting serious threats or, instead, provoke the very kind of attacks that it is intended to prevent?" he wrote. "How would another war in Iraq impact the civilian population, in the short- and long-term? How many more innocent people would suffer and die, or be left without homes, without basic necessities, without work?

"Would the United States and international community commit to the arduous, long-term task of ensuring a just peace or would a post-Saddam (Hussein) Iraq continue to be plagued by civil conflict and repression and continue to serve as a destabilizing force in the region?" he asked. "Would war against Iraq detract from our responsibility to help build a just and stable order in Afghanistan and undermine the broader coalition against terrorism?"

Bishop Gregory urged the Bush administration to "pursue actively alternatives to war," including diplomatic efforts to resume weapons inspections, nonmilitary support for democracy advocates in Iraq and careful enforcement of the military embargo and political and economic sanctions.

CNH online:

The Catholic News & Herald is now online. Selected local stories are posted to the diocesan Web site, as well as links to national, international news, along with movie reviews from the USCCB. www.charlottediocese.org

Two Americans among 37 new Opus Dei priests

TORRECIUDAD, Spain (CNS) — Two Americans were among the 37 new priests ordained for the Prelature of Opus Dei Sept. 1 in Torreciudad. Bishop Javier Echevarria, head of the Opus Dei prelature, ordained Fathers Paul Kais of Mississippi and Martin Miller of Illinois along with other new priests from Argentina, Ecuador, France, Italy, Mexico, the Netherlands, New Zealand, Nigeria, Peru, the Philippines, Portugal, Spain and Venezuela. Some 7,000 people attended the ordination ceremony at the Shrine of Our Lady of Torreciudad.

Best-loved movies are 'Jesus stories,' screenwriter says

HOLLYWOOD (CNS) — Some of the best-loved movies of our generation are "Jesus stories," tales in which a central character shows his willingness to offer his life for others, according to a Catholic screenwriter. Jesus is not a central character in the films, according to Kate Wright, who also teaches screenwriting classes at UCLA and serves as a "script coach" to Hollywood writers. But the leading characters in the film walk a path parallel to that which Jesus trod, even if the character doesn't die. If you don't believe Wright, then just look at the biggest-grossing film of all time: 1997's "Titanic," in which Jack Dawson (Leonardo DiCaprio) acts to save the life of debutante Rose Bukater (Kate Winslet) at the risk of his own. Even before that, he works to open the gates so that the poor immigrant passengers in steerage will at least have a chance to survive the vessel's crash into an iceberg.

Roles as Catholic deacon, Port Authority cop merged after Sept. 11

KEARNY, N.J. (CNS) — It was at a memorial service for an officer killed in the collapse of the World Trade Center that Deacon Len Mackesy knew he could no longer separate his role as a man of the cloth from his job as a captain with the Port Authority Police of New York and New Jersey. After the service, his fellow officers, whom several hours earlier he had commanded at the ground zero rescue site, approached him to say that his presence at the altar offered them strength and courage. "After Mass, so many cops said, 'It meant so much to me to have you on the altar,'" Deacon Mackesy told Catholic News Service Sept. 10 prior to a Mass at Our Lady of Sorrows Church in Kearny.

Mother of terror victim says Pennsylvanians like extended family

STONYCREEK TOWNSHIP, Pa. (CNS) — Cathy Stefani, whose daughter died in the Sept. 11 crash of Flight 93 in Shanksville, said she has received comfort from the people in the small Pennsylvania farming community. When her family first visited the crash site, they couldn't hold back the tears. But, even before they arrived, Stefani felt the townspeople, whom they had never met, had become instant friends and extended family. "It's beautiful here. The trees are so green. The people in this community have given us something to hold on to," Stefani told The Catholic Accent, newspaper of the neighboring Diocese of Greensburg. Shanksville is in the Diocese of Altoona-Johnstown. Stefani last spoke with her daughter, Nicole Miller, on the afternoon of Sept. 10 when Nicole told her mom that after four flights were canceled because of bad weather, she didn't think she would get out of Newark, N.J., that day. Her mom advised her to take the next flight out. It was scheduled to depart from Newark to San Francisco at 8:01 a.m. Sept. 11.

Catholic beauty pageant contestant promotes strong marriages

WASHINGTON (CNS) — Stacey Majkrzak, a 26-year-old North Dakota native, hesitated to enter a beauty pageant because she wondered what people would think. But at the same time, she couldn't get the idea out of her mind. When she was a little girl it was something she had always wanted to try, but now she was married, had a college degree and the job of communications director for the Diocese of Fargo, N.D. Yet Majkrzak couldn't shake the nagging feeling of wanting to get involved in the local community and to meet more people — something that was right along the lines of what she had heard the Mrs. International competition offered. After looking into the pageant, she found some more aspects that sold her: its mission of fostering traditional family values and the fact that it didn't have a swimsuit competition. "I had a lot of concerns before I did it. I prayed a lot about it ," Majkrzak told Catholic News Service in a Sept. 6 telephone interview.

Pope John Paul II's reign becomes fifth-longest in church's history

VATICAN CITY (CNS) — Pope John Paul II's pontificate has become the fifth-longest in the church's history. At the end of August, the pope surpassed the papacy of Pope Hadrian I, who ruled for 23 years, 10 months and 16 days in the eighth century. On Oct. 16, Pope John Paul will mark the 24th anniversary of his 1978 election. Of the four popes whose pontificates have lasted longer, three reigned during the last 200 years. Next April, the current pontificate would exceed that of Pope Pius VI, who ruled for 24-and-a-half years in the late 1700s.

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COURTESY PHOTO

Catholic veteran honored

Herbert W. Reith (right), a parishioner of St. Barnabas Church in Arden and a World War II veteran, is presented with the St. Sebastian certificate and medal from Bishop Francis X. Roque (center), Bishop, V.A. Affairs of the Archdiocese of Military Services, U.S.A. Reith was selected as the 2002 inductee into the Order of St. Sebastian, which recognizes outstanding Catholic veterans for their "high stature as a humanitarian and for undaunted service to God, country and home." Raymond Williams (left) is a friend of Reith, who is a former officer in the Father Joseph Maule Council 8923, Knight of Columbus and who was instrumental in organizing the Rev. Ralph F. Neagle Post 914 of the Catholic War Veterans.

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Ceremony to heal Native Americans' wounds

By JOANITA M. NELLENBACH
Correspondent

CHEROKEE — Beneath masks representing the seven Cherokee clans, clergy from several denominations apologized to the Cherokee — not for Christianity, but for past failures to recognize the spirituality of Cherokees and other Native Americans.

The program, Sept. 13 in the Tribal Council Chamber, was broadcast throughout the Cherokee community to preview the "Healing and Reconciliation Ceremony" scheduled for Sept. 21 at the Cherokee Youth Center. This ceremony, at which the Cherokee will be invited to express their personal feelings about historical grief and trauma, will be closed to the media.

Patty Grant, a member of the event's planning team, said that an important part of Cherokee healing is acknowledging historical multigenerational grief and trauma caused by loss of culture. "Many tribes are doing this across the country," Grant said of the healing ceremonies.

This loss resulted from relocation, religious reform, genocide and forced removal. Also, to "civilize" them, children were forcibly taken from their parents and placed in boarding schools where they were punished, sometimes with beatings, for speaking their native language and practicing their customs. Some boarding schools operated into the mid-20th century.

While some Cherokee and other Native Americans have been able to move on with their lives, others remain trapped in feelings they have never felt able to express.

"Historical trauma is a major factor contributing to current problems like alcohol and diabetes," Grant said. "When you experience stress over a long period of time, you experience trauma. If we live with stress all the time, we might not recognize it. Some can't forget and move on because it's an integral part of who they are.

"They want to be released from the past so they can live healthy lives. Even a year after Sept. 11, people continue to process their emotions. The strongest message (this year) was that grieving is an important part of the healing process. By offering the apology publicly, we hope to begin the process of healing."

Photo by Joanita M. Nellenbach

Clergy and members of the Eastern Band of Cherokee pray during a Sept. 13 ceremony in the Tribal Council Chamber acknowledging the Cherokee's multigenerational grief and trauma over loss of their culture. Those present are (from left) Sallie Arch, Father George Kloster, Pattie Grant, Rev. Mary Louise Frenchman, Rev. Steve Phillippi, Amy Walker and Rev. David Allen. The masks above the participants represent the Cherokee's Paint, Wild Potato, Wolf, Bird, Deer, Twister and Blue clans.

Presenters, who were also scheduled to speak on Sept. 21, were Miami Lively of Repairer of the Breach Ministry; Father George M. Kloster, vicar of the Smoky Mountain Vicariate of the Diocese of Charlotte; Rev. Mary Louise Frenchman, an Oglala Lakota and pastor of Living Waters Lutheran Church in Cherokee; Rev. Steve Phillippi of Cherokee United Methodist Church; and Rev. David Allen of Church of the Lamb in Snowbird Community. Sallie Arch translated a synopsis of each talk into the Cherokee language.

Father Kloster said that one of the Catholic Church's struggles has been in "trying to take our beliefs in Jesus literally to the whole world and yet trying, mostly unsuccessfully, to separate our beliefs and our faith from the dominant western European culture," he said. "We have been very slow to understand that there is a difference between faith and culture, and that they can live separately and independently and enrich each other and not detract from each other.

"The effects of that failure have usually been devastating for the native people of whatever continent to which the Catholic Church has gone, because at least implicitly, if not explicitly, it has not just been a clash of cultures but it has been an imposition of the European culture, which was presumed to be superior to whatever the local culture and history was."

Father Kloster said that priests who came to Western North Carolina in earlier times did not stay. "Our presence has been minimal. Nevertheless, we think not only of the past, but we must think of the future as well," he said. "We now have churches in the counties of Western North Carolina where the Cherokee live, but the number of Cherokee Catholics is very small. We recognize the need for the enculturation of Native American culture in our worship, our songs, art, symbols and traditions; the use of the Cherokee language and music in our liturgy. We have an opportunity to turn a lose-lose past into a win-win future."

Lively described how her ministry, Repairer of the Breach, grew out of the pain she experienced during childhood. Part Cherokee, she was accepted by neither Cherokees nor whites. She said Christian ministers told her she could be Christian, but would "never be free of the curses of my heathen blood." Sometimes she cried, asking her grandmother why she couldn't have been born full-blooded white. Now, though, she's proud of her Cherokee and white heritage.

"I grew up in the '60s and '70s, when it was better to be black than to be Indian," Lively said. "The wounds run deep. When my pastor told me he was sorry, even though he knew nothing of the beatings and other things done by Christian missionaries, the chains fell away from my heart. I could say I was Christian without feeling physically sick. As a Christian, I would like to apologize for the way Jesus has been represented."

Contact Correspondent Joanita M. Nellenbach by calling (828) 627-9209 or e-mail jnell@dnet.net.

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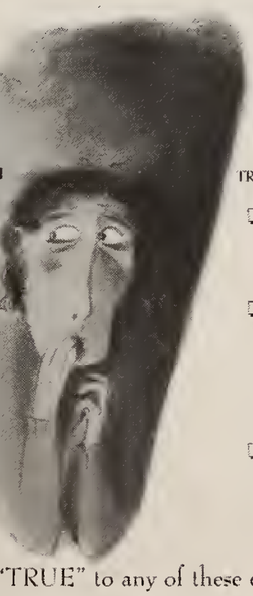

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Pilgrimage of Our Lady of Guadalupe statue to end in Grand Rapids

GRAND RAPIDS, Mich. (CNS) — A nine-foot, half-ton statue of Our Lady of Guadalupe is the focus of a three-week pilgrimage slated to end in Grand Rapids Sept. 7.

As many as 10,000 people have been present at various legs of the tour, said Father Jose Quintana, pastor of St. Francis Xavier Parish in Grand Rapids and organizer of the pilgrimage.

The pilgrimage began Aug. 18 at the Basilica of Our Lady of Guadalupe in Mexico City and stopped at seven additional sites before crossing into Texas.

The statue, carved last year in Mexico City by artist Jose Antonio Silva using wood from countries throughout the Americas, was transported by bus. Forty-four people, including Father Quintana, were traveling with the bus in the United States.

The bus stopped at sites in Texas, New Mexico and Colorado. It was scheduled to stop at Our Lady of Guadalupe Parish in Omaha, Neb., Aug. 29; St. Wenceslaus Parish in Iowa City, Iowa, Aug. 30; Maryville Academy in Des Plaines, Ill., Aug. 31; St. Francis de Sales Parish in Holland, Mich., Sept. 1; and St. Francis Xavier in Grand Rapids, Sept. 7.

Father Quintana said the parishes in the United States were selected because of a significant Mexican population in the area.

Pope John Paul II blessed the statue during the July 31 canonization of St. Juan Diego, the Mexican peasant who had visions of Mary in 1531.

Fiesta celebrates Mexican independence

By REV. MR. GERALD POTKAY
Correspondent

Photo by Rev. Mr. Gerald Potkay

A youngster tries to break open a piñata during St. James Church's Mexican Independence Day fiesta Sept. 15.

HAMLET — St. James Church, located on the outskirts of the diocese in the Albemarle Vicariate, celebrated Mexican Independence Day with a bilingual Mass and a fiesta Sept. 15.

Like so many churches throughout the diocese, St. James has an ever-growing Hispanic population — the majority of whom came from Mexico. Father Patrick Shelton, O.S.B., pastor of St. James, and Father David Draim, O.S.B., parochial vicar, encouraged the cultural event, which began with an honor guard carrying the colors of both Mexico and the United States into the church hall.

Those in attendance then recited the Pledge of Allegiance followed by the Mexican national anthem sung in Spanish.

Mildred Ruiz, president of the Hispanic parish council, and Maria Rivera, coordinator of Spanish communities in the Salisbury and Albemarle vicariates, worked together to make the fiesta a success. In addition to cultural music and games, the event featured a wide variety of ethnic foods. All proceeds from the fiesta went toward the needs of the parish, said Ruiz.

Sept. 15 marked the beginning of a rebellion in 1810 for Mexican independence led by Padre Miguel Hidalgo y Costilla, a Catholic priest. In his church in the town of Delores, Padre Hidalgo (as he was called) gave a speech known as the "Grito de Dolores" ("Cry of Dolores") that incited his followers to rebel against their Spanish colonizers.

This historic event should not be confused with the Cinco de Mayo celebration that commemorates the Mexican army's victory over the French army at the Battle of Puebla on May 5, 1862.

During his homily, Father Draim spoke about Padre Hidalgo as the "Father of Mexico."

"He was a contradiction — a mixture of sin and great goodness... who sacrificed his body, his life, his ties with the church for the sake of freedom for the poor and indigenous people whom he loved so dearly," he said.

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Priest looks forward to role as Zambian missionary

By MARY MARSHALL
Correspondent

CHARLOTTE — From the time Capuchin Franciscan Father Steve Hoyt joined the order 17 years ago, missionaries fascinated him — their experiences, their identity.

"Each missionary possessed a common thread," said Father Hoyt. "They couldn't wait to go back. I found this interesting. Despite their differences in personality, this was their draw, their magnet."

One missionary in particular left a deep impression upon him. "During his homily," said Father Hoyt, "he pointed to the crucifix and quoted St. Peter: 'Fix your eyes upon Jesus,' and added, 'then you can be assured of the best life possible.'"

The planted seed burned within Father Hoyt for many years. His destination was Africa, for which he finally left on Sept. 17.

Father Hoyt served as chaplain and spiritual director at Charlotte Catholic High School for the past four years. He created a strong spiritual presence in the school through sacramental ministry, spiritual counseling and bonding with the students. Prior to that, he served as parochial vicar at St. Matthew Church in Charlotte.

Last February, Father Hoyt's dream was realized when his order arranged a visit to the Capuchin Franciscan mission headquarters in Lusaka, the capital of Zambia. Potential missionaries spend several weeks on sight to be sure they are cut out for this way of life.

Father Hoyt described his experience at the site as humbling. "So many Zambians expressed their honor and pleasure to meet me," he said. "They gave me so much more than I could possibly give them. I witnessed their endurance, suffering and the beauty of their faithfulness and love stemming from the family. Family life is solid.

"As guests enjoying a simple meal in a Zambian's home, another missionary and myself were each offered a small bottle of Coke," said Father Hoyt. "The missionary refused the second bottle suggesting we share the one. Later, I learned that small bottle of Coke was equivalent to a day's wage. This father was willing to make that sacrifice because of the honor of having us in his home. As beautiful as this country is, it's the people who possess true beauty."

Father Hoyt could not wait to return to Zambia. His preparations included immunizations, obtaining a visa, outfitting and supplies for a different climate and many prayers. Recent Sundays found Father Hoyt making mission appeals throughout the diocese. Saying goodbye to family and friends appeared to be the most difficult part of his preparations.

For those who question why Father Hoyt chose to abandon today's comforts and endure the trials and tribulations of Africa, he replies: "Why not? Since my visit, I am all the more drawn to Zambia because in many ways it relates to visiting the stable in Bethlehem and seeing the poor and humble Jesus in the good people I hope to serve."

Photo by Mary Marshall

Capuchin Franciscan Father Steve Hoyt displays Zambian crafts that he brought home with him from his visit to Zambia, Africa in February.

Although his precise role at the mission is unknown until he reaches his destination, Father Hoyt aspires to being an astute student, learning the culture so he can quickly adapt to their customs.

"One of my goals is not to impose my own ways on others," he said. "As I prepare for my duties, I will serve as a witness to Christ and his church."

Father Hoyt will minister the sacraments, catechize and is interested in participating in new projects being developed. "A brother in Livingston is starting a hospice for AIDS patients, a first in that area," he said. "A new mission site is being considered in the furthest region of the country near Angola."

Mission work in Zambia, which is about the size of Texas, originated in 1932 when the Irish Capuchins established the first mission in Loanja, Zambia. In 1965, American Capuchins from New Jersey took over missions in Chinyingi and Zambezi. They continued to expand their reach and establish new missions.

Father Hoyt will be one of 35 Capuchins working at three mission sites separated by 300 to 400 miles.

Since Zambia was a British Colony, the national language is English. However, in the rural areas where English is least spoken, there are translators, who, according to Father Hoyt, are more than gracious in their patience. Many people are unemployed, surviving on small farms, selling what they don't need and relying on a small income from their crafts.

No doubt, Father Hoyt will travel far and wide to reach God's people. As a missionary, he will be a true itinerant preacher, as defined by the order's founder St. Francis, who brought new life to the meaning of a missionary.

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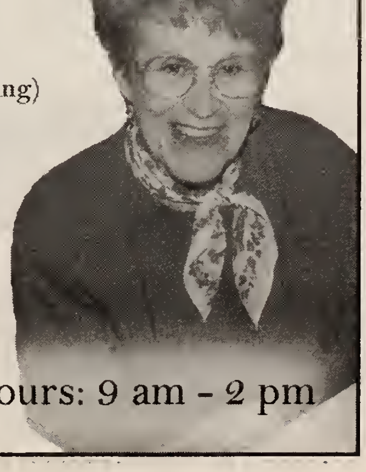
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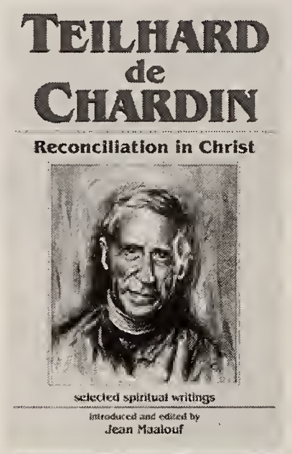
Book Review

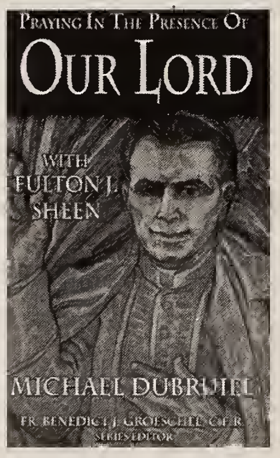
Books shed light on great Catholic minds

By WAYNE A. HOLST
Catholic News Service

Fulton J. Sheen and Teilhard de Chardin were two great Catholic minds whose lives and work spanned the first three quarters of the 20th century.

On Oct. 2, 1979, during his first papal visit to the United States, Pope John Paul II entered St. Patrick's Cathedral with New York Cardinal Terence Cooke. The pope asked the cardinal, "Where is Archbishop Sheen?" Soon, to tumultuous applause, Pope John Paul and Archbishop Fulton Sheen were publicly embracing. The pope commented: "You have written and spoken well of the Lord Jesus. You are a loyal son of the church."





This event was undoubtedly the pinnacle in Archbishop Sheen's illustrious career. Soon thereafter he died, basking in the praise of the church. This popular prelate, enthralling radio preacher, TV lecturer and writer of books also served as a mission fund-raiser for the Society for the Propagation of the Faith.

A quarter century earlier, on Easter Sunday, April 10, 1955, in the same city of New York, Jesuit Father Pierre Teilhard de Chardin died suddenly at the age of 74. He was buried far more quietly by his religious brothers in the order's cemetery in Hyde Park — 50 miles outside of the city. Conceivably, no pope asked to see him or praised him for his writings.

Father Teilhard, a French priest scientist, won academic honors early in his career, but because of his views on evolution and other subjects linking faith and science, he lost a prestigious academic position at L'Institute Catholique de Paris. His unorthodox perspectives led to a formal church ban on his teaching and publishing. Although he remained a faithful priest, Father Teilhard withdrew from the academic world for 20 years, spending much of that time working in China as a paleontologist. His major work "The Phenomenon of Man" was published posthumously.

Archbishop Sheen was famous and feted by his church during his lifetime. In "Praying in the Presence of Our Lord With Fulton J. Sheen," author Michael Dubruiel has chosen some of the archbishop's most illuminating ideas for this book of meditations for use during eucharistic adoration. The book is one of six in the "Praying in the Presence" series of meditations. Other volumes use the writings of Thomas Aquinas and Dorothy Day.

Father Teilhard, on the other hand, was largely misunderstood and shunned while alive. "Teilhard de Chardin: Reconciliation in Christ," ably edited by Jean Maalouf, should help many to better understand a visionary whose ideas were so far advanced when first presented that it is taking years to penetrate his revolutionary discoveries.

Both Archbishop Sheen and Father Teilhard had an incomparable gift to offer, regardless of how well that gift was appreciated at the time each man lived among us.

Their Catholic philosophies are distinct. Archbishop Sheen likes to establish clear either/or positions — suggesting how markedly different the position of faith tends to be from that of common wisdom. Father Teilhard focuses on the both/and. Archbishop Sheen is a dualist who makes striking comparisons between the way of Christ and the way of the world. Father Teilhard is a synthesizer who sees the way of Christ as profoundly integrated to the world and all it represents. Archbishop Sheen would fight secularity. Father Teilhard would embrace it.

Reading these books together sheds light on the church's continuing struggle with self-understanding. Archbishop Sheen's presentations are clear and precise. Father Teilhard's are difficult but rewarding. Archbishop Sheen is at home in the church. Father Teilhard is at home in the secular world.

Holst is a writer who has taught religion and culture at the University of Calgary.

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Word to Life

Sunday Scripture Readings:
Sept. 22, 2002

Sept. 22, Twenty-fifth Sunday
of Ordinary Time
Cycle A Readings:
1) Isaiah 55:6-9
Psalm 145:2-3, 8-9, 17-18
2) Philippians 1:20c-24, 27a
3) Gospel: Matthew 20:1-16

By JEAN DENTON
Catholic News Service

We look around and see some people performing acts of kindness and altruism, and others performing acts of thoughtlessness and selfishness. We all know whom God will reward, right? Wrong.

OK, God loves all of us, but those who spend their whole lives as faithful followers he will love a little more than those who squandered their lives and had deathbed conversions, right? Sorry.

Well, if we were God that's how it would be, right? Hey, right. But as today's first reading tells us, God's ways are far above our human ways.

My college days were a time when sex appeal was a priority. It was also a time when I was under the illusion that I was quite a wise person. At one point I got in a snit because I wasn't getting the attention I thought I deserved from my male peers on campus. What steamed me even more was that their attention was going disproportionately to coeds who were simply gorgeous.

"What is with these guys?" I complained to a professor friend (who really was wise). "Sure, those girls are beautiful, but they don't have a brain in their heads! They take easy courses, and they have nothing to say. They just happen to have been born pretty." I knew I wasn't brilliant. But I did think I had developed my mind wonderfully and deserved appreciation.

The prof smiled serenely and offered this pointed, Socratic question: "What makes you think that intellectual capacity is any less God-given than good looks?"

Up until that moment, I really thought I was responsible for my "being smart." I thought that God, in God's generosity, had made those other young women beautiful, but I had made myself clever and wise. Like the laborers in the Gospel parable, instead of being thankful for that with which God had blessed me, I was jealous of God's generosity to someone else.

Jesus' parable reminds us that God's generosity is based on unbounded love and is not restricted by human judgment. We are called to try to see from God's view and to share God's great generosity. We get so wrapped up in our own gifts that we forget who gave them. Next thing you know, we think we are deserving of praise and that we get to decide whom God should reward. It's a slippery slope. The further down we slide, the further we get from God's ways.

Weekly Scripture

Scripture for the week of September 22 - September 28

Sunday (Twenty-fifth Sunday in Ordinary Time), Isaiah 55:6-9, Philippians 1:20-24, 27, Matthew 20:1-16; **Monday,** Proverbs 3:27-34, Luke 8:16-18; **Tuesday,** Proverbs 2:1-6, 10-13, Luke 8:19-21; **Wednesday,** Proverbs 30:5-9, Luke 9:1-6; **Thursday (Sts. Cosmas and Damian),** Ecclesiastes 1:2-11, Luke 9:7-9; **Friday (St. Vincent de Paul),** Ecclesiastes 3:1-11, Luke 9:18-22; **Saturday (St. Wenceslaus, St. Lawrence Ruiz and Companions),** Ecclesiastes 11:9—12:8, Luke 9:43-45

Scripture for the week of September 29 - October 5

Sunday (Twenty-sixth Sunday in Ordinary Time), Ezekiel 18:25-28, Philippians 2:1-11, Matthew 21:28-32; **Monday (St. Jerome),** Job 1:6-22, Luke 9:46-50; **Tuesday (St. Therese of Lisieux),** Job 3:1-3, 11-17, 20-23, Luke 9:51-56; **Wednesday (The Guardian Angels),** Job 9:1-12, 14-16, Matthew 18:1-5, 10; **Thursday,** Job 19:21-27, Luke 10:1-12; **Friday (St. Francis of Assisi),** Job 38:1, 12-21; 40:3-5, Luke 10:13-16; **Saturday,** Job 42:1-3, 5-6, 12-16, Luke 10:17-24

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Worth getting to know 'Alias Betty'

By GERRI PARE
Catholic News Service

NEW YORK — When a woman tragically loses her child her unstable mother simply presents her with a substitute little boy in the intriguing French tale "Alias Betty" (Wellspring).

The psychological character study is based on British novelist Ruth Rendell's "The Tree of Hands," but writer-director Claude Miller transfers the story to a Parisian suburb. Neurotic and self-centered Margot (Nicole Garcia) is visiting her semi-estranged daughter Betty (Sandrine Kiberlain) and young grandson Joseph. In a violent episode on a train years earlier, Margot had attacked Betty, leaving physical and psychological scars. Now she apologizes to Betty for being such a poor mother, but also blames it airily on her emotional instability.

When little Joseph dies in an accident, Betty nearly loses her mind with grief. Meanwhile, the film visits slutty barmaid Carole (Mathilde Seigner), the neglectful mother of illegitimate little Jose (Alexis Chatrian). A conscienceless thief, she's currently involved with African Francois (Luck Mervil), but meets up with a previous lover (Eduoard Baer), whom she encourages in a multimillion-dollar theft.

One day Margot comes home to Betty with young Jose, claiming they must baby-sit the boy while his parents are on vacation. Betty is outraged when her mother puts him in her son's bedroom and in his clothes. Soon after, Betty realizes the child has been kidnapped but, when she sees his bruises and how the child clings to her, she is torn about whether to keep him.

The story is dense with other characters and incidents, including Betty's scurrilous husband (Stephane Freiss), her unexpected suitor (Roschdy Zem), Carole's volatile boss (Michael Abiteboul) and a cop (Yves Verhoeven) determined to solve the kidnapping. It's an intriguing blend of characters — a few straight arrows, more who are hardened types capable of anything to further their own interests, and finally Margot, who steals a child out of love, and Betty, who must decide what course of action to take in what has become for her a morally ambiguous universe.

Consistently interesting, the movie eventually suffers from some illogical plotting as the story comes to a surprisingly violent end for some of the players. Yet Miller also manages to insert a thread of humor throughout in the character of Carole's former lover, a hapless gigolo turned foolish forger.

As mother and daughter, Garcia and Kiberlain give outstanding performances, and Chatrain as the stolen child will tug at the heartstrings.

Subtitles.

Due to sexual references, fleeting nudity and a few instances of rough language, the U.S. Conference of Catholic Bishops classification is A-IV — adults, with reservations. Not rated by the Motion Picture Association of America.

Pare is director of the U.S. Conference of Catholic Bishops' Office for Film and Broadcasting.

CNS PHOTO FROM 20TH CENTURY FOX

Scene from movie 'Swimfan'

Erika Christensen and Jesse Bradford star in a scene from the movie "Swimfan." The U.S. Conference of Catholic Bishops classification is A-III — adults. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned. Some material may be inappropriate for children under 13.

Video Reviews

NEW YORK (CNS) — The following are home videocassette reviews from the U.S. Conference of Catholic Bishops' Office for Film and Broadcasting. Theatrical movies on video have a U.S. Conference of Catholic Bishops classification and Motion Picture Association of America rating. All reviews indicate the appropriate age group for the video audience.

J. Lee Thompson, a British director who eventually relocated to Los Angeles, died recently at the age of 88. The following is a sampling of his films.

"Battle for the Planet of the Apes" (1973)

Final sequel to the series with Roddy McDowell heading up the ape cast and John Huston as a campy sort of simian Moses. Directed by J. Lee Thompson, the movie's most entertaining sequences are excerpts from the previous movies used as the background of the story. The U.S. Conference of Catholic Bishops classification is A-II — adults and adolescents. The Motion Picture Association of America rating is G — general audiences. (Fox Video)

"Cape Fear" (1962)

Stomach-churning suspense thriller in which a vengeful ex-convict (Robert Mitchum) sets out to brutalize the wife (Polly Bergen) of the lawyer (Gregory Peck) he blames for his imprisonment. Director J. Lee Thompson's picture of an ordinary decent citizen pitted against a cunning sadistic criminal builds the tension to the breaking point on a boat in a lonely North Carolina bayou. Well-crafted exercise in terror, not for the nervous or faint-of-heart. The U.S. Conference of Catholic Bishops classification is A-III — adults. Not rated by the Motion Picture Association of America.

"Conquest of the Planet of the Apes" (1972)

This fourth attempt at reworking the same material marks the fatal deterioration of a series that had some good moments. This time around all the apes on Earth are abject slaves until a new Moses (Roddy McDowell) leads them in revolt against their cruel masters. Under J. Lee Thompson's direction there is too much violence for youngsters who might otherwise buy this stale stuff, but it won't satisfy anyone else. The U.S. Conference of Catholic Bishops classification is A-III — adults. The Motion Picture Association of America rating is PG — parental guidance suggested. (Fox Video)

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The Pope Speaks

POPE JOHN PAUL II

Pope says psalms' attitude of praise should be in liturgies, prayer

By John Norton
Catholic News Service

VATICAN CITY (CNS) — Pope John Paul II said the attitude of praise and adoration of God commonly found in the Old Testament psalms still should be part of church liturgies and personal prayer.

Speaking to pilgrims Sept. 18 at his weekly general audience, the pope also said prayer was a way for believers to keep their faith "purified" from the idols of daily life.

The 82-year-old pontiff spoke with difficulty and read only about a third of his prepared two-page Italian text. He paused several times to catch his breath.

For the first time since moving to his villa outside Rome for the summer, the pope returned by helicopter to the Vatican. He had previously traveled to the general audiences by motorcade, which church officials thought was more comfortable for him.

The pope's audience talk focused on Psalm 96, which he said demonstrates that the "fundamental gesture" of believers before God should be a "song of adoration, of praise and of benediction."

"These attitudes also should be present within our daily liturgy and our personal prayer," he said.

The pope said prayer also helps believers achieve a "pureness of faith," because intimacy with God opens them to "divine truth."

"Through liturgy and prayer, one purifies faith from every degeneration, abandons those idols to which part of us is easily sacrificed in daily life, (and) passes from fear before God's transcendent justice to the living experience of his love," he said.

The Bottom Line

ANTOINNETTE BOSCO
CNS Columnist

Poetry is his saving grace

Among the truly blessed gifts that come from writing a column are the letters I receive from readers who say they have been touched by what I wrote. This summer such a letter came from a man in Massachusetts named Benjamin Franklin Pierce.

Pierce was outraged by the injustice he felt in reading my column about how the New York state commissioner of corrections had banned the sale of artwork by inmates. "Heaven forbid that we encourage any such person in the creation of beauty!" he said, noting that he is a poet.

Included in his letter were some of his own poems, and I was moved by many of them, especially one Pierce had titled "An Atheist Remembers":

"I looked for God in the nighttime sky, but stars were all that caught my eye.

"I searched him out but found no trace upon a child's sweet trusting face.

"I called within my heart his name, an echo seemed to mock my shame.

"I sought for God but would not see

"That he was there

"Within all three."

I responded to the letter sent to me by this man, whose address was a prison. And I came to respect him highly as I got to know more about him. He has spent many of his 50 years of life in prisons, and as I learned about his early life I was not surprised. Subjected since toddler days to incredible physical and sexual abuse, he came to believe that everyone is out to hurt and destroy us. It is no surprise to me that he would have had, as he expressed it, "a shipwrecked life."

He explains in "Those Little Sins":

"A single strand of silk is spun, then woven to another.

"The trap is set to our regret to snare the strongest brother.

"The subtle web of sin gains strength, till we rebel in vain,

"Our bonds unnoticed now have grown from threads, to rope — to chains!"

Yes, he learned to hate and to be vengeful, Pierce wrote me, but that changed when he learned that "my true value comes from the fact that Jesus died for me and sees me as a precious and completed work." In truth, then, he could write "Vengeance":

"Revenge was sweet for a moment, a feast most fit for a king.

"I smacked my lips over wrongs long past and all the hurt I'd come to bring.

"I then savored every morsel but in the end was forced to see

"That what I'd devoured was myself. The skeleton at the feast — was me!"

In his letters, Pierce speaks of working to take "responsibility for my own actions and make proper choices" from now on, while acknowledging this is "a hugely painful and uphill battle." He says, "All credit goes to God and a few church folk who looked beyond the flaws to see the man Christ intended me to be and to the fact that no matter what life threw at me, I have never quit."

Poetry has been, he repeats, his "saving grace," and he credits God for his gift of creative sight, which, indeed, includes humor:

"The finest lessons may be learned observing common things.

"Though in hot water to its neck, the kettle always sings!"

Coming of Age

AMY WELBORN
CNS Columnist

The people we are on the inside

My daughter, who is almost but not quite a teenager, played her game as part of her school's volleyball team yesterday.

She told me after school that the girls were planning to get to the gym even earlier than the coach had asked them to.

Well, that was interesting, I thought. To do some extra drills maybe? Sharpen their passing skills? Warm up those serves?

Wrong.

They wanted to do each other's hair. In pigtails. With ribbons matching the school colors.

Mia Hamm, call your office.

You should be glad you're not my daughter so that you don't have to hear the impassioned lecture I gave her about what being an athlete means (as if I know) and how these girls were selling out to false values.

No, you don't have to listen to that. You just have to read about it.

By the way, do you know why these girls were so intent on having groovy, matching hair with sprightly ribbons? Because, my friends, a certain boy had promised to be at the match, watching — a boy they all think is "cute," although he hasn't yet declared his undying love for any of them.

You and I live in a society that emphasizes physical appearance and celebrates romantic relationships. It's a strong tide pulling us in that direction, and it's hard to resist, isn't it?

We're surrounded by beautiful people telling us that we only have value if we're beautiful too. The movies and TV shows we watch invite us to obsess about getting a guy or a girl. The music we listen to taps into the same desire.

But if you're a thinking person, and I'm sure you are, you probably already have begun to figure out that there's something not quite right about that equation.

Sure, taking care of the body God gave you is important, and playing with your appearance can be a fun way to express yourself.

And, no doubt, it was God who planted the desire for relationship deep within us when he created us: "It is not good for man to be alone ..."

But we run into trouble when we separate those concerns from the even deeper call within us, a call that also comes from God: the call to treasure the people we are on the inside; the call to use our gifts and talents to bring God's love to the world, to work with him to make this world a safer, peace-filled and more joyful place.

In other words, are we spending too much time in the morning obsessing over our hair when maybe we could be spending a bit of time in prayer instead? Are we talking on the phone or instant messaging on the computer for hours every night, trying to interpret Sam Sophomore's wave in the hall between first and second periods when we might be better off in the long run hitting the books or doing something creative that actually means something, if only to us?

Most of us say that, sure, we know what really counts is on the inside. But do we believe it? Or is it going to take a big disappointment to show us how off-base we were and how much time we wasted?

And yes, they lost. Badly.

I don't think the girls will be worrying about their hair quite so much next time.

Parish Diary

FATHER PETER J. DALY
CNS COLUMNIST

Rain

Where I live on the East Coast, it has been the driest summer on record. We are more than 18 inches short of the average rainfall for the past year. In some nearby areas they are two feet under the normal rainfall. Reservoirs are running low. Many wells have dried up. Water restrictions have been imposed. Lawns are dead. Crops are ruined. Cars are dirty.

People are tired of summer. Not only has it been dry, it has been hot.

Recently on a wilting 100-degree Saturday afternoon, dressed in my black suit and plastic clerical collar, I heaved myself into an oven-like car and drove out to bless a vineyard. I had blessed boats, cars, pets, cemeteries, houses, offices and factories, but never a vineyard.

Two of our parishioners started this vineyard on the spent fields of an old Maryland tobacco farm. Back in the spring, when things were still a little damp, they had planted tender little vines. They surrounded the plants with little blue plastic sleeves to hold moisture. All summer long they struggled to keep them alive, watering each vine by hand.

In the tradition of the great European vineyards, they wanted their vines blessed. Vineyards figure in many of the Lord's stories because they require faith. Even when things go well it is years before they produce wine. Workers in the vineyard know it is God who gives the increase.

When I got to the vineyard the temperature gauge in my car read 102. The vineyard owners waited for me under a little awning tent. We walked out into the field. Sweat poured down my clerical shirt.

I read to them the parable of the workers in the vineyard. Then I read Psalm 65, more in hope than as a statement of the facts: "Lord you have visited the land and watered it; you have greatly enriched it. God's watercourses are filled.... Thus you have prepared the land: drenching its furrows, breaking up its clods, softening it with showers, blessing its yield."

We prayed that would be true.

I felt like an Old Testament prophet, squirting holy water across the nearby plants and beseeching God in Deuteronomy's words: "Give ear O heavens, let my prayer soak in like rain and my words permeate like the dew.... Look down from the heavens O God, from your holy abode and bless your people and the soil you have given us."

Holy water exhausted, we retreated to the nearby farmhouse for a nice lunch in front of an air conditioner.

This summer we normally comfy Americans were reminded of something most people through the ages and around the world are always aware of; namely, that we are dependent on nature and on God — despite all our powerful tools and chemicals.

God governs the rich and the powerful as well as the poor and weak.

The vineyard owners had a proper spiritual resignation. If it is God's will, they said, a few years from now we will drink a bottle of wine from that field.

Three weeks after the vineyard blessing we had a break in the weather. Nearly two inches of rain fell in 24 hours.

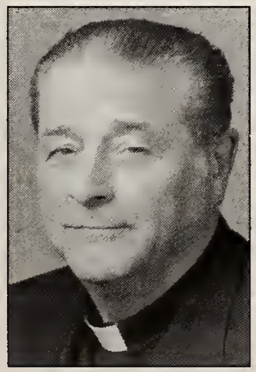
It was not a downpour, just a steady drizzle. The trees were practically singing. I drove by the vineyard. The vines looked perky.

That night the rain got a little heavier. After night prayer, I went out in the church parking lot and just stood there, getting soaked and praying.

Thank you, God, for your grace of rain! Thank you, Lord, for visiting this land, drenching its furrows and giving us life!

Question Corner

FATHER JOHN DIETZEN
CNS COLUMNIST



Determining the Sunday readings, ours and theirs

Q. We often have reason to be in churches of other Christian faiths and are surprised to find many of them using the same Scripture readings we hear at Mass — and on the same days. How does this happen? Who determines the readings for particular Sundays? How is it that others follow the same schedule? (North Carolina)

A. During the 1960s a group of Scripture and liturgy scholars formed what was called the Consultation on Common Texts. Its members, including some Catholics and representing about a dozen major Christian denominations in the United States and Canada, envisioned the project as a forum for renewal of Christian worship.

One of their goals became the creation of a common list of Sunday readings that could be followed in their respective denominations. They hoped such a lectionary would facilitate more extensive study and reflection on the Sunday readings, and simplify cooperative prayer and worship between congregations.

Not surprisingly, considering the variety of theological and liturgical traditions among the participants, the task was not easy or simple. A Common Lectionary was first issued in 1983, and in 1986 the Consultation on Common Texts distributed a draft of the Revised Common Lectionary for experiment and revision.

Six years later, in 1992, the consultation published a final text, inviting the various church communities to implement it in their worship. We can now find this lectionary, usually with some revisions, in the worship books of Lutherans, Methodists, Episcopalians, Presbyterians and other denominations.

Significant similarities exist between the Revised Common Lectionary and the schedule of Catholic Sunday readings as they were greatly enlarged after Vatican Council II. As in the Catholic lectionary, there are four Scripture passages (generally from the Old Testament or Acts, the psalms, the New Testament and the Gospels) in three-year cycles.

These readings, especially the Gospels, usually parallel the Catholic readings for that Sunday and are divided into the seasons of Advent, Christmas, Lent, the Triduum, Easter and Ordinary Time.

Additional readings are provided for Trinity Sunday, the feasts of Christ the King and All Saints, and other celebrations, sometimes including observances of saints' days.

The churches you visited are undoubtedly among those who, to some degree, follow this Common Lectionary.

The first lectionaries after Vatican II with Scripture readings for Mass were published in 1969. Since then the lectionary has been modified a few times. Most revisions involve only variations in translation. Our Sunday, festive, ritual and weekday readings for Mass are based on this lectionary.

A massive amount of information on the Catholic lectionary, the Revised Common Lectionary and related topics may be found under these titles on the Internet.

A free brochure answering questions Catholics ask about the sacrament of penance is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651.

Questions may be sent to Father Dietzen at the same address, or e-mail: jjdietzen@aol.com.

Our Turn

THERESE J. BORCHARD
CNS COLUMNIST

A day for roses

My feast day is Oct. 1, the day the church honors and remembers my patron saint, St. Therese of Lisieux, Therese of the Child Jesus or, simply, "The Little Flower."

Almost on cue, a package arrives in the mail. My eyes fill with tears as I open the delicate box. It is a beautiful crystal rosary with a note attached from a good priest friend that reads: "The Rosary set was Mom's, and I thought it appropriate to pass it from one rose lady to another."

This special lady — the mother of my friend — recently passed away, and, although we never met in person, we shared a strong bond in our love of roses and our devotion to the Little Flower.

I call moments such as these "rose stories," when my patron saint makes good on her promise to spend her heaven "doing good upon earth" and letting fall from heaven "a shower of roses."

The simple love of St. Therese arrives at the door in an expected bouquet of roses from my husband, or through the airwaves of the radio when I hear the words of my favorite song, "The Rose."

Sometimes her gracious reminder of faith pops up in an e-mail — when I learn that a colleague's confirmation name is "Therese," and she, too, has strong devotion to the Little Flower, or when I visit a publisher and find a small portrait of the saint sitting on the production manager's desk.

The "simple way" of this French Carmelite nun — believing in God with child-like faith — makes sense in our sophisticated and complicated world where one stroll down the spirituality section of a bookstore is enough to confuse the most focused souls.

I've always loved St. Therese, partly because I was named after her but also because of her simplicity, her absolute love for God and her empathy for fellow believers. "My little way," she once wrote, "is the way of spiritual childhood, the way of trust and self-surrender."

I was only 8 when I witnessed the power of her roses in the lives of those who pray to her for intercession. My mother and father had just separated, and my mother was praying a novena to the Little Flower. It was the ninth day of her novena when Mr. Miller, our next-door neighbor, pruned his impeccable rose garden. He began trimming off all the roses fully in bloom so as to preserve the fresh, tender buds. My twin sister took advantage of this moment to score some points with Mom and asked if she could take the freshly cut roses.

Back and forth, from his garden to our kitchen, she walked, searching out every vase in the house to hold the bouquets. With the skill of an artist, she placed each rose in its proper place until every corner of the kitchen spilled over with beautiful flowers like a Monet masterpiece.

After a long day, my mom walked into the room that looked and smelled like a heavenly rose garden, and, tears dripping down her tired cheeks, she remembered it was the last day of her novena to St. Therese of the Rose.

SPIRITUAL DNA, from page 1

catechesis, in which she reiterated some points she had made during her earlier talk as well as the idea that the sacrament of reconciliation must become more important.

"Start teaching adults with healing and forgiveness, then teach them how to pray, then teach the tenets of the faith," she said. "Listen to each other. They will not pray if you have not cared, listened, shared. Then they can pray. Only when we co-pray can we co-labor ... If we have healing and contemplation, Christ can get close to us. How does Christ get close to you, and how often do you let Christ get close to you?"

Ford said that catechists must transmit to the youth that each person should feel he or she has a special role in life — that spiritual DNA.

"God-self matters — living from the inside out," she said. "What is the name that God gave you? What are the gifts that God gave you? And you know what? (When they can answer these questions) it gives them the courage to resist their peers. They find they don't have to be the most famous kid at school. We've got to get the kids to know they have a divine nature that is different from every other divine nature."

She said that young people complain that church is boring, but she tells them that, "If Mass is boring, it's because you don't make it exciting. ...We come to Eucharist because we come to find the hidden wholeness. We are a eucharisting community because we are journeying, because we support and forgive one another. We take the gifts we have been given and break them open for the world. Sacramentality means making God luminous, that our entire life is charged with the presence of God."

She suggested teaching young people not only formal prayers, but to simply talk to God.

One way to do this: "Bring them into the church and have each sit apart from each other and be silent for two minutes. Our kids don't suffer from pollution of the atmosphere nearly as much as they suffer from noise pollution. Then let them get up and wander around one by one on tiptoe (for a close look at the church). Give them a sense of awe and wonder. We must teach them contemplation."

A catechist, Ford said, must also be willing to listen individually to a young person in difficulty. "When you see a kid who's in darkness, they need your presence, even if you need to turn the class over to someone else and talk to that kid privately, because that darkness doesn't allow them to learn the day's lesson, to learn the poetry of love and forgiveness."

It is important, Ford said, that young people first know that the people who teach also love them and that they do not try to be perfect.

"The kids have to see us trying to live what we're saying, not with our halos on but stumbling and falling," she said. "A saint is someone who never stops trying. Only when they've seen and felt (who you are) can you teach them. The people had seen Jesus as a good man. Then he said, 'Sit down and rest,' and he took care of their physical needs. Then he told them about the reign of God."

Contact Correspondent Joanita M. Nellenbach by calling (828) 627-9209 or e-mail jnell@dnet.net.

Grand Knight receives award for 25 years of service

COURTESY PHOTO

Grand Knight John McCloskey (left) of Knights of Columbus, Immaculate Heart of Mary Council 6970 in Eden receives an award for 25 years of continuous service from state deputy Anthony Petiti at St. Joseph of the Hills Church in Arden.

New book aims to help clergy preach about natural family planning

ST. PAUL, Minn. (CNS) — A new book published by the Billings Ovulation Method Association-USA is designed to help clergy preach about the sometimes-difficult topic of natural family planning.

"A Preachable Message: The Dynamics of Preaching Natural Family Planning" features an introduction by Cardinal Francis E. George of Chicago and offers ideas from bishops and priests throughout the United States, Canada, Mexico and the Vatican.

"Clergy often simply don't know the words to say when talking about 'Humanae Vitae' and natural family planning," said Sue Ek, executive director of the St. Paul-based association, who said the book grew out of an audiotape project several years ago.

Thousands of copies of the audiotape have been distributed in the United States and abroad, she said in a news release.

"This book not only gives the personal experiences of clergy but adds a dozen homilies and a chapter called 'Scriptural Opportunities' which will assist priests in developing homilies throughout the three-year liturgical calendar, she said."

Classifieds

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Festival raises spirits and funds for church

By ELLEN NEERINCX SIGMON
Correspondent

HICKORY — Despite an approaching tropical storm, parishioners and others from the area turned out in large numbers at the American Legion Fairgrounds for the St. Joseph Church Fall Festival Sept 14.

"I was really pleased with the participation," said Kathy Mott, an organizer of the event. "It was really busy and well attended."

A group of parishioners planned the festival to raise money for St. Joseph's building campaign, "Growing in the Spirit ... A Rebirth of St. Joseph's Faith Community." In February, a fire caused major damage to the Newton church, but since then parishioners have made pledges and area Knights of Columbus organizations, Hispanic organizations, local churches and other groups have sent donations — all helping to put the church over its $300,000 campaign goal.

Saturday's festival netted over $11,000, according to Don Mott, who also helped to organize the event.

"We had lots of business support," he said. "It was really great."

A flyer handed out at the gate listed almost 1,00 area organizations that had donated time, money, or other items for the festival.

"There were at least another 100 to 200 individuals (who helped with the festival in some way) besides the businesses listed," said Mott.

Mott said that the $11,000 figure did not include $2,400 in matching funds that an area branch of a Lutheran fraternal organization (Thrivent, formerly known as Lutheran Brotherhood/Aid Association for Lutherans) had collected for the campaign. Several members of that organization also volunteered their time to help at the festival, he said.

Those who came to the festival had a choice of various activities. There were crafts and games, free balloons, a petting zoo and pony cart rides for the children. The festival also had a craft show and a health fair, gymnastics, dog obedience demonstrations, ethnic and American foods, bingo, a pet contest, an auction and a raffle. Raffle items included a Pasadena colt donated by Startown Stables, a quilt made and donated by parishioner Trish Gabriel, and a ride for two in a hot air balloon.

Entertainment during the event included the St. Joseph's Irish Step Dancers, Hispanic dancers, bluegrass band Slight Departure, a puppet show, Judy Goode from Home Town Opry, Sisters 'n' Such (from St. Joseph) and the BASIC Christian Band.

Photos by Ellen N. Sigmon

Above left: With her brother, Ben, looking on, Gretchen Huysman's mother gives her food to feed a llama in the petting zoo at the St. Joseph Fall Festival Sept. 14. Above right: Candy Shook works on a painting of Jesus to be sold at an auction during the festival.

Don Mott said that the car show planned for the festival had been rescheduled due to the weather. The organizing committee plans to have it on Oct. 5 from 9:00 a.m. to 3:30 p.m. at the church, and the Knights of Columbus will serve food that day as well.

Mott said he was pleased with the success of the festival. "We were real excited," he said. "A celebration for the parish is probably to come."

Construction on the church is expected to start soon. The total cost of the project is estimated to be $474,000.

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Sister of Mercy shares ministry through nursing, teaching

By MARY MARSHALL
CORRESPONDENT

CHARLOTTE — As the oldest of six girls raised in a traditional Irish-Catholic family in New York City, Mercy Sister Jeanne-Margaret McNally had a distinct feeling, even in grade school, that she would spend her life as a religious. Attending Catholic schools, it was the nuns who taught her that influenced her most. Ironically, she had never met or seen a Sister of Mercy during these years, as Notre Dame Sisters instructed her.

But she read about them in magazines, attracted to the nursing career offered within the order. She also worked part time at St. Vincent's Hospital and knew she wanted a community that included nursing.

Sister Jeanne-Margaret endured a major cultural shock when she left home at age 17 to join the Sisters of Mercy in Belmont. "I was so homesick," she said. "People will say I cried for a month."

She graduated from Sacred Heart College, which was a junior college, and taught grade school. "That was a disaster," said Sister Jeanne-Margaret. "I excelled at art and play ground duty."

After she took her vows in 1955, she began training at Mercy School of Nursing, thereby beginning the journey to fulfilling her dream of becoming a nurse. Little did she know that her career would continuously follow a teaching path.

Education, degrees and higher degrees played a vital role in her career as she continued to serve in various capacities within her religious order. "I always considered myself a woman of the church with loyalty and service as my primary values," said Sister Jeanne-Margaret. "I have been very fortunate to have intelligent, caring and dedicated mentors in every field I've been associated with, which has been a great blessing in my life. Initially, I was assigned to ministries and positions. Then another need would arise that I needed to be prepared to meet."

Following graduation from Mercy School of Nursing, the order sent her to Catholic University for a bachelor's in nursing. Obtaining her degree, she was named medical supervisor at Mercy Hospital and taught in the school of nursing. When heart surgery came into the limelight, Sister Jeanne-Margaret received a grant from the American Heart Association to get her master's in cardiovascular nursing at Catholic University. Following graduation, she was appointed director of Mercy School of Nursing, a position she held for nine years.

Mercy Sister
Jeanne-Margaret McNally

She returned to Catholic University to obtain a doctorate in psychology on a Fellowship from HEW (Department of Health, Education and Welfare), and at the same time worked for the American Nurses Association in New York. She also wrote her first book, "Continuing Education for Nurses," in 1971. Numerous publications in professional journals followed over the years, as well as another book, "Canon Law for the Laity," in 1993. During her career, Sister Jeanne-Margaret actively participated and held office positions in state and national nursing associations.

Actively recruited by the University of North Carolina general administration, she was named an associate vice president. Throughout these years, Sister Jeanne-Margaret's responsibilities within her order included director of novices, a member of the general council for eight years and a major superior.

She returned to Belmont to serve as president of the Sisters of Mercy from 1980 to 1988. Academics called her once again, but she felt outdated. "I chose to go into canon law because of the need within the church at this time," she said. Sister Jeanne-Margaret returned to Catholic University where she enrolled in law school and earned a license in canon law.

After graduation, she worked as a judge in the Diocese of Charlotte in the Tribunal for three years and then served as judge on Appellate court for the Archdiocese of Miami. During this time, she served as vicar for religious for the archdiocese and taught bio-ethics in the graduate program at Barry University in Miami.

"I found the study and practice of canon law freeing and challenging," she added. "It truly enriched my life."

Serving as a judge, she interviewed people applying for an annulment. She counseled them, preparing them to present their case. Once all the evidence was in, she wrote the sentence or decision.

"I see the annulment process as a healing time for the parties," said Sister Jeanne-Margaret. "My own education is value based — What is the greatest value? It is a greater value to have a worshiping family than a broken family. As I've aged, I evaluate things differently. I don't try to change things I can't. I don't waste time on things that aren't important and always remember that people are more important than things."

In 1999, Sister Jeanne-Margaret returned to Charlotte as the director of mission effectiveness for the Sisters of Mercy and works part-time for the Charlotte and Miami Tribunals. She also leads retreats and teaches canon law at Belmont Abbey College. Today, her work is primarily with all ministries of the Sisters of Mercy — staff development, orientation, programs on missions, and values of the order.

"All my academic preparation — medical, psychological and legal — have peaked in a harmonious way for the kind of work I do now," said Sister Jeanne-Margaret. "I understand physical and psychological principle and I am able to mesh them in a harmonious relationship.

"I've had an integrated life — being a Sister of Mercy bonded me with their values and the services they commuted, which has always allowed me to move in the direction I'm called."

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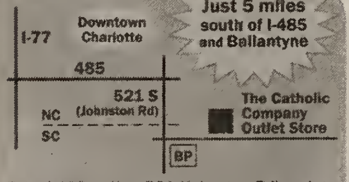

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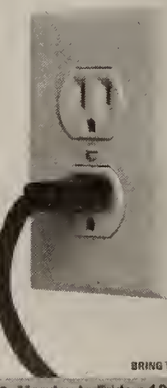

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NEWS & HERALD

When someone virtuous turns away from virtue to commit iniquity, and dies, it is because of the iniquity he committed that he must die. But if he turns from the wickedness he has committed, he does what is right and just, he shall preserve his life; since he has turned away from all the sins that he has committed, he shall surely live, he shall not die.

— Ezekiel 18:26-28

'The Open Door' to the soul is through the stomach

...PAGE 5

SEPTEMBER 27, 2002 SERVING CATHOLICS IN WESTERN NORTH CAROLINA IN THE DIOCESE OF CHARLOTTE VOLUME 12 Nº 2

Parishioners help frame family's dreams

By **ELLEN NEERINCX SIGMON**
Correspondent

CONOVER — If you went to the Park Hill neighborhood last week to look at the Habitat for Humanity home being built there, you might have found parishioners of Hickory's St. Aloysius Church working; or you might have found them working on any of the other three homes being built in the area that week.

"Wherever you need help, people go," said Bill Sylvester, a St. Aloysius parishioner serving as construction leader for the home. "If we have extra people, we help them. If they have extra people, they help us."

"It's a real team effort," added Barbara Malone, a St. Aloysius parishioner who said the Park Hill home was the second Habitat project on which she had worked.

St. Aloysius supplied the funds and much of the labor for the Park Hill home, one of the four Habitat for Humanity homes built during "Building on Faith," a week-long building blitz Sept. 14 - 21. Churches from the community came together to supply volunteers to build the houses and serve lunch each day at the site.

Linda Sylvester called and coordinated the St. Aloysius volunteers, which numbered eight to 10 a day for the entire week.

Even though workers were rained out the first Saturday of the blitz, they still met their goal of getting all four houses weathered-in by the end of the week, said Bill Sylvester.

"Losing that day didn't really hurt us," he said. "We exceeded our goal."

Sylvester said that, in addition to having all the windows and doors installed and tarpaper on all the roofs, the volunteers had all the roofs shingled and most of the siding on the houses by the end of the week.

There were a variety of people working at the Park Hill site during the week; some working on their first Habitat homes, and some who had spent many years volunteering for the organization. Sylvester said that there was plenty of work, even for first-time volunteers.

"They build up their skills and their confidence in their abilities," he said. "Then they can go and work on their own houses."

John Grindel, Sr., a St. Aloysius parishioner, has worked on Habitat homes for 15 years. Eight years ago, he said, he was on a scaffold at a site when it collapsed. He fell 16 feet and broke his hip and ankle.

Then Grindel persuaded his square dance club to hold a benefit to raise money to buy new scaffolding for Habitat for Humanity. "God spoke to me and told me to do it that way," he said with a grin. "He talks to us if we'll just listen."

One of the four houses being built that week was going to his son, he said.

By coincidence, said Joyce Corbett, a St. Aloysius parishioner and former president of the local Habitat board, the five-bedroom

See FRAME, page 14

Photos by Ellen N. Sigmon

Above left: Barbara Malone, Eileen Kaiser and Jackie Stone put insulation board onto the Habitat for Humanity house built by St. Aloysius Church parishioners. Above right: Tammy Warner, who works for Habitat for Humanity through Americorps, takes some boards to be measured and cut.

Golden anniversary for St. John Baptist de la Salle Church

By **REV. MR. GERALD POTKAY**
Correspondent

NORTH WILKESBORO — St. John Baptist de la Salle Church celebrated its 50th anniversary Sept. 21 with a special Mass and dinner.

"Today's celebration will continue throughout the year as we pray for all parishioners — past, present and future," said Father John Hanic, pastor.

The history of St. John Baptist de la Salle is an interesting one, dating back to a time before the church was even built.

From the late 1800s to the early 1900s, the Catholic population of North Carolina was scarce. To reach these Catholics living in the rural and mission districts of the state, priests used railroad chapel cars, which operated between 1907-1930s.

By 1933, Bishop William J. Hafey, bishop of the Diocese of Raleigh (which encompassed all of North Carolina at the time) invited the Franciscans of the New York Province of the Most Holy Name to give pastoral care to the seven counties (including Wilkes) in the northwestern part of the state. Thus, Father Peter Sheridan of the Order of Franciscan Missionaries became the first priest sent on a regular visiting basis.

During those early years, Mass was said in "house-churches," similar to those of the early Christian communities of the first three centuries.

Two brothers, Ed and Harry Hettiger, went to Raleigh to ask Bishop Vincent J. Waters about the possibility of buying the "old Forester home" for use as a church. With the bishop's approval, the house was acquired and converted into a church and rectory. On June 2, 1952, the

See ANNIVERSARY, page 14

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Big, bad business? Not in Charlotte, some say

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Avoid isolation through relationship with God

...PAGE 9

Sister serves God's community through ministry

...PAGE 16

Fargo Diocese shifts confirmation age to third grade

FARGO, N.D. (CNS) — The Diocese of Fargo will shift the customary age of confirmation to the third grade and follow it immediately with reception of first Communion, Bishop Samuel J. Aquila has announced. "In the Diocese of Fargo, all baptized persons should be appropriately prepared for and receive the sacrament of confirmation before the first reception of the holy Eucharist," Bishop Aquila said in a pastoral letter dated Aug. 15, the feast of the Assumption, and published in the September 2002 issue of his diocesan newspaper, the New Earth. Although the bishop said the norm was effective immediately, the changes will be phased in. Beginning in the fall of 2003, second-graders will prepare for and receive the sacrament of reconciliation in the Fargo Diocese. The following year, they will receive confirmation and first Communion at the same Mass.

Vatican asks choral groups to join 24-hour Christmas telecast

VATICAN CITY (CNS) — The Vatican is inviting choral groups from around the world to join in a 24-hour telecast and Web cast marking the 25th Christmas of Pope John Paul II. The event, which begins at 11 a.m. Rome time on Christmas Day, will feature international songs and Christmas celebrations, as well as the pope's blessing and message to the world. It will be available on the Internet and on regular, cable and satellite television channels. The initiative was announced Sept. 20 by the Pontifical Council for Social Communications and Praxes Ltd. of Bozeman, Mont., which is coordinating the Web cast. The Vatican was asking choir and choral groups that wish to take part in the Web cast to submit a taped, "a cappella" (voices only) performance by Oct. 28; in the United States, tapes must be shipped by Oct. 18. Tips for recording and shipping instructions are available at www.vaticanchristmas2002.com. "The Christmas message and blessing of the Holy Father have been brought to the world through Vatican Radio for the past 70 years and through worldwide telecasts since 1974," said U.S. Archbishop John P. Foley, president of the communications council. "Now, using the contemporary technology of Internet, together with radio and television, through the cooperation of the Vatican Television Center, millions around the world will have the opportunity for a daylong spiritual experience at Christmas," Archbishop Foley said.

CNS PHOTO FROM REUTERS

Gaza foundry destroyed during Israeli raid

Palestinian youths examine the wreckage of a foundry workshop suspected of weapons manufacturing, after a raid by Israeli tanks in Gaza Sept. 24. In a papal telegram to Prime Minister Ariel Sharon, Pope John Paul II said the attacks threaten "fragile peace hopes" in the region.

Nigerian bishops say adoption of Shariah violates human rights of all

ENUGU, Nigeria (CNS) — The adoption of Shariah, or Islamic law, as the criminal code in Nigeria is a flagrant violation of human rights of all citizens, the Nigerian bishops said. "The crisis over the Shariah is deepening rather than being resolved. In general, ethnic and religious conflicts have continued unabated," the bishops said Sept. 13 in a statement issued after a plenary meeting. The bishops met Sept. 9-13 at Enugu. The statement, "Our Concern for the Nation," was signed by Archbishop John Onaiyekan of Abuja and Bishop Joseph Ajomo of Lokoja, bishops' conference president and secretary, respectively. "Our constitution safeguards the human rights of its citizens. As it protects the legal rights of its citizens, it also limits the behavior of individuals and groups that might infringe upon the rights of others," the bishops said. In their statement, the bishops said they would continue to seek dialogue and increased understanding with the Nigeria's Muslim community. But the bishops "shall not be silent as long as the injustice and the anomaly of the Shariah continue," the statement said.

Catholics remain largest U.S. religious body in new census

WASHINGTON (CNS) — With a 16 percent increase in membership during the 1990s, Catholics remained the dominant religious body in the United States in the latest religious census. The Catholic population in the United States numbered 62 million in 2000, according to "Religious Congregations and Membership in the United States: 2000," a report compiled by the Association of Statisticians of American Religious Bodies and published by the Glenmary Research Center in Nashville, Tenn. The Southern Baptist Convention was second at nearly 20 million and the United Methodist Church was third at 10.3 million. But when various evangelical and mainline Protestant groups were counted together, their 66 million adherents exceeded the Catholic total.

'What's right with priesthood' is better question, psychologist says

BOSTON (CNS) — The clergy sexual abuse crisis has led many to ask what's wrong with the priesthood, but it would be better to start by asking what's right with it, a leading priest-psychologist said Sept. 18. Addressing some 200 participants at the annual meeting of the National Conference of Diocesan Vocation Directors, Father Stephen J. Rossetti outlined formidable challenges in priestly formation today but said the current widespread impression of the priesthood as dysfunctional is simply wrong. In his talk he rejected the exclusion of all homosexuals as priesthood candidates but said the screening bar must be set higher because "those with homosexual attractions have unique struggles and challenges." He also warned against accepting "rigid" candidates unless they show a capacity "to learn and grow." Father Rossetti is president of St. Luke Institute in Maryland, which treats priests and religious with psychological problems, including those with sexual disorders.

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Diocesan planner

October

2 CONCORD — St James, 251 Union St N, will be holding its annual BBQ today. Dinner and supper will be in the parish center (50 Elm Ave NW). Take-out will be at St Thomas Hall (under the church). The BBQ is dedicated to the memory of Charlie Williams who started the BBQ in 1954. Call (704)786-9131 for details.

3 CHARLOTTE — Come and celebrate "Transitus ... The Passing of St. Francis of Assisi" tonight at 7:30 p.m. at St. Thomas Aquinas Church, 1400 Suther Rd. Social and refreshments will follow. For information call Jennye Taylor Johnson (704)319-5343.

3 CHARLOTTE — Today at 7 p.m. at St. Gabriel Church, 3016 Providence Rd., Mary-Louise Kurey will discuss the "gift of chastity" in a parent presentation. HT and CCHS students will hear Mary-Louise tomorrow. Call Diane (704)541-3760 with questions.

3 GUILFORD COUNTY — The Ladies Ancient Order of Hibernians Guilford County Division 1, an Irish-Catholic social and charitable inter-parish group, will be having a meeting tonight at 7:30 p.m. at St Pius X, Kloster Center, N.Elm St and Cornwallis Dr. To RSVP, call Alice Schmidt (336)299-0983.

3 HUNTERSVILLE — A drama performed by Brian Shields will be presented today at 7 p.m. at St. Mark Church, 14740 Stumptown Rd. "Saint Francis: Troubadour of God's Peace" is the portrait of a "little poor man of Assisi." Contact (704)948-0231 for details.

3 WINSTON-SALEM — The Franciscan Family invites you to celebrate the Vigil of the Feast of Saint Francis of Assisi at their annual commemoration of the TRANSITUS at Our Lady of Fatima Chapel, 211 W. 3rd Street, tonight at 7:30 p.m. Refreshments follow the service. For information contact Our Lady of Mercy (336)722-7001.

4 ASHEVILLE — Ladies of St. Joan of Arc Altar Society are accepting donations for their Fall Rummage Event at the parish center entrance, 919 Haywood Rd., all day today. Items will be offered to the public in the church gym on Saturday, Oct. 5 from 8 a.m.-2 p.m. The church and altar needs are benefited.

6 HAMLET — St. James Church, Hwy. 74, is holding a blessing of animals today at 4 p.m. Bring your pet in a cage, secure container or on a strong leash. Certificates of blessing will be provided if desired. Contact Fr. Draim (910)582-8776 with questions.

6 SALISBURY — Sacred Heart Church, 128 N. Fulton St., will be celebrating a charismatic and healing

Football legend Unitas remembered as man of faith, courage, humility

BALTIMORE (CNS) — In one of the largest funerals in recent Baltimore history, legendary pro football quarterback John Unitas was remembered Sept. 17 for his unparalleled exploits on the gridiron but even more for his virtues of courage, hard work, loyalty, kindness, generosity, deep faith and humility. Baltimore Cardinal William H. Keeler described "the great human attributes John Unitas displayed in his NFL career: hard work and dedication, seasoned by courage in the face of pain and adversity; clearly grace under pressure; commitment to his teammates; unassuming and inspiring leadership." Speaking to some 2,500 friends, family members and fans who packed the Cathedral of Mary Our Queen in Baltimore, the cardinal said, "These were not just skills, these were virtues, and he carried them over to his family." Cardinal Keeler was principal celebrant of the funeral Mass.

Expert says U.S. military does fairly good job accommodating religion

UNIVERSITY PARK, Pa. (CNS) — The military "does a reasonably good job of accommodating religious diversity given the myriad of constraints that exist," according to a Penn State University professor. "The military actually does more than accommodate religion — it has successfully integrated it into the fabric of its operation," said James B. Stewart, who has written a paper titled "To Be All That We Can Be: Managing Diversity in the U.S. Military." Stewart is professor of labor studies and industrial relations and of African and African-American studies at Penn State. His paper will soon be published as part of a book on diversity in America. Many military ceremonies "begin with prayers and, depending on the skill of the prayer leader, there is an effort to make the prayer nondenominational," he said.

Media frenzy over abuse said to expose flaws in several institutions

CHICAGO (CNS) — When the Boston Globe kicked off the media frenzy about clerical sexual abuse of minors earlier this year, it exposed systemic ethical flaws in several institutions, including the media itself, said Catholic scholar R. Scott Appleby. The scandal was not so much about the small minority of priests who abused children and teens as about the practice of reassigning them, in effect covering up their misdeeds and allowing them to continue, Appleby said. Appleby, director of the Joan B. Kroc Institute for International Peace Studies and a history professor at the University of Notre Dame, kicked off the yearlong "Ethics in America" lecture series at St. Xavier University in Chicago Sept. 4 by addressing "The Sex Abuse Scandal: Implications for the Roman Catholic Church."

CNS PHOTO FROM REUTERS

Afghan children retrieve cans for recycling

Afghan children push a cart full of cans from a garbage dump for recycling in Kabul Sept. 18. After more than 23 years of occupation and civil war in Afghanistan, children there face severe poverty and poor health due to malnutrition and disease.

Bishop born in year Titanic sank looks back at 90 years of change

SYRACUSE, N.Y. (CNS) — Much has changed in the world since retired Bishop Frank J. Harrison of Syracuse was a little boy and would peddle scorecards for the old Albany baseball pool outside the saloons on Syracuse's west side. The scores came off the telegraph and young boys could pick up some extra money by taking the scores from saloon to saloon on their bicycles. The clientele would be waiting to see how they made out. That was in the early part of the 20th century, long before MTV and the Second Vatican Council and Bishop Harrison's 90th birthday. He was born Aug. 20, 1912, in Syracuse. "The same year the Titanic sank," he said with a chuckle during an interview with The Catholic Sun, Syracuse diocesan newspaper. Ordained in 1937, his first assignment was with Catholic Charities, then as an assistant pastor and finally as a pastor. He was named an auxiliary of Syracuse in 1971 and was installed as bishop in 1977. He retired in 1987.

School's success depends on teacher-student rapport, pope says

CASTEL GANDOLFO, Italy (CNS) — Pope John Paul II gave a back-to-school lesson in September, saying that the personal rapport between student and teacher remains the key to a successful education. The pope made the comments at his summer residence outside Rome Sept. 22, during a Sunday blessing attended by several hundred well-wishers. He looked tired and spoke slowly during the 15-minute appearance. While his remarks had special relevance to an ongoing debate over the reform of the Italian school system, the pope said that talk of a crisis in education was more widespread. He said there was growing sentiment that a "profound transformation" was needed in modern schools, but it was not enough to change school programs and structures. "The successful operation of a school depends above all on the formative quality of the relationship between teachers and students," he said

Caritas criticizes Israel's 'high-tech apartheid' in territories

VATICAN CITY (CNS) — A leading delegation of Catholic charity officials said it was appalled by what it called the "Israeli high-tech version of apartheid" in Palestinian territories. In a statement issued Sept. 19, the delegation of Caritas Internationalis criticized the construction of an encircling wall "longer and higher than the Berlin Wall" that it said would strangle Palestinian communities and frustrate hopes for future peace. At the same time, it called for an end to all violence in the region, including suicide bombings by Palestinians. The statement was issued by the Vatican headquarters of Caritas Internationalis, the confederation of 154 Catholic relief agencies. An 18-member Caritas delegation traveled to the Holy Land Sept. 15-19 in response to what it termed the "gross violations of human rights in the region.".

Mass today at 4 p.m. Prayer and worship with prayer teams will be available at 3 p.m. and a potluck dinner will follow the Mass. Father John Putnam, pastor, will be the celebrant. For information, call Bill Owens (704)639-9837.

7 CHARLOTTE — The bereavement support group will meet tonight from 6-7:30 p.m. and every first Monday in the family room at St. Gabriel Church, 3016 Providence Rd. This support group is for anyone who has experienced the loss of a loved one. For details, call Ruth Posey (704)370-3238.

7 CHARLOTTE — Christians in Career Transition is a ministry of St. Matthew Church, 8015 Ballantyne Commons Pkwy, devoted to helping people in career crises. The meeting will be tonight and Oct. 21 (1st and 3rd Mondays of every month) from 7-9 p.m. in the conference room. For information, call Rev. Mr. Jim Hamrlik (704)576-0456.

7 CLEMMONS — Holy Family Church, 4820 Kinnamon Rd., will be celebrating a charismatic Mass tonight at 7:30 p.m. The sacrament of reconciliation will be given at 7 p.m. and the laying on of hands will take place after Mass. For information, call the church office (336)778-0600 or Jim Passero (336)998-7503.

7 GREENSBORO — Our Lady of Grace Church, 2205 W Market St, is sponsoring a week of healing and prayer presented by Br. Leonard Konopka. Today at 7 p.m. the topic is forgiveness; tomorrow, 7 p.m., spiritual healing; Wed., 7 p.m., varied circumstances; Thurs., 7 p.m., grieving of our losses; Fri, 7 p.m., surrendering yourself; Sat., 10:30 a.m., Mass with lunch afterwards. Questions? Call (336)274-6520 Ext 30.

7 STATESVILLE — St. Philip the Apostle Church is sponsoring the award winning one-man drama "St. Francis: Troubadour of God's Peace," performed by Leonardo Defilippis, at Statesville High School, 474 N Center St, tonight at 7 p.m. Questions? Call (704)872-2579.

8 CHARLOTTE — The St. Gabriel Church Arthritis Support and Education Group will meet this morning from 10-11 a.m. in Room D of the parish ministry center located at 3016 Providence Rd. For details, call (704) 362-5047 Ext. 217.

8 STATESVILLE — The Seniors Club of St. Philip the Apostle Church will meet at 11:45 a.m. in the parish center for a covered dish luncheon and musical entertainment. Persons 50 years and older are welcome to join. For information, call the church office (704)872-2579.

9 CHARLOTTE — The 50+ Club of St. John Neumann Church, 8451 Idlewild Rd., will be conducting a meeting this morning at 11 a.m. with a program and lunch in the parish center. For information, call Bobbe Conlin (704)643-1376 or Gloria Silipigni (704)821-1343.

11 HOT SPRINGS — The Jesuit House of Prayer, 289 NW Hwy. 25/70, is hosting a young adults' weekend starting tonight, 7 p.m. through morning Mass with light lunch. Sr. Toni will provide individual and group opportunities for prayer and reflection. For registration, call (828)622-7366.

11 MAGGIE VALLEY — Living Waters Catholic Reflection Center, 103 Living Waters Ln, is hosting The Cana Institute (Jerry and Bridget Brennan) today through Oct. 13. The "Caring for the Soul of Marriage and Family" theme will combine a "fall foliage getaway" with a spiritually nourishing retreat for married couples. Need details, call (828)926-3833.

12 WINSTON-SALEM — Hispanic Ministry will hold a program today, 9 a.m.-4 p.m., at St. Leo Church, 335 Springdale Ave. The day will contain flags of all countries, banners of all vicariates, Mass and lunch. The pastoral plan 2002-2005 will be presented. For registration information, call Sr. Andrea (704)370-3269.

Hispanics key to future of U.S. church

WASHINGTON (CNS) — Church leaders need to be well-grounded in the Spanish language and Hispanic culture because Hispanics are key to the future of U.S. Catholicism, said Cardinal Theodore E. McCarrick of Washington at a Mass to commemorate Hispanic Heritage Month.

He said that up to half of U.S. Catholics are now Hispanics.

Church leaders need "to speak the language (Spanish) and let it be a part of us," he said.

Cardinal McCarrick said that immigrants from Latin America are making a positive contribution to the U.S. church while the church is fighting for Hispanic rights and causes in the wider society.

"Hispanics remind us how important the family is," he said. "We need this. We tend to become selfish."

Immigrants come "with a tremendous Catholic faith, embellished by a great liturgy, mysticism and piety," he said.

The church must continue playing an important role in stressing the contributions of Hispanics to the general society, he said.

"We must make sure our nation appreciates their hard work," he added.

The church helps Hispanics by providing classes in English and in coping with life in the United States, he said.

The 2000 U.S. census reported a Hispanic population of 35.3 million, 12.5 percent of the nation's total population. The number of Hispanics has increased by 58 percent over the 1990 census.

Independent surveys on religious affiliation report that about 70 percent of the Hispanic population professes Catholicism.

Diocese lays groundwork for affordable housing

By JOANN S. KEANE and JOANITA M. NELLENBACH

HICKORY — Ten years ago, the diocese laid the foundation of a structure to provide affordable housing for senior citizens, families with low-to-moderate incomes and other special needs populations in the diocese.

It's been a decade of trial, error and change, but today, that foundation is set. With the establishment of the Catholic Diocese of Charlotte Housing Corporation, the diocese is well on its way to a new housing ministry.

"In many ways, this (corporation) is the continuity of what the diocese began in the early '90s for senior housing," said Gerard Carter, director for Special Ministries with the Diocese of Charlotte Catholic Social Services and the staff liaison to the housing corporation.. During that decade, several plans were presented, discussed, but dismissed. It wasn't for lack of need or desire to provide service, rather, logistics of the early plans failed to gel.

In 1997, a diocesan-wide task force on aging held dialogues with senior citizens to determine their needs. Housing was repeatedly identified as a pressing need for a large percentage of seniors. Four years later, CDCHC evolved.

"It is important to note that the diocesan housing corporation is at the beginning stages of the housing development process," Carter said. "We have a tremendous amount of work ahead of us before we even select the first site for possible housing construction." Part of that work includes the determination of where the greatest needs exist.

Once the CDCHC has determined the need in a particular area, the corporation will look for property on which to build the facility. New construction isn't the only option. Existing structures might be renovated instead of building whole new facilities. Then CDCHC will contract with professional management companies to manage the finished properties, with CDCHC oversight.

Over the next five months, development committees will be established in vicariates throughout the diocese to begin facilitating the exploration of housing in regional areas. "While our initial emphasis will be on senior housing," said Carter, "we are committed to developing needed housing for those with low incomes and other special needs populations."

CDCHC's 12 board members are from parishes throughout the diocese. Father Mauricio West, diocesan administrator, is board president. Other board officers are Elizabeth Thurbee, vice president; William Weldon, treasurer; and Cleatus Tate, secretary.

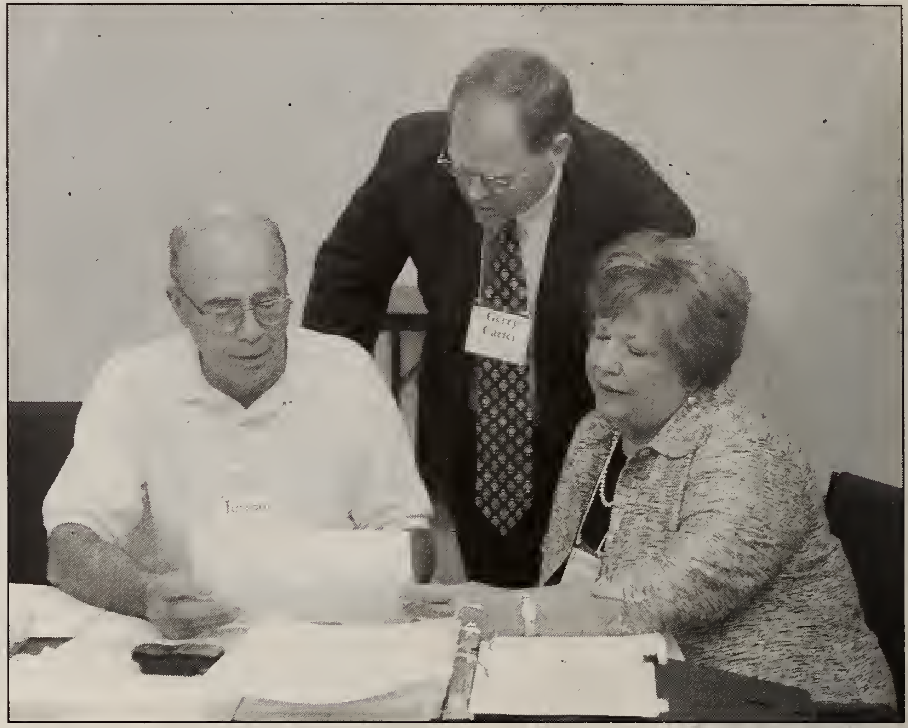

Photo by Joann Keane

Housing board member Jerry Widelski talks with Gerry Carter, director for Special Ministries with the Diocese of Charlotte Catholic Social Services, and Elizabeth Thurbee, executive director of Catholic Social Services for the Diocese of Charlotte.

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‘The Open Door’ to the soul is through the stomach

By JOANITA M. NELLENBACH
Correspondent

WAYNESVILLE — The day’s menu: food for the body, fellowship for the soul.

Monday through Friday, teams from Haywood County churches and community groups cook and serve lunch at The Open Door. This is one of the two Tuesdays each month that the team from St. Margaret Catholic Church is taking its turn.

“I wouldn’t miss it for the world,” said Mary Anne Yurko. “We have so much fun. Serving gives me a good feeling.”

Yurko, Marie Bartholomew and Shirley Hillyer will serve meat loaf, roasted potato wedges, fresh corn on the cob, tossed salad, bread, a choice of gelatin with whipped cream or German chocolate cake to more than 50 diners.

Using nonperishables and fresh foods donated by groups and individuals around Haywood County, the cooking team, which includes Don Loetz, Jack Ryan and Gloria Geasland, has made the meal.

“It’s not preplanned,” said Tom Quirk, who washes the dishes. “You have to work with what you have, and you put together things you never would have thought of.”

Indeed. Not finding cheese for the potatoes, Geasland creates a tasty topping out of a small container of jalapeno-pimento spread and a larger carton of lobster spread. “Well,” she wonders, “what else could you do with a little container of pimento spread in a place that serves this many?”

In addition to lunch, breakfast, which Hines cooks, is available Monday through Friday. A group holds a worship service and serves dinner on Saturday night, and a local restaurant provides chicken for Sunday lunch. In August, The Open Door served 1,717 meals.

“I think there’s joy there, the people running it and our team enjoy each other,” said Marie Bartholomew, who coordinates the St. Margaret team. “The people who come there to eat have become family. I think it’s neat that all different denominations work there. The Lord is in that place.”

“I just like the people there,” Hillyer said. “Some of the people are so friendly. They’ll come up and shake your hands and seem so glad to see you. The other day, one man came up to me and shook my hand and said, ‘Hey, how you doing?’ “

The Open Door opened six years ago. Although Waynesville doesn’t have a visible homeless population, some residents need help with life’s basics. Clients include elderly people on fixed incomes, people with alcohol and substance abuse problems (for whom The Open Door tries to get counseling), people with physical and psychological handicaps; some have lost their jobs or just need fellowship.

“I realized a lot of people are falling through the cracks of the traditional church,” said Rev. Perry Hines, a Wesleyan minister who became The Open Door’s director in March. “There was a group of people who had needs, but we weren’t reaching them (through traditional church ministry). Some attend church, but a lot of them view this as their spiritual connection and their family.”

It fills a spiritual need for the people from St. Margaret, too. “The Lord said when we serve and feed one another we feed and serve him,” Bartholomew said.

She became involved more than five years ago, after she and Marge Bogart, another St. Margaret parishioner, heard about The Open Door and had lunch there. Bartholomew put an announcement in the church bulletin asking for volunteers; parishioners signed up. In addition to the regular crew, Bogart, Barbara Williams, Lori Bartholomew and others help out when needed.

Photo by Joanita M. Nellenbach

Marie Bartholomew serves her husband, Alvin, and her brother, Billy Wyatt at The Open Door in Waynesville.

“We moved here about six years ago,” Loetz said. “The parish was small and friendly, so we thought we’d like to get involved.”

He saw the bulletin announcement and ever since has loved seeing “the patrons enjoying the meal and asking for seconds.”

For Ryan, a retired plant manager, The Open Door is a “direct relationship between our parish and the people in the county. It’s a fun job, and you feel good about helping people. I think anybody that’s reasonably well off needs to help those who have more needs.”

Hines helps to meet spiritual needs with morning Bible study for the clients. Promptly at 11:30 a.m., the cooking crew has the meal on the steam table. A local minister arrives, Bible in hand, to conduct a short meditation and offer thanksgiving for the food. The cooks emerge from the kitchen to give thanks along with the clients.

Then, they dish the food onto plates that the servers deliver to the tables. The person who’s serving the drinks asks each diner his or her preference and delivers cups of beverages to the tables.

“I like talking to the people that come in,” Yurko said. “You kind of catch up on what’s going on in their lives.”

“I get more out of that than what I give,” Hillyer said. “When I can’t go, I feel bad. I feel like I’ve missed my chance.”

Contact Correspondent Joanita M. Nellenbach by calling (828) 627-9209 or e-mail jnell@dnet.net.

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CNS photo from U.S. Postal Service

U.S. Postal Service unveils Cesar Chavez stamp

The U.S. Postal Service will issue a stamp honoring civil rights and farm labor leader Cesar Chavez. The stamp was unveiled in Washington Sept. 18 and will be made available in April 2003. "My father's teachings of compassion, justice and dignity still ring true almost a decade after his passing," said Paul Chavez, on the occasion of the unveiling. Cesar Chavez, a lifelong Catholic, co-founded the United Farmworkers of America. He died in 1993 at age 66.

Two priests receive Hispanic ministry award

SANTA ANA, Calif. (CNS) — A Cuban-born priest working in Miami and a retired priest of the Diocese of Orange, Calif., are recipients of the 2002 Buen Pastor Award for their work in Hispanic ministry. The award is given annually by the National Association of Hispanic Priests to a non-Hispanic priest and a Hispanic priest. "Buen pastor" means "good shepherd" in Spanish. The winners are Msgr. John Coffield and Father Pedro Perez. The awards were scheduled for presentation Sept. 25 during the Hispanic association's national convention in Las Vegas. Msgr. Coffield was cited for his social justice work with Hispanics during 61 years of ministry in the Los Angeles area. After being expelled from Cuba in 1961 by the regime of Fidel Castro, Father Perez became a priest of the Miami Archdiocese. He was cited for his parish ministry and for his work with the Pedro Pan program.

Pope to be named honorary citizen of Rome, says city's mayor

VATICAN CITY (CNS) — As bishop of Rome, Pope John Paul II has visited most of the city's parishes and churches over the last 24 years. Now the city is expressing its thanks by making the pontiff an honorary Roman citizen. The tribute will be declared at a low-key ceremony at the end of October, Rome Mayor Walter Veltroni said Sept. 22. For his part, the pope said he would "gladly accept this honor" from a city he has made his own. Veltroni said he first broached the idea in a meeting with the pope in January. "It's a sign of recognition for a person who loves Rome and who has done a lot for our city," Veltroni said. "The pope has visited almost all the parishes of Rome and knows the city well."

Photo of fetal surgery changes photographer's views on life

NASHVILLE, Tenn. (CNS) — Michael Clancy is a changed man, and it happened during an incident on the job with a glimpse of a tiny, outstretched hand. A veteran free-lance photojournalist living in Nashville, Clancy had been hired by USA Today to photograph surgical procedures being performed on fetuses. The surgical procedure he was photographing that morning was a corrective spinal procedure on a fetus of just 21 weeks' gestation. The baby had spina bifida, in which part of the spine does not close. "As they were about to finish the procedure," he recalled, "the doctor was asking me about my film speed, and in my peripheral vision I caught a movement. No one was touching the uterus but it was moving. All of a sudden, the child thrust an arm out of the opening, then pulled back in until only the tiny hand was protruding. I started taking pictures." What happened next continues to amaze Clancy. "The doctor leaned over and lifted the baby's hand," he said. "The baby took hold of the doctor's finger, and when the surgeon gently shook the finger, the baby held on tight." Then the moment was gone and the doctor began to close the incision and complete the procedure. The now-famous "Fetal Hand Grasp" photograph is featured on Web sites — with permission from the photographer and without — and on billboards, posters and on Clancy's own Web page, www.michaelclancy.com.

Vatican diplomat urges faster implementation of land-mine treaty

VATICAN CITY (CNS) — A top Vatican diplomat urged the international community to step up efforts to implement a worldwide ban on land mines and to ensure lifelong care for victims of the weapons. Speaking Sept. 17 at a meeting in Geneva for countries that put into effect a 1997 convention banning land mines, Archbishop Diarmuid Martin also called for greater cooperation with nonparticipant countries. "Any delay or weakening of enthusiasm in the full implementation of the Ottawa Convention will only mean more and more loss of life, more and more victims," said the archbishop, Vatican permanent observer to U.N. organizations in Geneva. "We need to repeat that antipersonnel mines do not offer a future of security and peace. On the contrary, they perpetuate insecurity and delay the search for a just peace among nations and peoples," he said. A copy of the archbishop's text was released at the Vatican Sept. 19.

Archbishop Carey says he fears Anglican split over sexuality issues

HONG KONG (CNS) — Anglican Archbishop George Carey of Canterbury, who is retiring as head of the worldwide Anglican communion, said he fears his church is reaching a crisis that may lead to a split. "My concern is that our communion is being steadily undermined by dioceses and individual bishops taking unilateral action, usually — but not always — in matters to do with sexuality," he said in his final presidential address to the Anglican Consultative Council Sept. 16 in Hong Kong. "This erosion of communion through the adoption of 'local options' has been going on for some 30 years, but in my opinion is reaching crisis proportions today," said Archbishop Carey, set to retire Oct. 31. This was driving the Anglican church toward "serious fragmentation and the real possibility of two or, more likely, many more distinct Anglican bodies emerging," he added.

Godparents serve as example, support, guides for Christian journey

ST. CLOUD, Minn. (CNS) — Vito Corleone, that fictional "Godfather," was famous for making an offer you couldn't refuse. A true-life godfather, however, makes an offer that you shouldn't refuse — guidance for growing in the Christian life after baptism. In the Catholic Church, numerous godparents take their role as baptismal sponsors seriously. Together, Mark and Jane Whalen, members of St. Alexius Parish in West Union, are godparents of five children, with Mark being the godfather of four others. When Andy Jensen was baptized at St. Paul Parish in St. Cloud nearly 11 years ago, his parents — Eric and Julie, who is Jane's sister — asked the Whalens to be Andy's godparents. "We chose Mark and Jane because they strive to live holy, godly lives," said Julie Jensen, now a member of SS. Peter and Paul Parish in Gilman. "I knew they would pray for Andy and be there to guide Andy, and us, if any of us would ever stray from the godly path."

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Big, bad business? Not in Charlotte, some say

By KEVIN E. MURRAY
Associate Editor

CHARLOTTE — Does "infectious greed" permeate all of corporate America? Charlotte-area business people don't think so.

Roughly two dozen business leaders gathered for the "Creating an Ethical Corporate Culture" interactive group session sponsored by the Charlotte Business Council and Woodstock Business Conference and held at the diocesan Pastoral Center Sept. 18.

The intent of the group, consisting of individuals new to big business as well as those with decades of experience, was to discuss why executives at Enron, WorldCom, Global Crossing and others caused one of the biggest corporate scandals in the history of American business; also, to examine the complexities of business ethics in terms of corporate and individual morality.

"Business is more than just money and profit. You have to have some value-based way of doing things, and that's where ethics come in," said Dr. John Klimas, who moderated the session. "I think values are very important in a corporate culture, other than just making the almighty dollar."

The Woodstock Business Conference was started in 1994 to help foster a spiritual and social renewal for the business community. Its mission is to assist executives with integrating faith and family with their professional lives and to develop a corporate culture that is reflective of their religious faith and values.

Klimas, an area physician and St. Peter Church parishioner, has moderated similar interactive sessions dealing with medical and professional ethics for doctors.

"It (the session) was not to answer all of the questions, it was not to say this is the right way or the wrong way of doing business, but to get people thinking," said Klimas.

After a prayer led by Father Mauricio West, diocesan administrator and chancellor, the group read and reflected on a Scripture reading, John 14:15-20. They then broke into small groups and examined ways in which to create the ideal corporate culture.

"Ethics are an intregal aspect of our lives. Should this not carry forward into our business practices?" posed Father West.

In addition to economic profitability, the group felt that companies needed to strive for genuine truthfulness, respect for employees and themselves, commitments to customers and community outreach.

"Business in America was founded on the concept that people are ethical and truthful to one another," said Christopher Kubala, a parishioner of St. Matthew Church and an employee of Merrill Lynch, an international financial and advisory company. "Companies need to embrace the new sense of transparency and disclosure by providing better information, not necessarily more data, to the investigating public."

"I think truthfulness — being straight with people, customers and the public — is one of the biggest values companies can have to restore some faith in American business," said Klimas.

Even though scandals have hurt corporate America, Klimas said that 98.9 percent of people in business are ethical. And while there are a few big businesses in Charlotte, it consists of "mostly small businesses that are all run, as far as I can tell, pretty ethically," he said.

Klimas said he was very pleased with the session. "I think people learn from others, and that for me is the value of this kind of interactive program," he said.

"I think it gave everybody a chance to discuss a topic in an open forum that has been on our minds," said Kubala.

"It was very informative," said John Giazuzzi, an employee of Deloitte & Touche, a national firm providing accounting and tax services. "I enjoyed the sharing of ideas from different vantage points, specifically the faith-based ideas — they put things into perspective."

Contact Associate Editor Kevin E. Murray by calling (704) 370-3334 or e-mail kemurray@charlottediocese.org.

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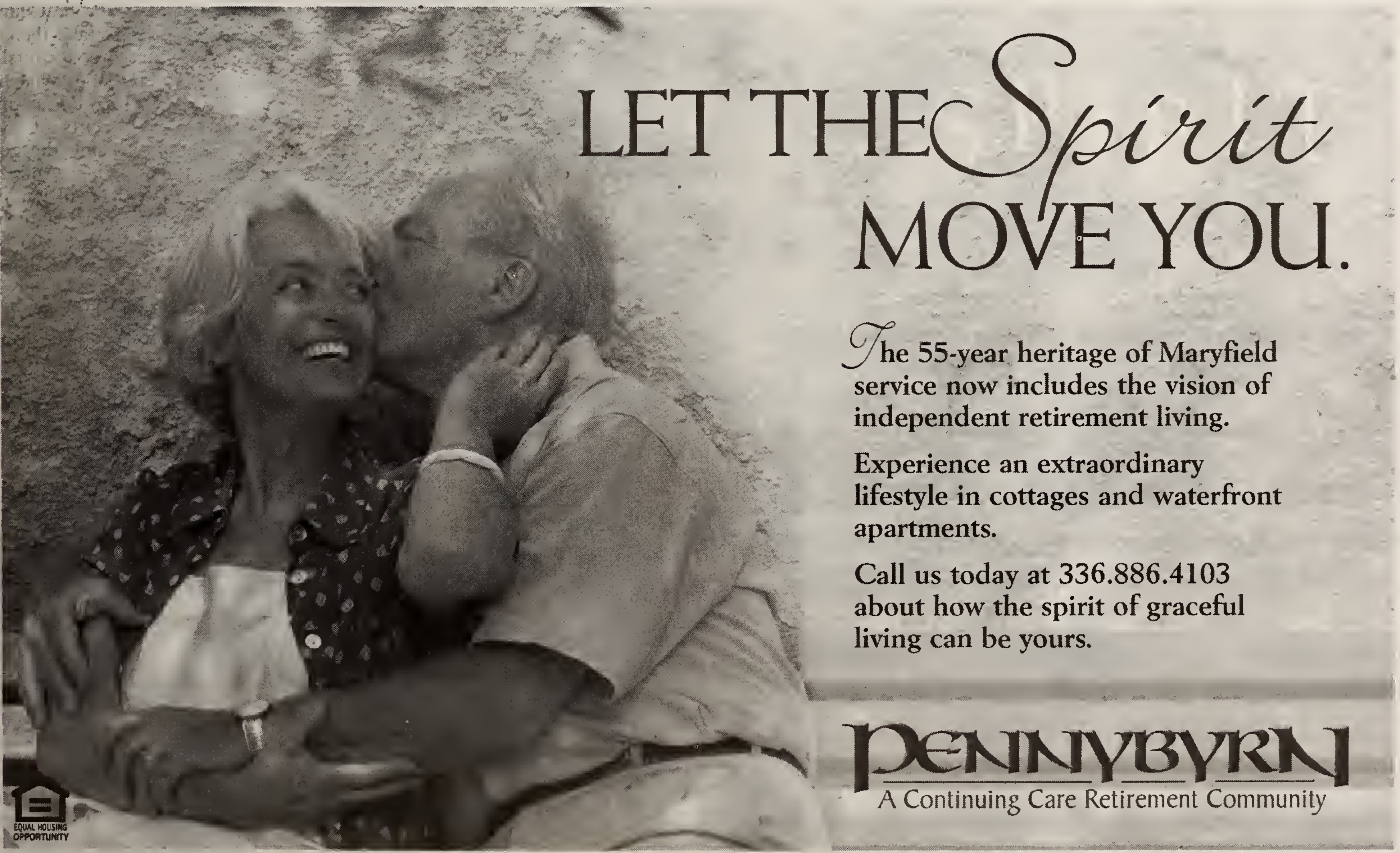
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Vatican leaning toward OK of experimental application of U.S. norms

By JOHN THAVIS
Catholic News Service

VATICAN CITY (CNS) — The Vatican is leaning toward approval of an experimental application of the U.S. bishops' norms on clerical sex abuse, perhaps after some clarifying language is added, a senior Vatican official said.

"This would not be a rejection by the Vatican, nor would it be a formal 'recognitio' of the norms," the official said Sept. 23. Instead, the Vatican would allow the norms to be applied "ad experimentum" — the Latin phrase signifying temporary or provisional use.

The official, who spoke on condition of anonymity, emphasized that a final decision had not yet been made, and the Vatican response had still not been written.

But he said the "prevailing sentiment" was to recognize that the norms were formulated by U.S. bishops as an experimental initiative — to be evaluated after a two-year period. Therefore, the Vatican would respond with a conditional form of approval.

The solution, if adopted, appeared to represent a compromise. On one hand, U.S. bishops would be allowed to follow the norms they overwhelmingly approved in Dallas last June. On the other, the Vatican would not be officially recognizing the norms as a "particular law."

Many church legal experts at the Vatican and elsewhere have voiced criticism of the norms, saying they would not allow priests to effectively defend themselves from accusations. Among other things, the norms call for removing a priest from his church ministry when a "credible accusation" of sex abuse against a minor is received.

The delicate internal discussion on the norms, involving five Vatican agencies, was still continuing in late September. A draft of the final response was expected to be reviewed by Pope John Paul II in early October, Vatican sources said.

Sometime before the middle of October, the response — probably in the form of a letter — was expected to go out to the president of the U.S. Conference of Catholic Bishops, Bishop Wilton D. Gregory of Belleville, Ill., the sources said.

The senior Vatican official said it was possible that the Vatican might indicate some norms that need further study or wording changes before even conditional approval is granted.

In interviews in mid- and late September, informed Vatican sources said they considered the norms as well-intentioned but "imperfect."

They said the main problems with the norms as drafted were the unspecified time range for prosecuting such crimes, the unusual role of diocesan and national review boards, and ambiguity over the definition of some key terms — such as "credible allegation" of sexual abuse.

On the other hand, some officials said, the Vatican appreciated that U.S. bishops had to act quickly and forcefully to confront the scandal of clerical sex abuse and rebuild the trust of the faithful. They said the Vatican did not want its response to appear as a "quashing" of the bishops' pastoral initiative or as a break with U.S. church leaders over the sex abuse scandal.

The issue was being handled in concert by Vatican agencies dealing with bishops, doctrine, the sacraments, clergy and church law. In late June, the agencies began requesting written input on the norms from a wide circle of experts.

Those interviewed by Catholic News Service spoke on condition of confidentiality, reflecting Vatican sensitivity on an issue that has caused the church great pain and damage.

They identified several areas where, in their view, the norms as written were incompatible with "universal law" or raised questions that need clarification:

— The norms provide for a priest's permanent removal from ministry for any single act of sexual abuse against a minor — "past, present or future." The Vatican sources said that in a legal sense this unlimited time frame would be unique, and in a pastoral sense it seems to go against the basic principle that a sinner can be redeemed.

Some Vatican officials said they were shocked to see U.S. priests removed from ministry on the basis of single episodes of sex abuse going back 30 or 40 years.

— The norms call for establishment of diocesan and national review boards that are, in theory, consultative. But Vatican officials are bothered by some language that seems to suggest the bishops would be held accountable to these boards; they see that as an unacceptable infringement on the bishop's authority, or alternatively as an unacceptable delegation of his responsibility.

On a more practical level, Vatican officials are upset at the recent statements of Oklahoma Gov. Frank Keating, chairman of the bishops' National Review Board on sexual abuse. Among other things, Keating has pressured bishops to immediately implement the bishops' sex abuse policies and said he will release the names of those who do not.

In late July, Keating said that Catholics who find their bishop in flagrant violation of the new sex abuse policies should show their displeasure by withholding contributions and going to Mass in another diocese.

One Vatican official called Keating's statements "ridiculous" and another said his appointment to head the review board was a "huge, huge, huge mistake."

— The norms make "credible allegation" the standard for relieving a priest of his ministry pending an investigation, but do not say who determines what is "credible."

In the eyes of some experts, this provision combined with language in the bishops' "Charter for the Protection of Children and Young People" implies that before a return to ministry an accused priest would have to prove the "credible allegation" was unfounded. They said this would reverse the standard legal principle by which a person is innocent until proven guilty.

— The norms provide for bishops to request the dismissal from the priesthood of a priest-offender, even against his will. While acknowledging that this procedure has been used in a few particularly urgent cases in recent years, some Vatican experts questioned whether it should or could be written into a standard nationwide policy. They said it does not allow a defendant the same type of protection as foreseen in a judicial process.

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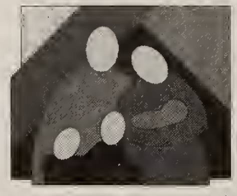

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The Catholic News & Herald

Avoid isolation through relationship with God

By REV. MR. GERALD POTKAY
Correspondent

GREENSBORO — Franciscan Father Louis Canino, directory of the Franciscan Center, spoke to about 50 residents and workers of Greensboro and surrounding towns about "Avoiding Isolation and Moving Toward Life-giving Involvement" Sept. 19.

Father Canino came to Greensboro in 1989 to establish the Franciscan Center. He brings speakers of all denominations to the center to speak on subjects relevant to the needs of the community and beyond.

Using stories from his recent past, Father Canino showed that everyone experiences loneliness and isolation at times, but it is not a place of being where we should want to stay. "Isolation can lead to declining mental, physical and emotional health whereas reaching out can bring healing and wholeness," he said.

According to Father Canino, isolation is highest among adolescents and young adults 18-25 years of age, while the loneliest were married people who were no longer in love with their spouses.

Contrasted to this is the state of "aloneness," which Canino said was, "a state of solitude, quiet and inactivity wherein ... there is a great sense of connectedness with God and with others."

To overcome loneliness, each needs to "force himself or herself to do things rather than sit back and hope something will change in your life," said Father Canino. "Remember that when you feel the solution is out there, it is really an inside job ... something you do."

Low self-esteem can socially paralyze people, he said. "Others have a problem reaching out because of past hurts." The beginning of the solution, said Father Canino, is to "establish a deep personal relationship with God that can only come through prayer and reflection. For God never abandons ... never forgets you.

"Discern your life's call," concluded Canino. "Realize that you are your brother's and your sister's keeper. Volunteer at the many organizations desperately in need of help. You are called to care for the less fortunate. May we be such ripples of hope and genuine love that not only transforms others but ourselves, as well."

He closed his lecture with a prayer from an unknown author: "I sought myself and myself I could not see. I sought my God and my God eluded me. I sought my brother/sister and I found all three."

Sister of St. Joseph Phyllis Tierney said that Father Canino was "right on target. The need for people to get out, to volunteer is important, especially by what it accomplishes in people."

Maureen Smith, a parishioner of St. Pius X Church, said, "It becomes very emotional when people do help through volunteering. Where the need is, that is where the community rallies. And what good it does for both those served, as well as those who serve."

Contact Rev. Mr. Gerald Potkay by calling (336) 427-8218 or e-mail gpotkay@triad.rr.com.

Photo by Rev. Mr. Gerald Potkay

Franciscan Father Louis Canino speaks to residents and workers of Greensboro and surrounding towns about "Avoiding Isolation and Moving Toward Life-Giving Involvement" at the Franciscan Center Sept. 19.

High school yearbook wins national awards

By KEVIN E. MURRAY
Associate Editor

CHARLOTTE — The 2002 yearbook staff at Charlotte Catholic High School can attest that hard work does pay off.

The Columbia Scholastic Press Association (CPA) has recognized the Charlotte Catholic High School Signet II 2002 yearbook as a Gold Medalist. The yearbook had to achieve high points during the CPA's national critique in order to receive the certification.

"The CPA is the epitome of organizations who critique yearbooks. For them to recognize us means a lot," said Beverly Doyle, an English teacher and yearbook advisor for the last 10 years. "It means we have a very good book."

Due to some harsh criticism of a previous yearbook, Doyle hadn't sent the book off for critique in several years.

"But I thought we'd come a long way since then. We'd been doing research, striving to get a better book," said Doyle. "Then our 2002 book was praised by Walsworth Publishers (the yearbook's publisher) so I sent it off and it got very good results."

"I thought it had potential but I was shocked that it won," said Cathleen Foley, editor of the 2003 yearbook and last year's assistant editor. "All that hard work really paid off and it was nice to be recognized like that."

Additionally, the Signet II won a first place award by the American Scholastic Press Association. The yearbook staff has also placed first or second in the large school category for the last three years for the development of the theme packet including cover design, theme, layout design and opening at an annual summer camp sponsored by Walsworth Publishers.

Doyle credits the devotion of the entire yearbook staff, which met daily as a class throughout the school year. "It also involved a lot of blood, sweat and tears before and after school, and whenever they had free time," she said.

Editor-in-Chief Kelci Hegg, now a freshman at Vanderbilt University, helped to select the yearbook's theme, "The Reel Thing." With the help of Editor Christina Romano, now a UNC-Wilmington freshman; Foley; and a capable staff, the group focused on a variety of movie-related ideas.

"It started with the concept, 'It's a Wrap,' and evolved from there," said Doyle.

According to the CPA, the book excelled in writing and its coverage of all aspects of the lives and activities of the students.

Now that the bar has been raised, Doyle anticipates a lot more hard work from Foley and the 2003 yearbook staff to top the results of last year's book.

"I really think we're off to a good start and have the potential to do better," said Foley.

"I think rewards are nice, but the biggest reward is for the school to enjoy it — it's their yearbook."

Doyle agreed. "We want it to be a book for the kids, but let's make it the best book that we can," she said.

Contact Associate Editor Kevin E. Murray by calling (704) 370-3334 or e-mail kemurray@charlottediocese.org.

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Book Review

Reference book of religious themes in movies

Reviewed by MARK PATTISON
Catholic News Service

I've seen too many well-meaning — but ultimately lacking — books on religious themes in cinema. It's almost as much a relief as it is a pleasure to say that Theresa Sanders' "Celluloid Saints: Images of Sanctity in Film" doesn't fall into the trap of trying to be both film review and catechesis while succeeding at neither.

Sanders, an associate professor of theology at Georgetown University in Washington, takes a most unusual tack in unspooling these films. She examines the movies in a chapter-by-chapter system linking them to the canonization process. The technique is, by and large, successful, although she must use additional chapters to cover films and themes that don't fit quite that neatly — Mary, for instance, or the Holocaust.

Images of Sanctity in Film
Theresa Sanders
Celluloid Saints

Nor does Sanders shy away from including films that were spurned or, in the case of Kevin Smith's 1999 feature "Dogma" or Jean-Luc Godard's 1986 tale "Hail Mary," widely reviled by Catholic lay groups and/or bishops. "Dogma," she says in her introduction, "strikes a chord with its audience precisely because it is willing to ask questions about faith and religion that are too often ignored," even if the answers tripped on the filmmaker's own logic or the approach was less than artful.

There are always incongruities and imperfections, the author observes, much like the saints and saintly characters in film. On location when filming "The Mission," which showed how missionary priests initially learned to integrate Catholic beliefs and practice with the natives' own spirituality, the film company gave matching T-shirts to the indigenous women portraying tribal women because the film moguls were uncomfortable with seeing the women's normally uncovered breasts.

It gets even trickier in the final cut. Viewers can recognize the virtues of St. Bernadette in "The Song of Bernadette" — even if other characters don't — by the "halo effect" of reflected light on title actor Jennifer Jones, according to Sanders. But in the contemporary-set fable "Household Saints," the lead character's asceticism amid "misguided notions" leads her family to think she is mentally ill. But the character's path, the author maintains, is one "trod by innumerable spiritual worthies: seeking God in the details of everyday life. It is a path that most of us would find far too demanding."

Even familiar characters like George Bailey of "It's a Wonderful Life" get a nod in "Celluloid Saints," when Sanders notes that George's encounter with angel-in-training Clarence results in his revelation that "what had seemed to be a disappointing life haphazardly thrown together and amounting to nothing had actually been guided all along by a power wiser than he."

And if the films discussed in the book aren't enough, Sanders includes an index with more than 80 cinematic and television depictions of saints and other holy people through Christian history for readers to sink their teeth into. All told, "Celluloid Saints" is an intelligent tome that confers laurels without devolving into pointless platitudes. Any filmgoer wishing to view Western cinema not just as a form of passive entertainment but with a critical eye will benefit from reading it.

Pattison is media editor for Catholic News Service.

Word to Life

Sunday Scripture Readings:
Sept. 29, 2002

Sept. 29, Twenty-sixth Sunday
of Ordinary Time
Cycle A Readings:
1) Ezekiel 18:25-28
Psalm 125:4-9
2) Philippians 2:1-11
3) Gospel: Matthew 21:28-32

By JEFF HENSLEY
Catholic News Service

Marianne had an abortion, pushing herself against her conscience every step of the way. Hopeless and, she felt, helpless against the circumstances surrounding this pregnancy, she just knew that on coming out from under anesthesia a vengeful God was going to punish her severely.

That's not what happened, of course. She repented of the sin of abortion, gradually got her life fully back on track and became a godly woman who offered caring and assistance to others. She was strengthened by her personal knowledge that God's goal with each of us is redemption, literally buying us back through Jesus' sacrifice on the cross.

By the time I met her, she was a joyous, effervescent bearer of light to others. God's work was being completed in her.

We all are very aware that our God is a God of love and of righteousness, but we sometimes forget that he came to redeem, to buy back by his very lifeblood those who have gone astray.

Over and over again, this message of hope for the evildoer is offered. Over and over the call to repentance, to reorienting our lives toward the good is offered.

We can get in the way of his grace by believing we don't need what he is offering, relying instead on our own goodness — as weak a commodity as that is.

Personally, I keep hoping that I can get it right, not blocking my own access to his grace by failing to admit my sin. For us to admit our inability to save ourselves is only simple honesty. For Jesus to have made himself human to redeem us is simply heroic.

The Philippians passage this week is one of the most beautiful in Scripture: "Though he was in the form of God, he did not deem equality with God something to be grasped at. Rather, he emptied himself and took the form of a slave, being born in the likeness of men, ... obediently accepting even death, death on a cross!"

As it is sometimes described, and always with a touch of wonder: "How great a salvation" is offered us!

QUESTION:

Do you remember when dealing with others — especially those you find difficult or strange — to believe that God is reaching out to them with his love?

Weekly Scripture

Scripture for the week of September 29 - October 5

Sunday (Twenty-sixth Sunday in Ordinary Time), Ezekiel 18:25-28, Philippians 2:1-11, Matthew 21:28-32; **Monday (St. Jerome)**, Job 1:6-22, Luke 9:46-50; **Tuesday (St. Therese of Lisieux)**, Job 3:1-3, 11-17, 20-23, Luke 9:51-56; **Wednesday (The Guardian Angels)**, Job 9:1-12, 14-16, Matthew 18:1-5, 10; **Thursday**, Job 19:21-27, Luke 10:1-12; **Friday (St. Francis of Assisi)**, Job 38:1, 12-21; 40:3-5, Luke 10:13-16; **Saturday**, Job 42:1-3, 5-6, 12-16, Luke 10:17-24

Scripture for the week of October 6 - October 12

Sunday (Twenty-seventh Sunday in Ordinary Time), Isaiah 5:1-7, Philippians 4:6-9, Matthew 21:33-43; **Monday (Our Lady of the Rosary)**, Galatians 1:6-12, Luke 10:25-37; **Tuesday**, Galatians 1:13-24, Luke 10:38-42; **Wednesday (St. Denis and Companions, St. John Leonardi)**, Galatians 2:1-2, 7-14, Luke 11:1-4; **Thursday**, Galatians 3:1-5, Luke 11:5-13; **Friday**, Galatians 3:7-14, Luke 11:15-26; **Saturday**, Galatians 3:22-29, Luke 11:27-28

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'The Four Feathers' doesn't tickle the senses

By DEBBIE MILLS
Catholic News Service

NEW YORK — Set in England and Sudan in 1894, "The Four Feathers" (Paramount) is the dramatic story of love, honor and courage and how one man faces his fear of death head-on and risks losing everything that is important to him.

Harry (Heath Ledger) is a British soldier who seems to be on top of the world as his father, a general, has just announced to his entire regiment the engagement of his son to Ethne (Kate Hudson). Harry's best friend, Jack (Wes Bentley), is surprised by the news but toasts the handsome couple along with his fellow soldiers. The next day Harry decides that he cannot face the idea of going to war and resigns from the military. "What does a God-forsaken desert have to do with her Majesty the Queen," he says.

His decision sets him on a course that dramatically changes everything. His friends, his father and his fiancee reject him. After his regiment goes off to fight in Sudan, Harry begins his own brutal journey through the desert in search of personal salvation from those who have bestowed upon him the white feather, a symbol of cowardice.

After his guide is murdered, Harry is left alone for dead in the desert. Saved and brought to a local village by Abou Fatma (Djimon Hounsou), Harry learns that chivalry and loyalty does exist among the natives, contrary to British and Egyptian assumptions that they are all savages. As Harry's new guide through the angry elements of the war-torn desert, Abou Fatma is a lone warrior who prays to Allah and is loyal to the end to his Christian brother.

In contrast to the fanciful, mannered world of the British soldier in mother England, "The Four Feathers" is like an endurance test for its audience as well as its main character, as it shows man's will to survive against the grimmest and darkest of physical odds. Dressed like a native, with long hair and an unshaven face, Harry has a chance to get inside the world of the rebel army that his friends and former colleagues are fighting against. He also exists among the natives who live freely and later experiences what it is like to be a prisoner where Englishmen and natives are thrown together, enslaved and nearly starved to death.

Ironically, he places himself directly in the line of fire and experiences firsthand what his former colleagues experience and more.

As directed by Shekhar Kapur, "The Four Feathers" maintains a bleak and oppressive tone for the majority of the film, which sometimes overwhelms its themes and plot devices. It is difficult to imagine Harry ever returning to civilization after drinking the blood of a camel or hiding in a pile of rotting corpses in his effort to escape from prison. Given that the British are going to war for imperialist purposes, there is not a strong argument against Harry's more contemporary perspective that they are fighting over land that does not belong to them.

"The Four Feathers" takes an ironic and ultimately critical view of the role of religion and God, seeing them as a motivation and justification for what are actually wars of conquest and revenge.

Due to fierce, action-style battle sequences, the U.S. Conference of Catholic Bishops classification is A-III — adults. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned. Some material may be inappropriate for children under 13.

Mills is a guest reviewer for the U.S. Conference of Catholic Bishops' Office for Film and Broadcasting while staff critic Anne Navarro is on maternity leave.

CNS PHOTO FROM PARAMOUNT PICTURES

Heath Ledger and Kate Hudson share a dance in a scene from Paramount Picture's "Four Feathers." The U.S. Conference of Catholic Bishops classification is A-III — adults. The Motion Picture Association of America rating is PG-13 —parents are strongly cautioned. Some material may be inappropriate for children under 13.

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The Pope Speaks

POPE JOHN PAUL II

Pope says God's mercy, people's conversion lead to happiness, peace

By CINDY WOODEN
Catholic News Service

VATICAN CITY — The mercy and pardon of God and a corresponding conversion of his people give birth to happiness and peace, Pope John Paul II said.

Commenting on Psalm 84, which celebrates the end of Israel's exile, the pope said at his weekly general audience Sept. 25 that God always wants to free his people from oppression and lead them to prosperity.

But the deepest significance of the psalm does not regard politics or material well being, he said. God is concerned first of all with the interior, spiritual health of his people.

God reveals "his love in pardoning the iniquity of his people, in canceling all their sins, in setting aside his disdain and in putting an end to his anger," the pope said.

"But this 'return' of a God who pardons must correspond to the 'return,' the conversion, of the person who repents. In fact, the psalm declares that peace and salvation are offered to those who return to him with all their hearts," Pope John Paul said.

With a renewed relationship, a new covenant with God, creation once again is on the path that leads to the kingdom of God, he said.

"Conversion is precisely a 'return' to the linear path which leads to the house of the Father who awaits us to embrace us, forgive us and make us happy," the pope said.

But the new relationship is broader than that between an individual and God, he said.

The psalm "describes a new world in which God's love and fidelity, as if they were persons, embrace; similarly justice and peace encounter and kiss," he said.

All of the promises of the new creation are fulfilled in Christ, Pope John Paul said.

"The coming of Christ is, in fact, the source of mercy, the blossoming of truth, the flowering of justice and the splendor of peace," he said.

Coming of Age

CHRISTOPHER CARTSENS
CNS Columnist

An after-school project about your parents

Family life with teens is a dense forest of emotions. Often, neither the parents nor the teens have any clear idea where they stand in the forest, and it isn't at all clear which paths lead to safe clearings and which lead to darker, more dangerous places.

Two facts bear remembering. First, almost everybody makes it through alive. By the time young people reach their mid-20s, most end up fairly productive, fairly happy, no matter how much their parents feared otherwise.

The second truth, however, is that hardly anybody gets through the teen years without a good deal of pain. Parents and teen-agers sometimes break each other's hearts.

When you're a little kid, you imagine that your mom and dad are perfect. One of our very early images of God is based on the absolute sense of rightness and moral authority that 3- and 4-year-olds imagine in their parents. Kids that age think that if there is a problem between parent and child, it is because the kid is bad. They can't think any other way.

As teen-agers, you see that your parents aren't perfect. In fact, you develop a remarkably clear vision of their faults. Your parents may seem obsessed with controlling everything you do. They may strike you as petty or selfish. Teen-agers may become aware that their parents drink too much or have nasty tempers. These flaws, somehow invisible when you were little, come clearly into focus before your teen-age eyes.

Your perfect parents never really existed; they were something you imagined. It was what you needed to believe. The evil alien beings that now occupy the bodies of your mom and dad don't really exist either. But magnifying parents' flaws is a normal part of the teen years.

Neither angels nor demons, your parents are ordinary people who want to do right and be loved. They make mistakes. Some of their choices seem completely wrongheaded, but it's the best they can do. Mostly, when your parents make bad mistakes, they are living out patterns they learned from their own moms and dads. They're doing what they learned.

Your own maturity and growth come from understanding how your parents got to be the way they are. If you want to get out of the trap of anger and resentment, and avoid repeating your parents' mistakes in your own life, there's a little project you should start working on right now.

Learn all you can about what your parents lived through while they were growing up. Ask them now, while they're still available and willing to talk, what their lives were like when they were kids. Make it a habit when you and your mom are driving across town together to ask a question such as, "What was Grandma like when you were little?" Or, "How did Grandpa punish you when you were in trouble?" Then listen to the stories.

Foster a curiosity about your parents' lives. First, they may well enjoy this and tell you some interesting stories. However, an important change happens over time as you come to understand how your parents became the people they are today. In rich and powerful ways, this will feed your growing knowledge and understanding of yourself and of your own life.

It seems like a small thing to do, but I can hardly think of any investment yielding greater rewards across the rest of your whole life.

The Bottom Line

ANTOINETTE BOSCO
CNS Columnist

How peace may come to the world in 2010

We all have our special attractions, and one of mine is going to used book sales. I always find something special among the piles. A recent gem is a case in point.

The title grabbed me, "How Peace Came to the World." I started reading then and there. It begins with: "Nothing threatens us more today than the 50,000 nuclear warheads that stand in a state of near readiness around the globe. Yet in the year 2010, the world is at peace, and the threat of nuclear devastation has vanished."

A prophecy? A fantasy? I was seduced, and, as they say, here's the story! It dates back to a contest proposed by The Christian Science Monitor in 1985, with a specific aim — to get readers to jump ahead 25 years to the year 2010, imagining a world at peace and then explaining clearly how this had come about.

The Monitor explained: "Peace is a condition all the world's statesmen say they yearn for. Every individual would like to live in peace. The Beatitudes call the peacemakers 'the children of God.' Instead of only reacting to each new international crisis, let's think instead about what conditions could prevail that would bring about a substantially altered climate of world opinion."

The book, published by the Massachusetts Institute of Technology Press, says that some 1,300 people responded, many reacting to the past century of war. It was noted that even after World War II, 130 new wars, big and small, erupted around the globe. It impressed me that The Monitor saw each citizen, and not just so-called leaders, as having a responsibility to be involved in peace planning.

From the essays submitted, it was evident that some writers "saw peace almost entirely in terms of a lack of armed conflict; others saw it as a progressively interactive exchange among the nations of the world; and some related it in the end to the peace of the individual that is felt first in his or her family and then radiates outward." I would say all three are conditions of peace.

I was not surprised that many would see terrible consequences coming from deteriorating relations between the rich nations and the poor, Third World countries, from the rising conflicts among religious groups, from the increased stockpiling of weapons of mass destruction and from the explosive Middle East hatreds.

Of three essay winners, I was surprised at the almost prophetic scenario presented by Richard Lamm, then governor of Colorado. He described a grim disaster that resulted from a nuclear war between India and Pakistan, a scenario much speculated upon recently.

In his essay, the horrified world, glued to television sets, watched the annihilation of two nations, where people going about their daily routines one minute were ashes the next. "In those moments ... came the horror of modern weapons.... Thus, wisdom came not through treaty but through tragedy. The goal of peace was no longer something left to politicians but became the demand of every citizen.... Peace is a change of heart.... Peace was not negotiated; it burst on a stunned mankind," Lamm wrote in his winning essay.

Would that our leaders in Washington could read this book, which ends with a truth: that peace does not come easily. "We have work before us," writes Dr. Stephen E. Silver, a Connecticut physician. "However, let us be eager to do it, for it is holy work."

To that I say, "Amen!"

Spirituality for Today

FATHER JOHN CATOIR
CNS Columnist

Proving God's existence

Skeptics stress the fact that no one can prove God's existence. I can still here the late Carl Sagan saying, "There is not a shred of evidence in the entire universe for the existence of the supernatural." How certain was he? Who knows!

When I asked him if he could prove that God did not exist, he answered, "No, I cannot disprove his existence, but if he chooses to hide himself, he cannot blame me for being a skeptic."

To solve the God-problem with a shrug is not wise. Sagan's deliberate inadvertence was a way of demanding empirical evidence to prove God's existence.

This is no way to treat the Creator of the universe.

Fortunately, skepticism is not widespread. We are living in the New Age where people believe almost anything. Some wear triangular lampshades as hats to better commune with the cosmic energy, which they call the god of their understanding. TV personalities converse regularly with dead people, who must be lining up in droves somewhere to send messages to their relatives in the studio.

Albert Einstein admitted there was a supreme intelligence behind the universe. The cells in every living thing have a form of intelligence programmed into them. Where did all this programming come from?

There are two possible explanations: one, from nowhere; the universe doesn't need a cause, because it always was. This begs the question. The other explanation is found in the principal of causality. Just as the watch needs a watchmaker to explain its existence, so too does the vast universe need a supreme intelligence to explain its existence.

Walt Whitman put it poetically: "A single mouse is evidence enough to convert a trillion infidels." Those who choose not to ponder the miracle of a mouse, remain locked in their own self-imposed darkness.

We do not wait to understand things before we believe them. The mysteries of the universe are unfathomable.

Rather, we believe precisely in order to understand. We have rational grounds to explain the facts that surround the mystery. We believe because we have learned that "faith opens a thousand eyes" (Walt Whitman).

You don't believe that God is love because you feel him hugging you. You believe it because Jesus told you it is true. Once you say yes, your spirit rejoices.

Did you know that every hundred years a certain kind of bamboo flowers on the same day all over the world, be it in China or in a green house in Chicago? For a hundred years these stalks wait for the precise moment on which to blossom. This astounding fact makes us wonder: How do they know that the time has come?

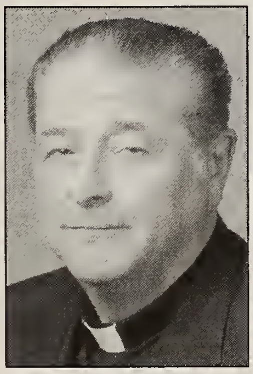
"Do the buried roots know the code; do they telegraph the exact date through layers of earth, conduits of stone?

Something else is at work — in our bones, our blood, our soul, something beyond definitions, beyond visibility. No way to cross over, says the clock.

But on the other side of probability the bamboo pushes through centuries of sleep the cathedral of its flowers (Catherine de Vinck).

The wonders of the natural world are puzzling even to the most astute scientists, who know very well that there is a higher cause. The universe demands the existence of a Creator. Once you know that he is unchanging love, everything else changes.

Question Corner



FATHER JOHN DIETZEN
CNS Columnist

Selling or reselling blessed items

Q. We need your opinion on how to handle religious items at our semiannual parish rummage sales. It seems that when a parent dies the children pass on to us all the rosaries, Bibles, sick call sets and statues.

Some shoppers want these items free. Others criticize us for selling. When we ask for donations we may receive 50 cents for the entire day. What can you suggest? (Illinois)

A. The church has no detailed rules on this to cover all circumstances. Usually, blessed items should not be sold. One reason is to avoid any semblance of selling or taking monetary advantage of blessings. Thus rosaries, statues and other religious items normally are blessed after they are sold by religious goods dealers.

I believe a nominal amount may be asked just for your providing the opportunity to purchase the items. Also, it is generally held that when particularly precious or historic items are sold, a price may be set for their artistic or antique value.

Another consideration is that when objects, even sacred places like churches, are destroyed so they can no longer be used for their proper religious purpose or when they are permanently given to secular use, they lose their blessing (See Canon 1212).

The same holds true for smaller sacramentals. Candles, palms, rosaries, statues, holy pictures, etc., lose their blessing when they lose their identity and suitability for religious use.

Therefore, unless one has room to store generations of Bibles and other religious items, there are limits to how many one can save. To significantly alter their identity, and hence their blessing, by breaking or burning or otherwise destroying them is not irreverent but is a respectful way to dispose of blessed religious articles.

Being aware of this may help those who wonder what to do with an excess of old and unusable religious articles.

Memorializing those who die before birth

Q. I received a copy of your column on the need of parents to memorialize their children who die before birth. Your readers may like to know that, at the request of many parents, the hospital where I work conducts a burial and graveside service for parents, families and friends of miscarried babies, even the tiniest.

The service, which began in 1993, is nondenominational, includes Scripture, song and prayer, and is conducted three times a year. Only parents who have stated they wish to be informed are notified.

The cemetery has set aside a beautiful area, which contains a new monument marking the burial site. It is visited by many parents, especially on feast days and anniversaries. The staff there tells us this is the most visited gravesite in the cemetery.

Often a miscarriage is just ignored. Knowing their babies' remains are cared for with love, dignity and respect offers some sense of comfort to grieving parents. We feel that by recognizing and acknowledging their feelings we give them the gift of compassion, and help them heal and continue their journey. (Indiana)

A. Thank you for sharing your experience. Judging from the number of parents and grandparents who have written to me on this subject, I suspect others will want to consider establishing a program like this in their own communities.

Family Reflections

ANDREW & TERRI LYKE
Guest Columnists

A new world of possibilities

My (Andrew) first car was a white 1965 Plymouth Valiant convertible. I bought it at the end of the summer in 1969 after diligently saving my money from working hard for several months. It was 17 and beginning my senior year in high school. Owning a car came with many privileges — girls seemed to notice my charm more and I was more popular among the "in-crowd." It also came with many responsibilities. Behind the wheel of that car I experienced my world in new ways and made pivotal choices about who I was and wanted to be. This purchase was an important milestone in my life that helped to shape my work ethic and began my launching into adulthood.

Thirty years later, our daughter, in her senior year, asked if we would buy her a car as a graduation present. Her question was more of an inquiry than a request. Living in middle-class suburbia, receiving such a gift at graduation was common among her contemporaries. Nonetheless, I gave her question much consideration. I remembered my first car and all it meant in my life. Then I told her, "I promise you this: I will never ever buy you a car. That is for you to do for yourself."

To many of our contemporaries — college-educated, professional, Baby-Boomers — buying their children cars is a sign of their achievement. As African Americans who are of the first generation in our families to break education and economic barriers, this is especially true.

But we would dare not steal from our children this very important launching experience. So, we let our daughter "borrow" our car during her second year of college so that she could work off-campus. And we have retained a "beater" for our son to use.

This year, our son — in his 17th year — worked diligently all summer and saved his money. A few weeks ago — at the beginning of his senior year — he bought his first car, a 1990 Toyota Celica. We haven't seen him take more pride in anything. Though the girls seemed to notice his charm before his owning a car, we're sure there are a few new devotees. We're also sure that he will experience his world in new ways and make choices that will help shape his character. We pray that it will be for the good.

Though we cannot replicate our childhood experiences for our children, no matter how positive those experiences may have been, we can make room for some experiences and then give it all to God. Then we must let God do what God does — bless us all.

And the beat goes on.

Questions for Reflections:

— What positive experiences of your childhood would you like your children to have?

— When have you broken with convention to reach for a higher ideal for your family?

— What situations and/or pivotal choices helped to launch you into adulthood?

Vatican department says Mother Teresa heroically lived Christian life

By CATHOLIC NEWS SERVICE

VATICAN CITY (CNS) — Members of the Congregation for Saints' Causes agreed Sept. 24 that Mother Teresa of Calcutta heroically lived the Christian virtues during her lifetime.

The congregation's meeting was reported widely in Italian newspapers, and sources confirmed the positive outcome.

Pope John Paul II is expected to approve the publication of the decree of "heroic virtues" in December.

Another congregation meeting is scheduled Oct. 1 and is expected to include discussion about a miracle attributed to Mother Teresa's intercession.

If the miracle is approved, as it is expected to be, that decree also would be published in December, clearing the way for Mother Teresa's beatification in 2003.

However, the Italian news agency ANSA said it also was possible that Pope John Paul could order the immediate publication of the decrees Oct. 1 — bypassing the normal December Vatican meeting at which decrees are read and making an even earlier beatification possible.

The miracle involves the medically unexplained healing of an Indian woman's abdominal tumor.

Mother Teresa, founder of the Missionaries of Charity, died in 1997. Pope John Paul waived the normal five-year waiting period before the official canonization process could begin.

FRAME from page 1

home that St. Aloysius sponsored is going to a family from St. Aloysius. Chava and Kham Saeng See and their seven children were next on the waiting list and will live in the home. The Sees are Lahu refugees from Laos, but Chava See became a U.S. citizen on the Friday of the blitz week, said Corbett.

Before the Sees could get their name on the Habitat for Humanity waiting list, said Corbett, they, like others who apply, had to meet financial criteria. They also had to log 100 hours working for the organization, either by working at home sites, in the Habitat for Humanity Home Store, or in the Habitat office.

The couple has to complete 500 total hours of service, she said. Single applicants have to complete 250 hours. Even though much of the funds, materials and labor to build the homes are donated, the couple will make monthly mortgage payments, which will go to build other Habitat homes.

Now that the blitz week is over, the Habitat board will look at the budget and see what is available to hire electricians and plumbers, said Sylvester. Then the sheet rock goes up and the volunteers come back to do the interior painting and trim, he said.

Since the house sponsored by St. Aloysius is already paid for, Sylvester said it is expected to be completed by late November or early December. The other houses might take longer, he said, since corporate donations were down due to the downturn in the economy.

"We're real excited that the church and Habitat are partners again," said Corbett. "It's a real witness. It gives those who aren't able to contribute financially a chance to help others."

ANNIVERSARY, from page 1

church of St. John Baptist de La Salle was dedicated and Father John F. Roueche became its first pastor.

As the Catholic community grew in size, Father Roderick G. Keane, who served as pastor between 1976 and 1986, saw the need to buy seven acres of land along highways US-421 and NC-115 for the express purpose of expanding.

Former pastor Father John Schneider broke ground for the new structure in June 1988, and the completed church of St. John Baptist de La Salle was dedicated April 7, 1989 with Bishop Donohue, then-bishop of the Diocese of Charlotte, presiding.

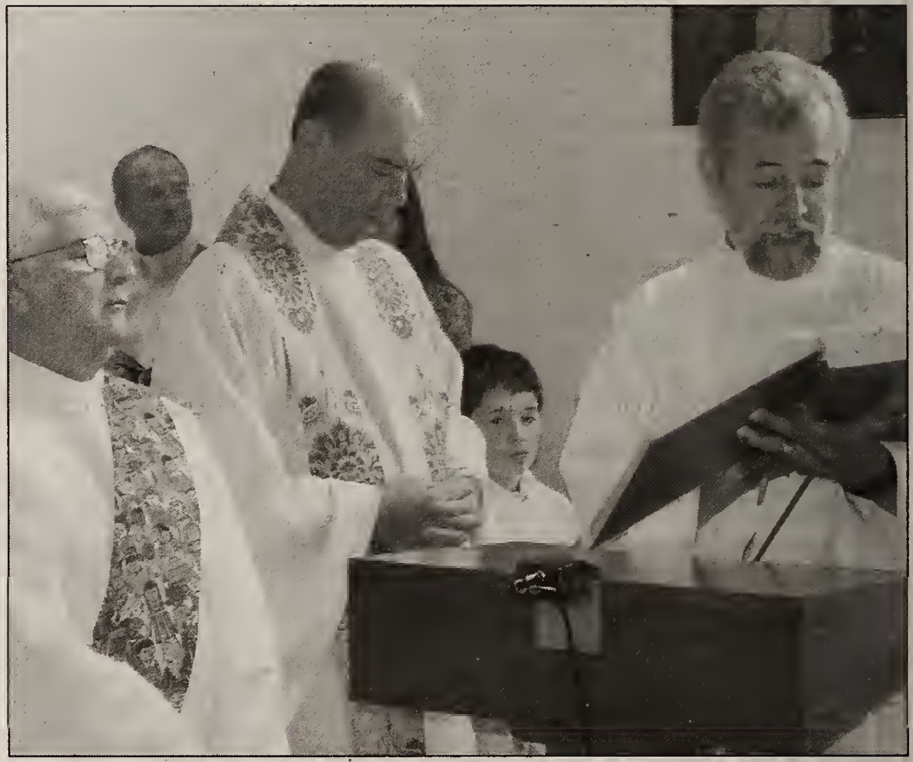
Bishop William G. Curlin, former bishop of the Diocese of Charlotte, celebrated the Mass at the church on Sept. 21.

"We are here today to celebrate our own renewal, to dedicate ourselves to Christ for the next 50 or 100 years or for however long the church exists," said Bishop Curlin.

Father Schneider said, "This is the perfect time to celebrate our community's growth from the original parish on D Street to the growing community there is now."

Jaime Sevilla, director of Hispanic ministries in the Boone Vicariate, said, "I think that this 50 year celebration of St. John Baptist is also a Hispanic celebration, because there are many Hispanic parishioners who have promoted and enriched our Catholic faith. We are one faith and one church. We have one baptism and one Lord. Therefore it is our privilege to celebrate."

Contact Correspondent Rev. Mr. Gerald Potkay by calling (336) 427-8218 or e-mail gpotkay@triad.rr.com.



PHOTOS BY REV. MR. GERALD POTKAY

Rev. Mr. Harold Markle and Father John Hanic listen to the proclamation of the Word by Rev. Mr. Frank Aversa at the Mass celebrating the 50th anniversary of St. John Baptist de la Salle Church in North Wilkesboro.

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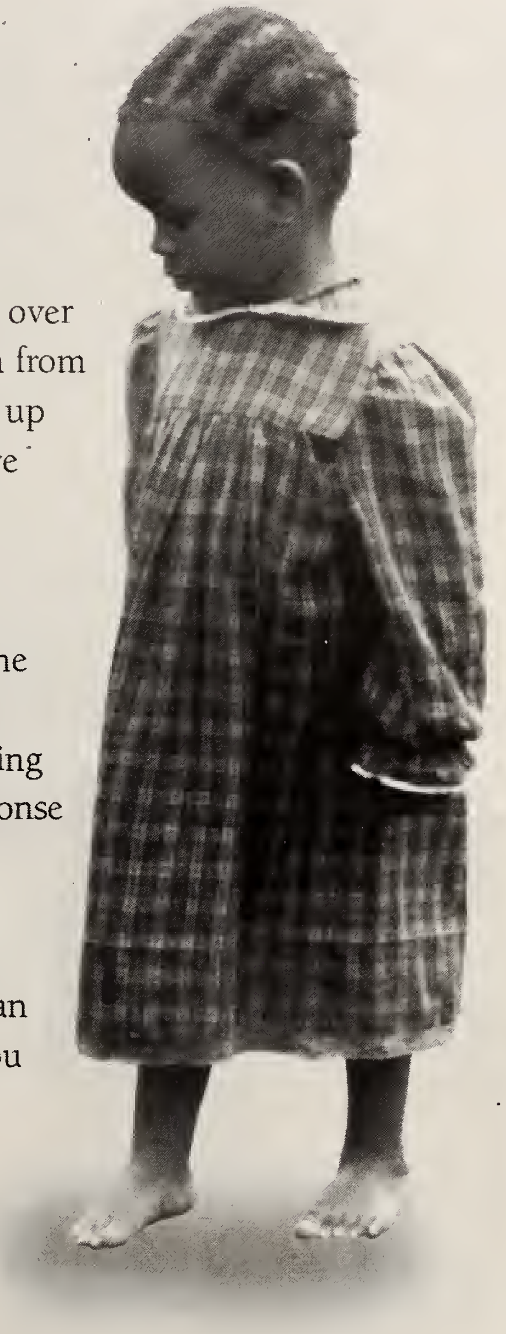
Catholic Relief Services believes that a crisis of this dimension warrants a high level of commitment from the United States. Through the advocacy campaign *Africa Rising, Hope and Healing,* we ask you to join CRS in urging your members of Congress to be generous in their response to the call of Africa.

Put your faith into action on behalf of the children of Africa. Contact your Catholic Relief Services Diocesan Director, or Catholic Relief Services, to find out how you can make a difference.

Please call Charlotte Diocesan Director Joseph Purello at 704-370-3225.



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Sister serves God's community through ministry

By **JOANITA M. NELLENBACH**
Correspondent

HOT SPRINGS — A religious vocation is a serious matter, but the first time Peggy Verstege mentioned that she was thinking about it she heard laughter.

"I approached Sister Francisca Sherman and said I was thinking about being a Sister of Mercy," Sister Peggy said. "She laughed and said 'I can't believe you.' I wasn't prepared for somebody to laugh about it. After she quieted down and realized I was serious, she asked me what I knew about it."

Mercy Sister Peggy Verstege

The young Peggy had been thinking about such a vocation for a year, while attending McAuley High School in Cincinnati, a girl's school run by the Sisters of Mercy. She researched the order's history in the school library and was intrigued by early women members: "I found the courage of those women fascinating."

She also had the example of the nuns who taught her. "I was really blessed," she said. "Most were younger women. They were really full of a lot of life. Their willingness to do things with us was tremendous."

Peggy had been a Girl Scout counselor, a candy striper and had worked with inner-city children.

"I just did something here and a little there," she said. "Women in the mid-'60s were thinking of themselves as doctors and lawyers. I'd made up my mind I was going to pursue education in order to teach, but in the back of my mind was this whole Sister of Mercy thing."

Thus, her talk with Sister Francisca, who, "gave me a challenge: 'If you're really serious about it, you'll tell your parents. If they're really against it, why?'"

Her parents had to give permission for her to enter the order before age 21. A few days later, she told her mother, who then told Peggy's father. Although her father told her that, "the most important thing is for you to be happy," her mother was initially opposed. Sister Peggy thinks that her mother wanted her to take more time to process the decision. Plus, she couldn't believe that her daughter, who talked to her about everything else, had never mentioned a religious vocation.

Once her mother accepted a religious vocation for her daughter, Peggy entered the Sisters of Mercy in September 1965. She was 17. She would eventually earn a bachelor's in theology from Edgecliff College in Cincinnati and a master's in administration from the University of Dayton.

She taught at Nativity Elementary School in Cincinnati and, after making her final vows in July 1973, at St. Mary's Elementary School in Piqua, Ohio. She served as principal there and at Queen of Martyrs School in Dayton. However, when offered another principalship, she took a sabbatical to discern her future course.

Sister Peggy spent that time at the Jesuit House of Prayer in Hot Springs, where she had made several retreats. She was house manager and did parish work, eventually deciding not to return to teaching.

First came a year as pastoral associate at St. Therese Church in Mooresville.

"I had the opportunity a year later to return to the mountains and I took it," she said. "I've been here ever since."

Bishop William Donohue had wanted to build a church for the new St. Andrew parish in Mars Hill. The parish hired Sister Peggy as pastoral associate, working with then-pastor, Father Frank Reese.

"Between August 1987 and July 1990, we went from being a storefront church to having our own church building," Sister Peggy said. "We (the parish) actually, physically built it ourselves. Father Frank and I did a lot of the subcontracting to same the parish money."

Sister Peggy stayed in Mars Hill until 1996, working in the parish and in Hispanic ministry. Then she spent two years studying theology and Hispanic culture and theology. She returned to the mountains in 1999, where, after discernment and interviews, she became director and administrator of the Jesuit House of Prayer.

She finds this aligns well with her Sister of Mercy vocation.

"The Mercy charism is its own distinct charism," Sister Peggy said, "but the Ignatian charism about developing relationship with God and serving God's people is very much in tune with the Mercy charism."

Sister Peggy volunteers in Hispanic ministry and does catechesis at Sacred Heart in Burnsville, in addition to her work at the House of Prayer. "The Hispanic ministry is a way to be present to a world that suffers and struggles," she said.

She and Jesuit Father Joseph McGovern, the House's spiritual director, conduct retreats there. For several years, she's been supervising the renovation of the retreat center's 100-year-old main building.

"I think it's important for the Jesuit House of Prayer to be here for people to be able to come away to pray so they can go back out to serve the world," she said.

Contact Correspondent Joanita M. Nellenbach by calling (828) 627-9209 or e-mail jnell@dnet.net.

VOLUNTEER MINISTRY

Pastoral Care Training

This program is designed to train parish volunteers to provide pastoral care to the elderly in retirement facilities, assisted living facilities, nursing homes, memory-impaired facilities, and homebound. Through the four-week training, volunteers will be exposed to the following concepts:

Each two-hour session held from 7-9 pm.

Tuesday, Oct. 1st *Parish Ministry*	BJ Dengler Pastoral Coordinator, St. Gabriel
Tuesday, Oct. 8th *Confidentiality, Compliance, Consistency*	Sr. Jeanne Marie Kienast, R.S. M. Pastoral Associate, St. Matthew
Tuesday, Oct. 15th *Eucharistic Ministry*	Msgr. John McSweeney Pastor, St. Matthew
Tuesday, Oct. 22nd *Senior Sensitivity*	Bernadette Ford, Gerontologist

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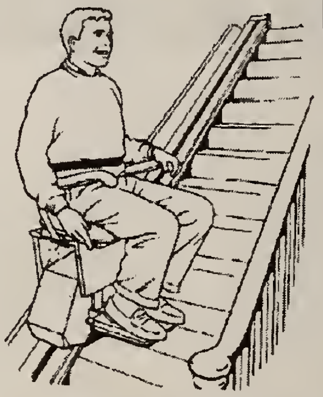

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— Philippians 4: 6-7

The Catholic
NEWS & HERALD

OCTOBER 4, 2002 | SERVING CATHOLICS IN WESTERN NORTH CAROLINA IN THE DIOCESE OF CHARLOTTE | VOLUME 12 Nº 3

Conference shows educators, parishioners "Keys to Vibrant Worship"

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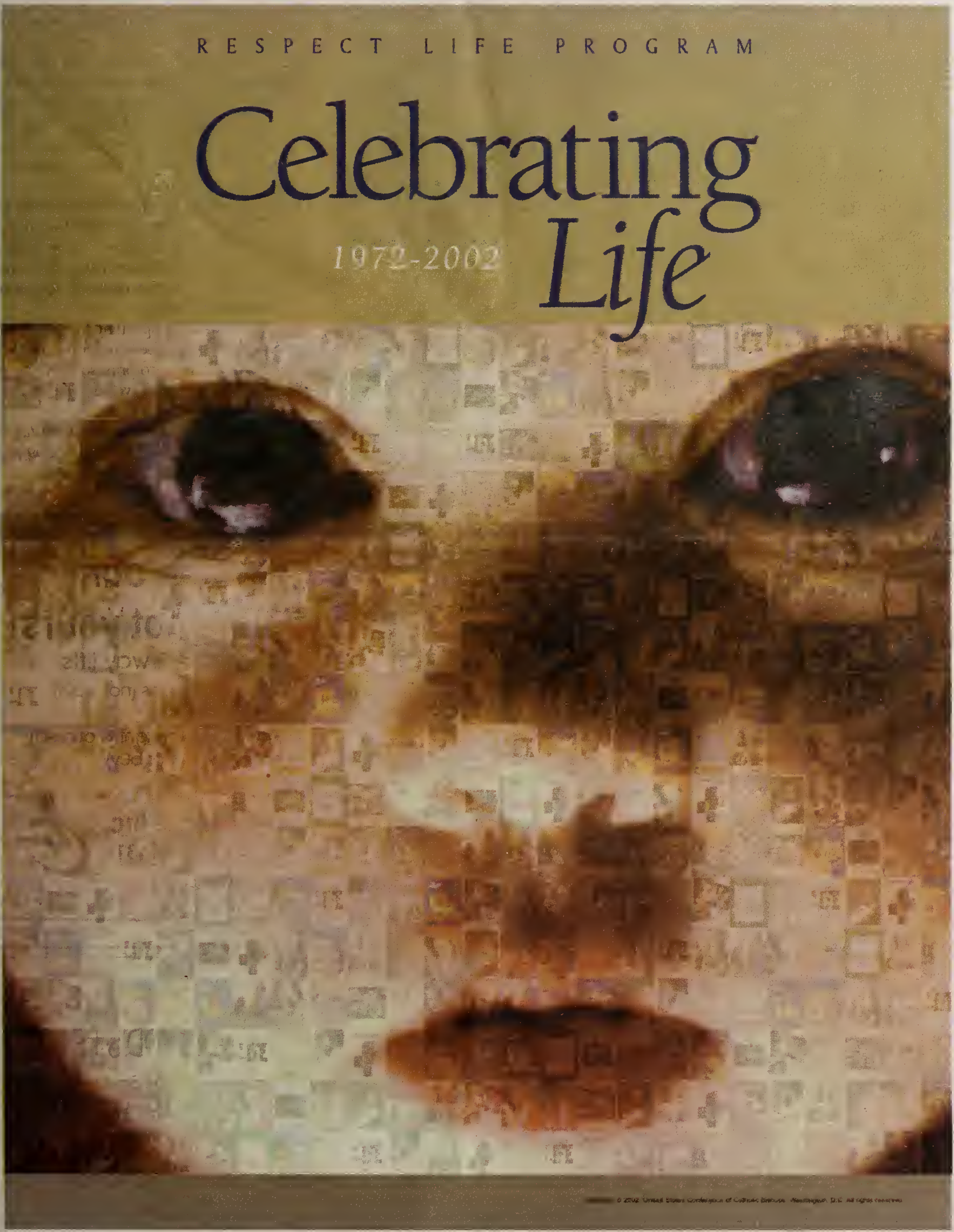

Health coverage for unborn children praised

WASHINGTON (CNS) — The general secretary of the U.S. Conference of Catholic Bishops praised a new federal rule that makes it easier for states to provide health coverage for unborn children.

The final rule issued Sept. 27 by Secretary of Health and Human Services Tommy Thompson "should be welcomed by all who care about the health of pregnant women and their children," said Msgr. William Fay in a statement. The rule was to be published in the Federal Register Oct. 2.

Msgr. Fay also said he was "delighted to see" that the final rule incorporated a USCCB recommendation that the unborn children of immigrant women also be made eligible for such coverage.

"States taking advantage of this new option are to provide health care to mother and child irrespective of the mother's immigrant status," the general secretary said.

Under the new rule, states may use the State Children's Health Insurance Program, known as SCHIP, to provide health coverage for prenatal care and delivery to mothers and their unborn children.

"This is a common-sense, compassionate measure to make sure that all children born in this country come into the world as healthy as possible," Thompson said in issuing the new regulation. "It's another way to secure a safety net of care for our children and their mothers."

Two states — New Jersey and Rhode Island — already have obtained waivers to cover pregnant women using SCHIP funds, but the change would allow states to implement that option faster.

"With this new regulation, states

See RULING, page 14

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Formation house frames foundation of faith

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Ghana's "Mad Doctor" dispenses God's love

...*PAGE* 9

Sister proves it's never too late for ministry

...*PAGE* 16

Priest-curator says exhibit of Spanish art aims to offer hope

NEW YORK (CNS) — A Spanish priest who is curator of a New York art exhibit organized under the auspices of a group of Spanish bishops said the works on display should point New Yorkers and other viewers to the source of hope. "We Christians do not have a philosophy of hope, but hope comes to us in the person of Jesus Christ," Father Antonio-Ignacio Melendez Alonso said through an interpreter. In an interview Sept. 28, he said the attack on the World Trade Center occurred shortly after plans for the exhibit began, and he decided on hope as a theme. Titled "A Time for Hope," the exhibit opened in New York Sept. 27 at the Episcopal Cathedral of St. John the Divine. It includes 101 of the most exceptional pieces of thousands of works of art owned by churches in the Castilla-Leon region of Spain. It will remain open daily through Nov. 24.

Centenarian inspires parishioners with faith, wisdom

LENOX, Mass. (CNS) — "When I went to St. Joseph School in Pittsfield I would never think of going into church without a hat on," recalled Anna Mae Johnson. "And if I didn't have a hat, I would put a handkerchief on my head. Otherwise I would have to go to confession." That was more than 80 years ago. But at 100 years old, Anna Mae Johnson still wears a hat wherever she goes. She has more than 200, used to shield her face from the sun, lessening the pain caused from neuralgia. Yet, despite the neuralgia and arthritis "here and there," Johnson still lives by herself in Lenox, goes to Mass every week at St. Ann Church, cooks her own meals, does laundry and prays the rosary. And, over a 10-year period, to keep her late daughter's memory alive, Johnson made more than 500 baptismal gowns for her parish.

Pope says rosary is ideal prayer for invoking world peace

CASTEL GANDOLFO, Italy (CNS) — Pope John Paul II appealed for a global rediscovery of the rosary as the ideal prayer for invoking world peace. At his noon blessing Sept. 29, the pope spoke for the first time about the document he is preparing on the rosary to promote its use in families and communities on every continent. "The rosary is a way to contemplate the face of Christ through the eyes of Mary. Therefore, it is a prayer rooted in the Gospel, and it remains in full harmony with the inspiration of the Second Vatican Council," the pope said at his summer residence in Castel Gandolfo. The pope said that with the approach of October, the month the church traditionally devotes to the rosary, he wanted to entrust the cause of peace to this revival of the rosary prayer.

CNS PHOTO FROM REUTERS

Honk Kong Catholics bury Cardinal Wu
Hundreds of Catholics process into the Hong Kong cathedral for the funeral of Cardinal John Baptist Wu Cheng-chung Sept. 28. Cardinal Crescenzio Sepe, prefect of the Congregation for the Evangelization of Peoples, presided at the funeral Mass and praise d Cardinal Wu for blending his faith with his culture. Cardinal Wu died of bone marrow cancer Sept. 23.

Ugandan rebels attack, destroy Catholic-run radio station

KAMPALA, Uganda (CNS) — Rebels of the Lord's Resistance Army in Uganda have destroyed a Catholic radio station. Rebels attacked the station in Lira, about 225 miles north of the capital, Kampala. According to eyewitnesses, about 200 rebels attacked Radio Wa early Sept. 27. The station was burned to the ground, eyewitnesses said. No one was killed in the attack, but two people were killed as the rebels retreated northward. A Comboni missionary who was at the scene about 20 minutes after the building was set ablaze said only a few items from the building were saved. "We only managed to remove two computers, a photocopying machine and a few CDs," the missionary said. Father John Fraser, director of Radio Wa, said about $70,000 worth of equipment was destroyed.

Planting seeds for the desert: Delegation lobbies for migrants

WASHINGTON (CNS) — The equation looks so obvious to Ouisa Davis. "If 100 Americans died due to some sort of illness — say, West Nile virus — it would be a national emergency," said the director of Migration and Refugee Services of the Diocese of El Paso, Texas. Yet the deaths so far this fiscal year of nearly 300 people who illegally crossed the U.S.-Mexico border stir little outrage, she said. In fact, the same day Davis was part of a delegation to Washington to discuss what to do about deaths along the border, the Senate held a hearing about efforts to control the mosquito-borne illness which has killed at least 98 people this year. Davis and others from California, Arizona and northern Mexico came to Washington in late September for meetings organized by two Catholic agencies to try to raise awareness of a problem they consider to be at least partly the fault of U.S. border enforcement policy.

Karachi archbishop says church will continue work despite killings

KARACHI, Pakistan (CNS) — The archbishop of Karachi said the latest killing of Christians and ongoing threats against their communities will not prevent Christians from continuing justice and peace work. Archbishop Simeon Pereira visited the office of the Committee for Justice and Peace, a joint initiative of the Archdiocese of Karachi and the Church of Pakistan, hours after two gunmen killed six Catholics and one Protestant and injured two other people Sept. 25, reported UCA News, an Asian church news agency based in Thailand. He later told reporters that he empathizes with the families whose "near and dear ones" were victims of the attack, but he urged the Christian community not to allow hatred and revenge to take root in their hearts. "The killers are our brothers, whether they wish to be or not. Let us grieve for those who have committed this heinous crime, whose motives are unknown," Archbishop Pereira said.

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Diocesan planner

October

5 BELMONT —The Knights of Columbus based at Church of Mary, Queen of Apostles has launched its annual OPERATION LAMB fundraiser to benefit our retarded citizens. This charity supports Holy Angels, Special Olympics, the Association for Retarded Citizens, etc. Council members, along with their families, friends, and volunteers, will be outfitted in red and yellow aprons, handing out free Tootsie Roll candy outside retail stores in Belmont, Mountain Isle, and Gastonia, seeking donations this weekend and every weekend through Nov. 24. For information call Thomas (704)398-2943.

6 HICKORY — St. Aloysius Church, 921 2nd St NE, is hosting their annual Family Rosary today, International Rosary Sunday, at 7 p.m. in the main sanctuary. Along with your special intentions prayers will be said for unity and healing in our country and the world. Bring your favorite statue or picture of the Blessed Mother for display. The evening, sponsored by the Confraternity of Christian Mothers, will conclude with a social in Holy Family Hall. Bring dessert to share. Call Katherine Kohrs (828)324-6575 for details.

7 BELMONT — A concert by "wild rose ensemble" will take place tonight at Belmont Abbey Basilica, 100 Belmont-Mount Holly Rd., at 8 p.m. Featured are 17th century Italian and German works for baroque violins, viola, cello, voice and harpsichord. Open to the public (no admission charge). Information available at (704)334-3468.

7 CLEMMONS — Holy Family Church, 4820 Kinnamon Rd., will be celebrating a charismatic Mass tonight at 7:30 p.m. The sacrament of reconciliation will be given at 7 p.m., and the laying on of hands will take place after Mass. For information, call the office (336)778-0600 or Jim Passero (336)998-7503.

8 WINSTON-SALEM — The Knights of Columbus will have their monthly meeting tonight at 7 p.m. at St. Leo's Conference Room A, 335 Springdale Ave. Memorial Mass for deceased Brother Knights will be Oct. 12 at 5:30 p.m. at St. Leo with a widows' dinner following Mass. Call Bobby Page for information (336)724-0561.

12 CHARLOTTE — The Vietnamese Cursillo community will meet at 7:30 p.m. tonight and every second Saturday of the month for a school of leaders at St. Thomas Aquinas Church, 1400 Suther Rd. For further information, call Ky Do (704)532-9094.

12 CLEMMONS — Holy Family Church, 4820 Kinnamon Rd., is holding its annual "Ye Olde Village Shoppes" fall craft Bazaar today from

Religious leaders take case against Iraq war to U.S. Capitol

WASHINGTON (CNS) — Two national Catholic groups mobilized religious leaders nationwide and organized activities in Washington Sept. 25 to lobby Congress against a preemptive war on Iraq. The lobbying day was part of a series of what organizers called "action days on Iraq," set up by Pax Christi USA, a Catholic peace movement, and Network, a Catholic social justice lobby, with the National Council of Churches. Also included in the day were a prayer vigil and press conferences with Reps. Barbara Lee, D-Calif., and Dennis Kucinich, D-Ohio. Dominican Father Jim Barnett, in his 25th day of a water-only fast for peace and nonviolence, came into town from New York to participate in the activities. "There's a whole complex of activities that need to go on to bring about peace," including demonstrations and prayer, said Mercy Sister Kathy Thornton, Network's national coordinator. But on this day, lobbying was the central focus. "It's a good example of the democratic process at work," Sister Thornton said in an interview. "Citizens come to Washington, D.C., to talk to elected officials. If we disagree it is our responsibility, as well as our right, to voice our opinions." 'Rambo tactics' giving lawyers a bad name,

CNS PHOTO BY BILL PACOCHA, CATHOLIC OBSERVER

100-year-old Anna Mae Johnson

100-year-old Anna Mae Johnson, a parishioner of St. Ann Church in Lenox, Mass., sits near her backyard shrine to Mary. To commemorate her daughter's life, Johnson made more than 500 baptismal gowns for the parish over a 10-year period.

German cardinal says Vatican should open World War II archives

COLOGNE, Germany (CNS) — The head of the German bishops' conference said he believes the Vatican should open its World War II archives, which he predicted would clear the church of accusations it did not do enough to help the Jews. Mainz Cardinal Karl Lehmann's remarks to the German news magazine Stern were made in an interview ahead of publication of a new book by American historian Daniel Goldhagen. The book, "A Moral Reckoning: The Role of the Catholic Church in the Holocaust and Its Unfulfilled Duty of Repair," was due to be published Oct. 29 by Knopf. For years, access to the Vatican archives has been a controversial issue, particularly in Catholic-Jewish relations. Last year, a Catholic-Jewish historical commission suspended its work after members called on the Vatican to open its entire historical archives of the World War II period. Some historians, including Goldhagen, have said the Catholic Church, especially Pope Pius XII, did not do enough to help prevent the Nazi persecution of the Jews before and during World War II.

World community must ban all forms of cloning, Vatican tells U.N.

UNITED NATIONS (CNS) — The international community should ban not only reproductive cloning of human beings but all forms of human cloning, the Vatican declared in a statement Sept. 23. Archbishop Renato R. Martino, Vatican nuncio to the United Nations, said the distinction between reproductive and "so-called" therapeutic cloning was unacceptable. "This distinction masks the reality of the creation of a human being for the purpose of destroying him or her to produce embryonic stem-cell lines or to conduct other experimentation," he said. Speaking at U.N. headquarters in New York, the nuncio approved "research on stem cells of post-natal origin" as a promising and ethical way to achieve cell therapy that could prove beneficial. But he said that any embryonic cloning of human beings was "an affront to the dignity of the human person," even when it was done in the name of improving the condition of humanity. Archbishop Martino made his comments to a U.N. group charged with working out procedures for developing a convention against reproductive cloning.

Short advance list suggests heavy agenda for bishops in November

WASHINGTON (CNS) — Even a short advance list of some topics coming up at the fall meeting of the U.S. Conference of Catholic Bishops indicates that the bishops will have a heavy agenda when they meet Nov. 11-14. Unlike their June meeting in Dallas, where a national response to the clergy sexual abuse crisis was the overriding topic, the fall assembly will be asked to take action on a range of issues from migration to poverty, from abortion to diocesan financial reporting, from liturgy to Hispanic ministry. There will also be a report on the work of the bishops' Ad Hoc Committee on Sexual Abuse, which in June was asked to address several issues in time for the fall meeting. A proposal to call a plenary council of the U.S. church, signed by more than 50 bishops this summer, will not be brought to a vote in November, but an ad hoc committee is to study the question and make a report on it during the meeting.

Correction:

Last issue, Marie Batholomew was incorrectly identified in a photo caption. We apologize for the error.

8 a.m.-2 p.m. Questions? Call (336)778-0600 Ext 200.

12 GASTONIA — St. Michael School, 704 St. Michael's Ln, is holding a Fun Fair today, 9 a.m.-2 p.m., with rides, games, prizes, food, beverages, face painting, etc. Breakfast offered from 7-10 a.m. Tiger run will start at 8 a.m. and Cub trot will start at 9 a.m. Registration packets for races are available in advance on Oct. 11, 6-7 p.m., in the school gym. Race day registration begins at 7 a.m. Questions? Call Cam Tracy (704)853-0654.

12 WINSTON-SALEM — Hispanic Ministry will hold a program today, 9 a.m.-4 p.m., at St. Leo Church, 335 Springdale Ave. The day will contain flags of all countries, banners of all vicariates, Mass and lunch. The pastoral plan 2002-2005 will be presented. For registration information call Sr. Andrea (704)370-3269.

13 CHARLOTTE — A charismatic Mass will be held at St. Patrick Cathedral, 1621 Dilworth Rd. East, this afternoon at 4 p.m. with prayer teams at 3 p.m. and a potluck dinner at 5 p.m. in the school cafeteria. For further information, contact Josie Backus (704)527-4676.

13 CHARLOTTE — The Third Order of Discalced Carmelites is open to men and women 18 years and older who wish to deepen their relationship with God. The group meets this afternoon from 2-4 p.m. at St. Ann Church, 3635 Park Rd. For more information, call Joyce (704)536-5049.

13 CHARLOTTE — St. Vincent de Paul Church, 6828 Old Reid Rd., will host 30+ harpists from the Charlotte Chapter of the American Harp Society in a concert of light, classical and sacred music today at 2 p.m. In addition to adults, Suzuki, youth and hand bell ensembles will perform. Offerings will be accepted. Call (707)554-7088 for details.

13 GUILFORD COUNTY — The Secular Franciscan Family of Greensboro invites interested persons to an informational meeting today from 3:30-4:30 p.m. at the Franciscan Center, 233 N Green St., Greensboro. For information, call Lyn Ryan (336)855-8146 or Georgette Schraeder (336)454-3479.

14 FRANKLIN — The Women's Guild of St. Francis of Assisi Church, 299 Maple St., will be having their monthly meeting tonight at 7 p.m. in the Family Life Center. The meetings feature guest speakers and special events periodically. For information, call Claire Barnable (828)369-1565.

14 MAGGIE VALLEY — Living Waters Catholic Reflection Center, 103 Living Waters Ln, is hosting Sr. Fran Grady, SCL and Freeman Owle today through Oct. 20. The "Nature Retreat: Might and Wonderful Are Your Works" theme will employ a deep conversation with God who lives and dwells in the mountains, the streams and within ourselves. Need details, call (828)926-3833.

15 CHARLOTTE — Tonight, 7-8:30 p.m., at St. Gabriel Church Ministry Center, Room C, 3016 Providence Rd, Iris Prandi of the Hospice of Charlotte will present a program called "Death of a Parent" for those who have lost a parent or those ministering to the bereaved. Call (704)364-5431 for details.

17 CHARLOTTE — "Grief Sharing Series: Video and Discussion Group" is being offered once a week from today through Dec. 19th, 10 a.m.-11:30 a.m. Each session will be held at St. John Neumann, Council Room, 8451 Idlewild Rd. Call Amy Deal for sign-up. (704)573-1023.

17 WAYNESVILLE — St. John Church, 234 Church St., will offer Inquiry Sessions tonight and each week on Thursdays at 7 p.m. for those persons interested in the Roman Catholic Church. Baptized Catholics who wish to receive further sacraments are also invited. Call (828)456-6707 or (828)648-7369 with questions.

Disaster Preparedness Program by NC Interfaith and NC Emergency Management

RALEIGH — A program of information and orientation for disaster preparedness for the faith community of North Carolina will be presented by North Carolina Interfaith Disaster Response (NCIDR) in partnership with North Carolina Emergency Management.

The program is designed for anyone interested in learning more about the work of NCIDR, the local interfaith committees and programs, and about how your Emergency Management responds in times of disaster. It will be of special interest and assistance for those interested in starting a Local Interfaith Disaster Preparedness Committee with the assistance of NCIDR and NCEM.

The program will be taught by Elaine Wathen of N.C. Emergency Management, Michael Patterson of the Salvation Army, and Carolyn Tyler of the N.C. Interfaith Disaster Response. Michael Shaw of the Twin County Interfaith of Rocky Mount and Hazel Sorrell of the Wilson Interfaith Response Center will speak on the work of local interfaiths in times of disaster and recovery from their Hurricane Floyd experiences.

Program information is as follows:

Date: Saturday, Oct. 19, 1-4 p.m.

Place: The Salvation Army at 902 Wake Forest Road (just north of Peace Street where Person merges into Wake Forest Road) in Raleigh.

Contact: Carolyn Tyler at NCIDR, 919-510-9193, or visit the Web site at www.ncidr.org for more information and to register.

Many band together to keep Thea House alive

By REV. MR. GERALD POTKAY
Correspondent

GREENSBORO — The story of Thea House is one of St. Pius X Church parishioners as much as it is of a growing community of Catholic students.

Thea House, known as the "Catholic Campus Connection" for students from Bennet College and North Carolina A&T State University (NC A&T), is a place where the students go for spiritual and emotional support.

"We have what amounts to a small faith community consisting of about 40 students," said Alberta Hairston, campus minister. "They gather here to study, eat, relax and worship as they bond to one another as sisters and brothers."

Hairston, known as "Mamma Hairston," has served as the housemother, spiritual advisor and surrogate mother at the house since 1994. It is a house that would not have been possible without the combined efforts of many caring people.

Located on the campus of NC A&T, The House is a quaint, white home furnished with pillows and plants, stocked with books of all subjects and religious brochures, with enough room left over for students of all denominations to hang out, talk, sit and reflect.

According to Hairston, the house was the dream of former campus minister Franciscan Father David Hyman. The Franciscan Fathers of Holy Name Province staffed the campus ministry as part of their outreach program until 1994.

Father Hyman's vision became reality in October 1992 when the house was purchased, fixed up and furnished through funds from the Franciscan Friars of Holy Name Province, the Black and Indian Mission Fund, and donations of time and materials St. Pius X parishioners, who embraced Thea House as their own.

"I love it here. I enjoy the fellowship," said Nadra Wagner, a chemistry engineering major graduating from NC A&T in December. She has been a member of Thea House since her freshman year. "This is like a home away from home. Alberta is like a mom and the food is great."

Aside from attending Mass together, either at Thea House (second Sundays of the month) or at St. Pius X, house members are required to do at least two community service projects per semester.

"Even though a lot of our students know what poverty looks like, they still need to be made aware of their own responsibility to be of service to those in need," added Hairston.

Thea House is named for the late Franciscan Sister Thea Bowman, a consultant for intercultural awareness for the Diocese of Jackson, Miss., and a faculty member of the Institute of Black Catholic Studies at Xavier University of Louisiana.

An artist, teacher and evangelist, Sister Thea was diagnosed with terminal bone cancer in 1984. She vowed "to live fully until I die," and fought against prejudice and hatred, even attending gatherings confined to a wheelchair before her death in 1990.

Thea House was again in need of refurbishing, according to Sara Lay, director of development for campus ministries. Donations from the Diocesan Support Appeal, student fundraisers, parental assistance, alumni and local parishes have made the work possible.

Much of the needed refurbishing has been again accomplished through the efforts of St. Pius X. Parishioners Joe Bauer, Patti Ross and Eunice Barr were instrumental in organizing workers, ranging in age from a 70-year-old retiree to youth groups and Cub Scouts, who toiled along side members of Thea House and other community volunteers to get the job done. Together, they renovated the kitchen; painted; performed electrical work; and repaired bookshelves, curtains, blinds, a back porch and railings on the front porch.

Photo by Rev. Mr. Gerald Potkay

Alberta Hairston, campus minister at Bennet College and NC A&T University, speaks with Nadra Wagner, a chemistry engineering major at NC A&T.

Thea House will be ready for her new 'unveiling' by the beginning of November.

"These needed repairs were a long time coming," said Wagner. "But we appreciate all who helped to make this possible."

Contact Correspondent Rev. Mr. Gerald Potkay by calling (336) 427-8218 or e-mail gpotkay@triad.rr.com.

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For more information contact Gina Rhodes, Director of Planned Giving, 704-370-3320, or Jim Kelley, Director of Development, 704-370-3301, 1123 S. Church Street, Charlotte, NC 28203, gmrhodes@charlottediocese.org

Conference shows educators, parishioners 'Keys to Vibrant Worship'

By ELLEN NEERINCX SIGMON
Correspondent

Photo by Ellen N. Sigmon

Audience members clap and move to the rhythm of the music while singing "Glory to God" during the "Keys to Vibrant Worship" conference at Lenoir-Rhyne College Sept. 28.

HICKORY — Using the story of Jesus healing the blind man in John's Gospel (9:1-41), a team from Oregon Catholic Press encouraged people from around the diocese to look at themselves, their schools and their churches in a different way.

"We need to have a child-like enthusiasm," said Tom Tomaszek, conference coordinator. "We need to stop seeing culture as a barrier to get over and begin to see culture as a gift to open up."

Approximately 450 educators from the Diocese of Charlotte attended "Keys to Vibrant Worship: Spirituality, Community and Culture" at Four Points Sheraton Hotel Sept. 27. Around 200 people — 125 of them Hispanic — from parishes throughout the diocese attended at Lenoir-Rhyne College, where presentations were given in English and Spanish, Sept. 28.

Mercy Sister Maureen Meehan, diocesan director of religious formation, said the conference took two years to plan. "From here I hope this will sprout and move on," she said. "We have one faith, but many cultures."

"Sister Maureen worked really hard to pull this together," said Janice Ritter, acting superintendent of schools, who attended the Sept. 27 session. "She did a really good job."

The team from Oregon Catholic Press, who assist dioceses with these types of conferences, discussed the three keys to vibrant worship and encouraged audience interaction and discussion on each. Parts of the story of the blind man were read and verses from the hymn "Open My Eyes" were sung in English and Spanish to help introduce each key at the Sept. 28 session, while dancers interpreted the story for the audience through movement.

Presenter Janet Vogt talked about the first key to vibrant worship — our own spirituality — and how authorities persecuted the blind man for telling how Jesus had restored his sight.

"It takes courage to stand up and shine your light," said Vogt. "It takes belief in yourself and in your God. As long as we are in this world, we are the light of the world. What a gift and what an honor. Don't miss a moment."

The audience was then asked how they have seen the light of Christ in others and how they would like his light to shine through them. Sheila Stovall of St. James Church in Hamlet shared her story of the nine years she and her husband spent in Germany and Belgium when he was in the military. "I was the foreigner," she said. "When people reached out to me, I was so thankful. I want to pass it on."

Presenter David Nastal, director of performing arts for Georgetown Visitation Preparatory School in Washington, D.C., talked about the second key — community — starting with the mud that Jesus put on the eyes of the blind man.

"In this story, we find Jesus playing in the mud," he said. "As kids, we love to play in the mud. As adults, we love to throw the mud. Remove the mud from your eyes."

Nastal encouraged the audience to move out of their comfort zones, to learn about the unfamiliar and to welcome the stranger. "Letting go of fear allows the light of Christ to shine," he said. He asked the audience to think and talk about the blindness in themselves and in their churches that prevent them from building a community.

Thomas Bumgarner, an audience member from an area Lutheran church, talked about barriers that the liturgy could cause for newcomers. "We say that people are welcome, but it seems that you have to come in on our terms," he said. "We forget that not everyone knows the Lutheran or the Catholic liturgy."

Sister Andrea Inkrott, diocesan director of Hispanic ministries, attended the Sept. 28 workshop. "If more of us had a sense of history (remembering our ancestors' arrival in this country), we would be more willing to accommodate others," she said.

Tomaszek talked about the third key — culture — by discussing the remark that Jesus made to his disciples at the end of the story of the blind man, "If you say you can see, your guilt remains."

"We must try to understand ourselves," said Tomaszek. "We must open our eyes to our own culture. To not know your culture and respect it is to deny Christ."

The first step to understanding another culture, said Tomaszek, is to respect it. "Understanding means to stand under, to look up to. It is very difficult, but it is the only way," he said. "We love tasting all the different foods (that other cultures have brought to this country). Can we open ourselves musically the

See VIBRANT WORSHIP, page 8

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CNS PHOTO BY DAN MCALOON

Father Ken Boland flies ultralight aircraft over Australian desert

Blessed Sacrament Father Ken Boland sits at the controls of an ultralight aircraft, which he used to survey 8,000 square miles of the Nullarbor Plain in Western Australia. His discovery of an intact skeleton of Thylacoleo carnifex, a 50,000-year-old marsupial lion, is now the prized exhibit at the Museum of Western Australia.

Idaho couple receives award for care of children with special needs

CHICAGO (CNS) — When Tony and Evelyn Messuri's infant daughter was diagnosed as being severely brain damaged more than 40 years ago, the Catholic couple could not find any resources for families with special-needs children in Idaho. So they reactivated the local Association for Retarded Citizens and opened the Meri-Lyn School for Multiple Handicapped Children, which they ran for six years. Local officials eventually decided to incorporate the children into the public school system. Besides raising their own 10 children, the Caldwell, Idaho, couple became licensed foster parents and provided long-term care for 50 foster children, primarily with special needs. Over the course of 40 years, another 350 children have been in their home for short periods of time. The Messuris are this year's recipients of the Lumen Christi Award presented annually by Catholic Extension, a Chicago-based organization that supports missionary efforts in poor dioceses throughout the United States.

Judge says America must eliminate abortion or feel God's justice

BUFFALO, N.Y. (CNS) — A Vermont state court judge told a Catholic gathering in Buffalo that America as a nation needs to eliminate the sin of abortion or it will feel God's justice. Judge Daniel Lynch addressed participants at an event called a "Celebration of the Culture of Life and Civilization of Love." It was held in early September to support efforts to erect a shrine in Buffalo called the Arch of Triumph of the Immaculate Heart of Mary and International Shrine of the Holy Innocents. The arch is envisioned as a 700-foot ascendable monument, making it 70 feet higher than the Gateway Arch in St. Louis and one of the tallest monuments in the world. It would overlook Lake Erie, within sight of Niagara Falls and the Canadian border.

Show about Catholic family wins top ratings for Nickelodeon

HOLLYWOOD (CNS) — Is it coincidence that the Nickelodeon cable channel's top-rated live-action show features a Catholic family? Probably, but it also demonstrates that showing Catholicism on the small screen doesn't scare away viewers. "The Brothers Garcia," shown 8-8:30 p.m. Eastern time Sundays on Nickelodeon's "Teen Nick" programming block, tells stories from the point of view of the youngest of the three boys, who is 13 years old. He's not only got brothers ages 14 and 15, but a twin sister to deal with, plus a mother and father. The biggest name in the cast is John Leguizamo, who is not seen on-screen, but does voice-over narration. A "Brothers Garcia" movie was filmed earlier this year on location in Mexico. Originally conceived as a made-for-TV movie, Nickelodeon planned to conduct tests this autumn to assess its viability as a theatrical feature, according to Jeff Valdez, who created the series and serves as executive producer and writer. Valdez said he intended to make the family Catholic from the start.

'Ramblo tactics' giving lawyers a bad name, Supreme Court justice says

LOS ANGELES (CNS) — Supreme Court Justice Anthony M. Kennedy urged law students to adopt new standards of professional ethics that enable them to advocate for their clients while at the same time defending the legal system's pursuit of the truth. Lawyering by any means necessary to ensure that the client wins his or her case has become "a license for the scorched-earth Rambo tactics of advocates who are giving our profession a bad name, because it does not indicate that our profession is dedicated to the pursuit of truth," Kennedy said. Kennedy gave the keynote talk at the Sept. 23 dedication of the Albert H. Girardi Advocacy Center at Loyola Law School in Los Angeles. The justice congratulated the Jesuit-run law school for creating a center focused on ethical advocacy, and urged law students and Loyola alumni to refine the principles of the legal adversary system.

Canonization of Opus Dei founder to crown church recognition of him

VATICAN CITY (CNS) — Before an expected overflow crowd in St. Peter's Square Oct. 6, Pope John Paul II will proclaim Blessed Josemaria Escriva de Balaguer a saint, crowning official church recognition of the Opus Dei founder's life and work. The canonization also marks a milestone in Opus Dei's efforts to shake a sometimes-controversial reputation that it has blamed mainly on ignorance and the relative newness of its 20-year existence as the church's only personal prelature, sort of a diocese without geographical boundaries. Celebrating the event in a way organizers said was emblematic of Blessed Escriva, each of the expected 300,000 pilgrims was to be asked to donate at least $5 to a fund for educational and literacy projects in sub-Saharan Africa. "We asked ourselves what he would have liked for this celebration," said Marco Carroggio, head of the Opus Dei press center in Rome. "He would have wanted an act of service, well done and in a spirit of professionalism and that has great usefulness."

Catholic TV figure's new medical drama mirrors own road to recovery

LOS ANGELES (CNS) — In the midst of the television industry's usual fall fervor, the Pax TV network has unveiled "Body & Soul," a new medical drama that offers a rare glimpse into the spiritual side of health care. Creator and executive producer John Whelpley — a member of Our Lady of Malibu Parish in Malibu, where he resides with his 11-year-old son, Donovan, and his wife, playwright Meredith Muncy — described the series as "an offbeat approach to spirituality and health." The show debuted Sept. 16 and airs 9-10 p.m. Eastern time Mondays. Set in Columbus, Ohio, "Body & Soul" takes place at Century Hospital, where Western and alternative medicine co-exist, though not always peaceably. The ensemble series depicts the struggles between its lead characters, Dr. Rachel Griffen (played by Larissa Laskin) and Dr. Isaac Braun (Emmy Award-winner Peter Strauss), one a staunch advocate of alternative health care and the other highly critical of it.

Parish financial liaison earns CFE designation

CHARLOTTE—The Association of Certified Fraud Examiners awarded Ernest "Pat" Rhyne, III, diocesan parish financial liaison, the designation Certified Fraud Examiner (CFE). The Association's board of regents awards this designation only to select professionals who meet a stringent set of criteria, including strict character, experience and educational requirements.

According to the Association, CFEs are responsible for resolving a wide range of allegations of fraud and white-collar crime. They have the expertise to obtain evidence; take statements and write reports; testify to findings; and assist in all aspects of detecting and preventing white-collar crime.

Rhyne, who has been with the diocese since 1996, conducts financial reviews of parishes, missions and regionalized schools. He felt having the CFE designation would better assist him in his work.

"Anything that gives me more expertise in the area of audits will help me in my reviews," said Rhyne.

Rhyne joins the ranks of over 26,000 business and government professionals who have earned the CFE certification.

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Contemplating the future

Formation house frames foundation of faith

By JOANN S. KEANE
Editor

CHARLOTTE —There's a house in Charlotte where the roots of faith have been planted. There's a house where hope is strong that the germinated roots will sprout, spread and vocations to the priesthood will grow. There's a house in Charlotte that's home for prospective seminarians.

Just a stone's throw from St. Gabriel Church, the Cardinal Newman Residence for Priestly Formation opened its doors in August.

It's a place where men can contemplate the priesthood, study at local universities and discern their vocations, all in a supportive, prayerful environment.

The smell of fresh paint still permeates the air, and sparsely furnished rooms are slowly filling with homey touches. What served the previous owners as a garage is undergoing a transformation into a chapel.

Who seeks solace in such a home? Pat Hoare, for one. The 35-year-old former vice president for an insurance company spent his final days of summer at the Newman House before heading off to seminary in Philadelphia. While Hoare pretty well discerned his vocation, the residence provides him a home during school breaks — allowing him to spend time in his adopted diocese, and continue to nurture his vocation.

Father John Allen, vocations director for the Diocese of Charlotte, is also rector of the Newman House. His full time ministry for vocations is now a 24/7 obligation as chief resident.

Photo by Joann S. Keane

Father John Allen, vocations director, chats with Pat Hoare, a former insurance company vice president and future seminarian, at the Cardinal Newman Residence for Priestly Formation in Charlotte.

"The Newman House will enable candidates to come to know the diocese better, and its' diverse ministries," says Father Allen. "I anticipate the students will be extensively involved in the apostolate of the diocese and of our parishes."

The proximity of the Newman house couldn't be better. Not only its closeness to St. Gabriel but to so many of the city parishes, local college campuses, as well as just a good central location.

Just down the street from the Newman House, the rectory of St. Gabriel. Father Richard Bellow welcomes his new neighbors and is exuberant in his support of the house. "What we can do here is introduce them gradually to the life of the ministry as a priest — a diocesan priest in the Diocese of Charlotte," said Father Bellow. "Some guys need a little more before they actually enter the formal seminary stage." While championing the seminaries, Father Bellow says living in a community is a good foundation for the future priests.

The Newman House, said Father Allen, is one more way to let the diocese get to know potential candidates before they begin seminary. "This will also provide a setting for us to hold retreats, and to have a location where individuals who are exploring the priesthood can come and spend time."

For more information on the Cardinal Newman Residence for Priestly Formation, contact Father John Allen, (704)364-1130.

Contact Editor Joann Keane by calling (704) 370-3336 or e-mail jskeane@charlottediocese.org

Veteran teacher now instructing students on the web

MIAMI (CNS) — Sister Helen Rosenthal has been teaching for most of her adult life and continues to do so even at age 71 and with a partial loss of hearing. The only difference is today she instructs her students via the computer.

The veteran teacher, with a doctorate in historical theology, has been teaching online courses at St. Thomas University in Miami for nearly three years. Her most recent courses in the history of Christian spirituality are part of a larger offering at the university that features a certificate program in spiritual studies.

"I was very excited to do this type of teaching," the Sacred Heart sister said in an interview. "This is the wave of the future. People are going to connect this way, and certificate programs are attractive because they are less expensive and can reach more people at a lesser cost than a formal degree program."

The decision to teach online follows many decades of traditional teaching for Sister Rosenthal, whose education and missionary efforts have taken her to Chile, Spain and various U.S. locations before settling at St. Thomas University.

While she was skilled at classroom teaching methods, it was through her involvement with Collegis, a Florida-based company that provides technology training services for colleges and universities, that Sister Rosenthal learned about the specific methods that work best in

See ONLINE, page 8

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VIBRANT WORSHIP, from page 5

same way?

"Let's not miss those opportunities to become blind so that Jesus might open our eyes," he said. Then he gave the audience their third discussion question, "What are some additional things you might do to reach out and honor other cultures?"

Ann Peters of St. James Church in Hamlet talked about the how the children's choirs are helping her parish to bring cultures together. "Our greatest breakthrough was our children's liturgies," she said. The church holds the bilingual celebrations four times a year, and the children have gotten to know each other at choir practice. "The parents are so proud to see their children perform," she added.

Bonnie Tamrack of St. Aloysius Church in Hickory said that hosting a foreign exchange student had given her the idea of pairing up families of different cultures to get together socially and to visit each other's Masses.

In the afternoon, presenters gave participants a sampling of the songs in the new musical resource books that were handed out at the beginning of the workshop. Often when they played the songs, members of the audience who had brought their own musical instruments accompanied them.

Participants then split up to go to various workshops, dealing with liturgy, music, youth and storytelling. Many felt the conference was beneficial.

"It's been great, uplifting and inspiring," said Maria Ashbrook, a teacher at Immaculata School in Hendersonville who attended Sept. 27. "I'll take away some of the joy I've seen and bring it back to my students."

Arnold Grenyon, a teacher at Holy Trinity Middle School in High Point, attended Sept. 27. "Vibrant worship as a theme is right on target," he said. "It's just what we need ... especially in school liturgy."

Jorge Chacon attended the Sept. 28 workshop with 25 others from the Asheville area. "The more I can learn," he said, "the better things will be."

Associate Editor Kevin E. Murray contributed to this article.

PHOTO BY ELLEN N. SIGMON

Presenter Dnona Anderle shows participants how to enhance storytelling with interpretive movement during the "Keys to Vibrant Worship" conference at Lenoir-Rhyne College Sept. 28.

ONLINE, from page 8

online education.

She believes that Web-based course work has many advantages over traditional classroom teaching, including the ability to transcend physical disabilities, which she has done.

Her partial loss in hearing occurred when she contracted a fever while she was teaching in Chile. A hearing loss could be a drawback in the classroom — especially when struggling to understand students in Spanish and English — but it is not an obstacle in an online environment.

"I can see all the work the students are doing by reading it on my computer," she said. "I don't misinterpret questions or hear only partial responses. I see it all on my screen, and that's a big help."

Sister Rosenthal said the online course work also provides opportunities for greater creativity and, paradoxically, better opportunities for fellowship.

"In religious studies, I want the students to express opinions and share experience," she said. "There is a lot more participation in an online environment both with the entire course and in small groups.

"It is a great opportunity for collaborative learning that builds community. People are not afraid to open up and share their prayer, personal reflection, insights into the readings and theological discussions."

She encourages the students to learn about saints, monks and mystics and apply a particular school of thought and theology to exercises outside of a textbook setting.

She allows the students to be different characters, to role-play, for example, with one student portraying St. Thomas Aquinas and another portraying St. Teresa of Avila and imagining that the two great spiritual writers are meeting in a cyberspace cafe.

"It really lends itself to teaching values, behaviors and attitudes that religious studies try to get across in all forms of study," Sister Rosenthal said.

"Something happens in an online course that does not happen in the classroom. There is a deep outpouring of emotion and I can read from their arguments and expressions," she said. "It is collaborative learning, not competitive, and the experience is mutually rewarding."

Critics of online education might question its validity and wonder if an online educator could properly monitor the knowledge and progress of each student, but Sister Rosenthal keeps to a simple philosophy.

"If a student comes out of my courses knowing that God loves him or her unconditionally, I consider the course a success," she said.

Dominicans conclude fast for peace in New York

NEW YORK (CNS) — A group of Dominicans who came to New York to begin a fast for peace Sept. 1 concluded it with a service Sept. 28. Dominican Father James Q. Barnett, who is based at the Friends of God Dominican Ashram in Kenosha, Wis., said in a Sept. 30 interview they would continue to fast on Fridays, and that they had been told others would undertake fasts for limited periods in October. The group's service was on the grounds of the U.N. headquarters by a statue of Dominican Father Francisco de Vitoria, he said. Known as the father of international law, Father Vitoria was a Spaniard who taught theology at Salamanca in the 16th century and led the way in formulating principles to guide international relations, including Spain's relations with Indians in the Western Hemisphere. The government of Spain arranged for his statue to be placed on U.N. grounds.

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Ghana's 'Mad Doctor' dispenses God's love

By REV. MR. GERALD POTKAY
CORRESPONDENT

KERNERSVILLE — Dr. David Abdulai, the "Mad Doctor" of Tamale, Ghana, visited the Diocese of Charlotte to speak about the AIDS/HIV pandemic in his country, his mission to combat it, and how we are all called to be doctors of God's love.

Abdulai spoke to students and faculty at Charlotte Catholic High School Sept. 25 and at Bishop McGuinness High School Sept. 26, and to the general public at Belmont Abbey Sept. 26.

Abdulai, a general practitioner, performs surgical procedures and utilizes unorthodox remedies combined with prescriptions of love, care and prayer, all sprinkled with laughter and freely distributed.

In his youth, he wavered between Islam, Catholicism and Buddhism, but came back to the Church in 1974, there to remain and grow in the faith of Christ.

"I felt the need to minister to the poor. I was searching for happiness. The only thing that fulfilled me was the fact that God loves me," said Adbulai. "Now, I must pass this message on."

It was in 1991, Abdulai explained, that he divested himself of all worldly possessions, including his government-paid job, to set up a clinic with nothing less than total unrestrained love and confidence that God would do what was necessary to sustain a clinic to treat the poorest of the poor. This was how he gained the title, "Mad Doctor."

But his faith resulted into what grew to become two clinics staffed by 28 volunteers. The clinics are the last resort for those who have nowhere else to go.

"The mentally ill, the epileptics, the elderly, the prostitutes and the unwanted, especially those dying of HIV/AIDS, know that they have a place to be healed and to be reconciled to the God who loves them," he said. "In these clinics, I have learned what it means to give joy, to give a smile, to expose my brothers and sisters to God's unconditional love before they die.

"After all," he added, "Jesus commanded us to feed the hungry, clothe the poor and to tell the poorest of the poor that God still loves them."

Ismael Muvingi, coordinator of the African Campaign component of Catholic Relief Services, introduced Abdulai at Bishop McGuinness. Muvingi told of the 20 million deaths due to AIDS in the last 20 years. Five million people were infected worldwide during 2001. Of those, 3.4 million are in Africa.

"This is a human crisis," said Muvingi. "The 18- to 35-year-old age group is rapidly being depleted. Children are without parents and society is being left without the social norms needed for civilization to survive. And as the AIDS epidemic increases, the economy and productivity continue to go down.

"In addition, because of the borrowed money (on the government level), government payback leaves little for medication and medical support," he said. "Thus, the heath care systems of the individual countries are being overloaded."

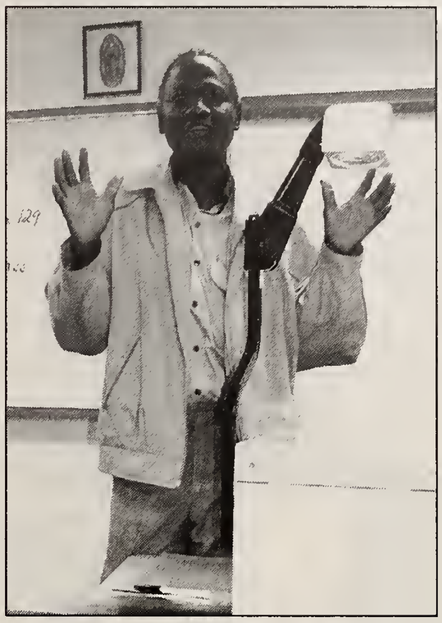

PHOTO BY REV. MR. GERALD POTKAY

Dr. David Abdulai, a general practitioner in Tamale, Ghana, speaks to Bishop McGuinness High School faculty and students Sept. 26 about his clinics in Africa and his fight to combat the AIDS pandemic in his country.

"We are all God's children," explained Adbulai to the Bishop McGuinness students. "Since this is so, you and I are brothers and sisters. Therefore, when you or I see a brother or sister in need, we must become that brother's keeper."

Abdulai told of a young lady who came to his clinic because the townsfolk wouldn't accept her with AIDS. She was slowly dying, but refused to give in to the specter of death without seeing her family. Taking the initiative, Abdulai contacted them and her brother came. Only then did she die in peace, he said.

"The worst feeling anyone can have is that nobody wants you," said Abdulai. "As brothers and sisters in Christ, we must lead the unwanted to ask, 'Why does this person care for me?' And the answer must be that 'God cares,' and it is his unconditional love that we give constantly while taking the time to give that healing care without regard to the blood (contagion) factor, thus putting our complete trust in God."

Freshman Katie Saintsing commented, "I get the impression that we should become more involved. I didn't realize so many people were suffering so severely."

"I've learned that the AIDS problem in Africa is devastating to the economy and to the country," said junior Andrew Herberling. "I always felt that we needed to help Africa in its fight against AIDS. This only made me feel stronger in my opinion."

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Book Review

Books examine God and nature

REVIEWED BY MARK LOMBARD
CATHOLIC NEWS SERVICE

In time for the observance of the feast of St. Francis, two recent books focus attention on the Christian responsibility to tend the resources of the earth.

"God in the Garden: A Week-by-Week Journey Through the Christian Year" couples practical information about plants with spiritual insight. It is organized around 48 weekly and 12 monthly entries, each with a Scripture passage, a meditation, an inspirational gardening quote, gardening information, a discussion about the plant featured, a detailed line drawing and a prayer.

From the snowdrop, which was known as the "flower of the purification," to the more common carnation, chrysanthemum and tomato, author Maureen Gilmer details each plant entry with a description of its origin, scientific name, habitat, size, information about when to plant and notable features as well as any particular Christian significance.

Writer of 15 books, syndicated columnist, founder of two gardening-related Web sites, landscape designer and horticultural consultant, Gilmer also offers the reader a useful glossary of terms and list of catalogues and books on plant supplies and "Christian gardens." She writes that through her quarter-century of horticulture work she has "found myriad connections between plants and religion," adding that the liturgy and Christian calendar of feast days "have clear parallels to the farmer's annual cycle of reaping and sowing."

"When God created humans in his own image, he did not choose to place them on a mountaintop, in the ocean, in a building or cave. No, God chose a garden as the ideal place, a paradise in which his beloved creations" should live and "charged them with the task of cultivating and tending the plants," she says.

Hoping readers will "rediscover a path of Christianity that is age-old," Gilmer said that "true wisdom and simplicity" can be found "through a deeper relationship with God in the garden."

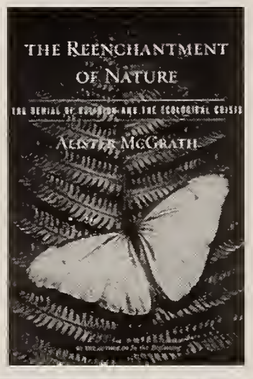
In "The Re-enchantment of Nature: The Denial of Religion and the Ecological Crisis," Alister McGrath, a professor of theology at Oxford University, says that the dominant intellectual systems of the last two centuries have led mankind to lose "touch with the world of nature."

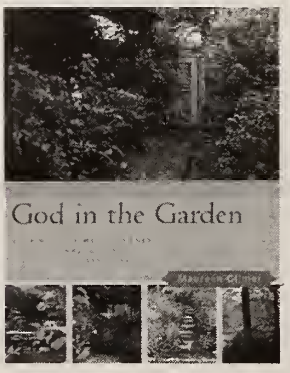
On the other hand, Christianity — in the monastic traditions of the Egyptian and Syrian deserts, Celtic Christianity, Franciscan spirituality and statements of church leaders through today — has championed a sense of connection and interdependence. McGrath places the blame for the ecological crisis at the feet of the Enlightenment, the lure of technology, modernism, postmodernism and scientific positivism. These forces have perverted "the notion of dominion of nature from 'care' to 'oppression.'"

Before becoming a theologian, McGrath worked at Oxford in the field of molecular biology. He says that there is a "natural link" between scientific research and religious faith as both are "about a sense of wonder and a longing to understand the world."

Yet, he argues, "the dominant theme of our times is that nature has become disenchanted — robbed and emptied of whatever mystery and sanctity it once was believed to possess." McGrath says mankind must "reclaim the idea of nature as God's creation and act accordingly," denying the view that humanity "possesses" nature but rather serves as a careful steward of its resources. "To re-enchant nature is to accept and cherish its divine origins and signification, not least in what it implies for our own nature and ultimate destiny."

Lombard is senior business officer of Catholic News Service.


THE REENCHANTMENT OF NATURE
THE DENIAL OF RELIGION AND THE ECOLOGICAL CRISIS
ALISTER McGRATH



Word to Life

Sunday Scripture Readings:
Oct. 6, 2002

Oct. 6, Twenty-seventh Sunday of Ordinary Time
Cycle A Readings:
1) Isaiah 5:1-7
Psalm 80:9, 12-16, 19-20
2) Philippians 4:6-9
3) Matthew 21:33-43

BY DAN LUBY
CATHOLIC NEWS SERVICE

His mother was the most forgiving person he knew. All the usual transgressions of children against their parents she forgave and forgot effortlessly. The unusual ones — the water in a gin bottle in fifth grade, the student petition to have his teacher fired in sixth, the noisy block party where the police were called in sophomore year, etc. — she forgave with only the briefest hesitation.

She exhorted him to responsibility and virtue and generosity as much as most parents, but he always knew she would forgive him and that what anger she felt would be short-lived. Forgiveness and second chances were instinctual for her.

He was shocked, then, to hear her telling him in no uncertain terms the summer after his first, academically precarious year of college, that he had one semester to show dramatic improvement. "I'm not paying for this kind of performance," she said hotly. He knew she meant it. He was frightened into action.

And though part of him resented her threats, another, deeper part was grateful for the angry ultimatum. He got his grades up to an acceptable level and in the process learned more, enjoyed school and stopped feeling like such a loser. Jesus came, and comes still, to extend God's forgiveness, to make clear that no offense is beyond the reach of divine mercy. When, as in Sunday's Gospel story, he issues angry threats of coming disaster, it is because his love for us is so deep, his passion to have us accept God's mercy so intense.

May the warning he gives his original hearers shake us from any smugness about our favored status in God's eyes. May it move us to true repentance, to that change of mind and heart that is accompanied by genuine humility and openhanded generosity.

QUESTIONS:

What is one area of my life in which I need to be careful of taking mercy for granted? Whom do I know who can help me check my spiritual vision for blind spots?

Weekly Scripture

Scripture for the week of October 6 - October 12

Sunday (Twenty-seventh Sunday in Ordinary Time), Isaiah 5:1-7, Philippians 4:6-9, Matthew 21:33-43; **Monday (Our Lady of the Rosary)**, Galatians 1:6-12, Luke 10:25-37; **Tuesday**, Galatians 1:13-24, Luke 10:38-42; **Wednesday (St. Denis and Companions, St. John Leonardi)**, Galatians 2:1-2, 7-14, Luke 11:1-4; **Thursday**, Galatians 3:1-5, Luke 11:5-13; **Friday**, Galatians 3:7-14, Luke 11:15-26; **Saturday**, Galatians 3:22-29, Luke 11:27-28

Scripture for the week of October 13 - October 19

Sunday (Twenty-eighth Sunday in Ordinary Time), Isaiah 25:6-10, Philippians 4:12-14, 19-20, Matthew 22:1-14; **Monday (St. Callistus I)**, Galatians 4:22-24, 26-27, 31—5:1, Luke 11:29-32; **Tuesday (St. Teresa of Avila)**, Galatians 5:1-6, Luke 11:37-41; **Wednesday (St. Hedwig, St. Margaret Mary Alacoque)**, Galatians 5:18-25, Luke 11:42-46; **Thursday (St. Ignatius of Antioch)**, Ephesians 1:3-10, Luke 11:47-54; **Friday (St. Luke)**, 2 Timothy 4:9-17, Luke 10:1-9; **Saturday (North American Martyrs)**, Ephesians 1:15-23, Luke 12:8-12

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Don't get 'Trapped' seeing this movie

By GERRI PARE
Catholic News Service

NEW YORK — "Trapped" (Columbia) is an apt description of how viewers might feel as this kidnapping thriller grows increasingly ridiculous. Perhaps that explains why the studio offered no critics' previews, realizing reviews would likely be scathing. Hopefully, word of mouth will be just as unappreciative.

You have to hand it to Kevin Bacon, though; he plays a sleaze with practiced ease. In this grotesque tale, his modus operandi is not only to snatch young children from wealthy parents, aided by wife Courtney Love and a servile cousin (Pruitt Taylor Vince). Between the time of kidnapping and securing ransom, Bacon, as Joe, isolates the frantic mother and has his way with her. If Mom resists he threatens to call his cousin and order the child killed. So far, Joe brags, he's had a 100 percent success rate: four kidnappings, safe returns and paid ransoms, and, as commanded, the parents never contacted the FBI, even after the fact, lest scary Joe return and finish off their precious youngster.

But Joe runs into complications when they grab little Abby (Dakota Fanning). He wasn't aware Abby has severe asthma and could have a life-threatening attack at any time. The cousin's got her hidden away in a cabin without medication while Joe is preparing for hanky-panky with pretty nurse mom, Karen (Charlize Theron), and Joe's wife, Cheryl, has a gun on Abby's out-of-town physician dad (Stuart Townsend), making sure he arranges to pay them a quarter-million dollars.

Little Abby's vulnerable condition emboldens both parents and each takes extreme, if not very credible, action. Instead of being raped, Mom turns the tables on Joe with a secret scalpel positioned at his most treasured body part. And the doctor dad disarms Cheryl and injects her with a paralyzing drug that will cause death in four minutes if she doesn't spill the beans about Abby's whereabouts. Not to be undone, the plucky 6-year-old has tricked her captor and fled into the woods with his cell phone.

Despite all this, the bad guys reassert control so the over-the-top finale can bring the three disparate groups together on a busy highway where drivers best steer clear of a small plane swooping dangerously low over the vehicles containing Joe and Mom, and the cousin and the kid.

The tension is slack in director Luis Mandoki's thriller because so little of the story seems plausible. That is not to say the visuals aren't darkly sleek or that the performances are awful (although Love's Veronica-Lake imitation with blonde locks obscuring half her face looks more silly than sexy). The cast is adequate and the pacing moves developments along, but Greg Iles' script, based on his novel "24 Hours," has so many about-faces as to who's in control that eventually none of it seems worth caring about.

Intended to add some extra resonance to the plot is the revelation that the kidnappers have a personal reason for targeting the doctor's daughter, but this is so weakly introduced and fed in increments to the audience that it has no emotional impact.

Rather, one is more likely to resent all the emotional manipulation on display that only leads up to a chaotic climax in this overbaked thriller.

Because of some violence, frequent menace, a sexual situation, occasional profanity and much rough language, the U.S. Conference of Catholic Bishops classification is A-III — adults. The Motion Picture Association of America rating is R — restricted.

Pare is the director of the U.S. Conference of Catholic Bishops' Office for Film and Broadcasting.

CNS photo from Dreamworks

Scene from film 'The Tuxedo'

Jackie Chan as Jimmy Tong becomes an unwilling secret agent when he tries on a surprisingly powerful suit in the film, "The Tuxedo," with Bradley James Allen as one of the bad guy's henchmen. The U.S. Conference of Catholic Bishops classification is A-I I — adults and adolescents. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned. Some material may be inappropriate for children under 13.

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The Pope Speaks

POPE JOHN PAUL II

Pope says God grants peace to Christians who trust in him

By JOHN NORTON
Catholic News Service

VATICAN CITY — God grants the gift of peace to Christians who trust in him and begin each day with a fresh commitment to obey his commands, said Pope John Paul II.

Speaking Oct. 2 at his weekly general audience in St. Peter's Square, he said God's peace was the "synthesis of life in justice, in freedom and in the joy of communion."

The pope continued a series of audience talks on the Liturgy of the Hours by focusing on a hymn of victory found in the Book of Isaiah. It features the image of a city that God builds as a secure and peaceful dwelling for those who put their trust in him.

"The church reads this canticle as a prophecy of the peace of Jesus Christ," the pope said.

"His dwelling among us through the gift of his Holy Spirit is a summons to place all our hope in God and to seek salvation through obedience to his commands," he said.

"It is precisely at the opening of the day, when work starts and daily life already is pulsing in the city streets, that the faithful must newly commit to walk 'in the way of your judgments, O Lord,' hoping in him and his word, sole source of peace," the pope said.

After the audience, a group of Christians and artists from Mozambique presented the pope with a chair made out of 36 shotguns and Kalashnikov rifles, marking the 10th anniversary of accords ending the country's civil war.

"He thanked us for the chair and for peace," said Fiel dos Santos, 30, one of the artists who worked on the chair.

Since the end of Mozambique's war, more than 250,000 weapons have been collected and destroyed, said Fortunato Taela, a representative of the Christian Council of Mozambique, which sponsored the disarmament initiative.

The Bottom Line

ANTOINNETTE BOSCO
CNS Columnist

What is justice for Jeri?

A couple of years ago, I was reading the Catholic Women's Network publication, much impressed with a very human column by Jeri Becker. To my astonishment, there was a credit line at the end saying that Jeri was serving a life sentence in the California State Prison at Corona.

In subsequent issues, I was even more impressed with the soul and spirit of this still young woman, who already had spent some 20 years behind bars. It was clear from her columns that she was absolutely dedicated to relieving the suffering of others, and steadfast in her trust that "God is a God of mercy and compassion," as she put it.

Since I had been working with inmates in New York state and Connecticut, I wanted to know more about prison conditions in California, especially for women. What I learned was not pleasant. A 2001 report by the National Association of Social Workers in California showed serious problems for incarcerated women, among these the lack of health care, inadequate food, limited hygiene items, unsanitary bathroom conditions and, unbelievably, the near impossibility of getting parole if a woman was given a life sentence.

I wondered why Becker was given a life sentence, and Arlene Goetze, the editor of the Catholic Women's Network, explained:

"Jeri and a male companion were involved in a drug transaction in Marin County on March 4, 1980, when a fight broke out and her companion shot the drug dealer. Jeri did not have a weapon and did not know her companion had one." What Goetze said next shocked me. "Her companion who did the shooting was found guilty of second-degree murder, while Jeri was found guilty of first-degree. She had no history of violent crime. She was sentenced to 25 years to life, with expectation of parole when the parole board determined she was no longer a risk to society."

The good work that Jeri Becker has done in prison — including teaching inmates to read, ministering to the sick and dying ones, leading Yoga classes and participating in church activities — has been recognized. She was granted parole May 21, supported by Judge E. Warren McGuire, her sentencing judge in Marin County. Becker, he wrote, "is truly an outstanding example of a successfully rehabilitated inmate; she has more than paid her debt to society for her involvement in the death of the drug dealer, and she did not shoot the drug dealer, did not have the weapon that killed him and successfully assisted the other woman present from being harmed in the incident."

However, she remains in prison because the parole process in California is complicated. Her case is now before a review committee for approval, and then must go to the governor for approval. I pray that Gov. Gray Davis, who has vetoed 85 of 87 paroles sent to him, will let Becker go home to her family and friends. The people of California should not have to pay to keep someone like Becker, who would be a self-supporting, productive and compassionate citizen, in prison. She has paid enough for a long-past drug problem.

As for the stress this must place on her, I believe she holds a trump card here. For she wrote once, "Most important of all, I sit quietly in the present moment and experience that inner peace which defies all understanding or explanation — to be still and know that God is with me."

Coming of Age

By AMY WELBORN
CNS Columnist

Where respecting one's own life might start for teens

If you have brothers or sisters, I wouldn't be surprised if at some point in your long, fascinating life one of you has tried to insult another by questioning his or her place in the family.

Oh, let's just be blunt. Did you ever get told that you were adopted? (And you weren't?) Or did you ever get told that you were, uh, an "accident"? Or, were you the one to do the telling?

That's OK. It usually happens at least once to everyone. Why do kids say things like that, anyway? Because they think it's a handy insult, that's why. And you probably know that brothers and sisters are always on the lookout for something new to prod, pry and torment each other.

By saying something like, "You know you were adopted, right?" a sneaky kid is hoping to drive a sort of wedge between you and the rest of the family.

In revealing the supposed news that you were an "accident," the very same sneaky kid wants to make you feel unwanted and only grudgingly accepted.

Oh, we can be so mean to each other, can't we?

Of course, since you're older now, in thinking about those alleged "insults" you know that there's really nothing insulting about them at all.

Being adopted is a gift and a grace. More people than you know have been born of one set of parents and adopted by another. There's no shame in it, only love on all sides. You could say that adopted kids actually have received twice as much love as anyone else: love from the parents who wanted the best for them and love from the parents who brought them into their family.

No, adoption's not a wedge. It's a lifelong hug.

As for the "accident" thing, if you exist it's because God wanted you to. It's because God thought of you and brought you to life. Even if your birth was "planned" and hoped for by parents, they could never plan the unique person who is you.

During the first weekend of October, the church celebrates Respect Life Sunday. You may wonder sometimes what "respecting life" means for someone your age. Well, it starts, strangely enough, with examining your gut response to those silly childhood insults.

It doesn't matter if I'm adopted or not, or even who my parents are or what they were thinking when I came into existence. I'm here because God made me, that's something to celebrate, and that's what really matters.

If you start there and remember where respect for your own life begins, it shouldn't be too hard to stretch your thinking to every other soul on the planet.

There's no insult to us in any of our origins (how old our mom is; if she's married or not; if we were "planned" by human beings or not; if we end up with different parents than we began with), and we shouldn't be made to feel that way.

What matters is that God made each of us because he wants us to live.

Celebrate that, and you're respecting life.

Guest Column

RICO DESILVO
Guest Columnist

Mama knows best

I once heard a priest say in a homily, "There are three things a mother wants to know: Where her children are; who are they with and are they safe?" The great saint, and now Doctor of the Church, St. Therese of Lisieux — better known as "the Little Flower" — used to say that the Blessed Virgin Mary was more mother than queen. I have to agree with the Little Flower, because throughout my life I have always felt protected by Mama Mary, even at times when I did not want her to know where I was, and who I was with.

This coming Monday, Oct. 7, we celebrate the feast of Our Lady of the Rosary. It is not a major feast of our church, but I feel, an important one. This feast, established by Pope St. Pius V, commemorates the anniversary of the victory of the Christian fleet in Lepanto at a critical time in church history of the 17th century. The Spaniards were heavily outnumbered by their enemies, but the miraculous victory was attributed to Mary's intercession after the Christians invoked her assistance by praying the rosary.

Mary, our Mother, wants us to know three things: the joyful, sorrowful and glorious mysteries. When we meditate on these mysteries of the rosary, we contemplate crucial events in the life of Jesus and Mary. These events are all, with the exemption of the last two glorious mysteries, directly taken from the Gospels. Moreover, the prayers themselves — the "Our Father" and the first part of the "Hail Mary" — are also taken straight from the Gospels. Mary invites us to meditate on the rosary. They can become part of our lives, thus helping us be more united with Christ. The beauty of the Rosary is that when we truly enter into these mysteries, we realize that our lives are a constant flow between joyful, sorrowful and glorious events.

As the greatest mother who ever lived, Mary already knows where her children are, who are they with and if they are safe or not. A 23-year-old woman feels a call to enter religious life, but it is afraid to respond because she does not know if she can do it. God's response to her prayer is: "Be not afraid woman, for you have found favor with God." A 33-year-old successful entrepreneur is struggling with severe depression, and feels like he cannot go any longer. Like Jesus at Gethsemane, he prays, "Father if it's possible, remove this from me, please, yet not my will, but yours." A small prayer group in the mountains gets together every Wednesday evening to pray and sing songs of worship. Suddenly, one evening while praying, they experience a great visitation from above and "are all filled with the Holy Spirit and start praising God out loud uncontrollably."

On the surface, the rosary seems like a very simple and monotone prayer. It is simple, and it could be boring at times. However, these beads can also inject some zest into our spiritual lives to help it become more real and relevant and live out the mysteries of our daily lives. The back of a business card reads, "People might doubt what you say, but they will always believe what you do." It is not enough to just say and pray the rosary, but to live it.

Pick up your rosary and call on your Mother. She is waiting for your call.

DeSilvo is a parishioner of St. Patrick Cathedral in Charlotte.

Question Corner

FATHER JOHN DIETZEN
CNS Columnist

Did Jesus really multiply loaves and fishes?

Q. Recently we heard at Sunday Mass the Gospel (from Matthew) on the miracle of the loaves and fish. Our priest said the miracle was a spiritual one, in which everyone shared what they had and everyone ate.

He never stated that it was indeed a physical miracle of multiplying the bread and fish, as I was led to believe in reading the Bible. Which is true? (Illinois)

A. To understand the implications of your question, it is useful to note first that the story of the multiplication of the loaves is told in at least three different versions in the four Gospels. And, as the other miraculous events recorded by the evangelists, it has many layers of meaning.

There is the straight story itself of Jesus putting his power at the service of hungry people, thus proclaiming the presence of the reign of God. There are also echoes of similar Old Testament stories, expressing the fulfillment of God's ancient plans in the actions of Jesus.

Finally, there is, in the words and actions of the miracle story, the clear eucharistic symbolism, which would have had major significance for the Christians who lived when the Gospels were written, probably 40 years or more after Our Lord's death.

Considering this multilayered significance of the miracle stories, it is not surprising that some scholars have questioned how and why these stories appeared in Christian tradition.

Beginning perhaps 200 years ago, a long strain of early modern Bible scholars, often influenced by a so-called "rationalistic" philosophy, flatly denied the historical authenticity of the Gospel miracles.

Some, like the famous Rudolph Bultmann, believed they were made up by early Christians, who lived in a culture that expected marvelous prodigies from their religious leaders.

Others concluded that especially the nature miracle stories (walking on water, multiplication of the loaves and fish, etc.), were not genuine, but grew out of reflections on the life of Jesus in the early Christian communities.

It is safe to say, I believe, that the vast majority of Bible scholars today do not agree with these and similar theories, for many reasons. For example, miracles were undoubtedly one of the chief signs by which Jesus fulfilled his mission, to reveal God's dominion over Satan and the powers of evil, and to proclaim the presence and coming of the reign of God.

Thus, the miracle stories are an essential and a major part of the Gospels. They appear in the earliest sources of the Gospels and were accepted from the beginning as part of the preaching about Jesus of Nazareth. (See, for example, Acts 2 and 10.) When could they have been invented?

Further, the contention that miracles are simply impossible and therefore could not have happened is a circular argument based on nothing but a secularist, possibly atheistic, vision of reality.

The entire Christian Gospel is founded on the belief that God intervened in the world in a new and definitive way in the coming of Jesus, and in his life and message. So it's no surprise that events happened that surpass all previous experiences and all possible expectations of people living then and today.

We still have much to learn about Jesus and his life, including his miracles. But writing off his miracles as frauds, or as misunderstandings of an easily deluded crowd, or as products of later Christian imagination simply is not reasonable.

There is no objective evidence to lead to such a conclusion and a great deal of evidence today for the authenticity of these works of Our Lord.

Working Matters

JOANITA M. NELLENBACH
Guest Columnist

Office rage

"All the rage" used to mean that something was wildly popular. However, rage itself has become wildly popular. The rage-of-choice depends on where you are and what you're doing.

There's even an Internet "Annotated Bibliography on the Age of Rage" by Corey Mackura with tips for dealing with various types of rage, including office rage.

Mackura notes that minor tensions — "no paper in the copy machine or the fax not working" — can build until the stress becomes unbearable and the rage is on. He writes that, "It's estimated by the federal government that stress costs American industry approximately $7,500 per year per individual. And that's just in the workplace."

We even find some workplace stress in Matthew 20: 1-16, the Gospel reading for Sept. 22. Workers who've labored all day think they should be paid more than those who've worked an hour. In this parable, Jesus says that, "on receiving [their wages] they grumbled against the landowner." The start of a little vineyard rage?

Life, including work life, is often perceived as unfair, a perception contributing to office rage: I worked more, I should get paid more. If the last person using the copier had unjammed it, I wouldn't be about to miss my deadline. And on and on. There's always something that gets my, and your, goat.

Of course, Matthew isn't writing about fair labor practices, but about God's generosity. The first reading for Sept. 29 builds on God's impartiality. Ezekiel (18:25-28) writes, "You say, 'The Lord's way is not fair!' Hear now, house of Israel: Is it my way that is unfair, or rather, are not your ways unfair?"

In Matthew's Gospel, the landowner asks the workers to stop and think: they earned the wage they agreed to. He says, "Take what is yours and go." Their money is theirs to use as they please. The employer can do the same: "Am I not free to do as I wish with my own money?"

The landowner sees a bigger reality. As the lector workbook notes in its commentary for this Gospel, "Those who worked least needed the full day's wage just as much as those who worked most."

Seeing the bigger reality can help us, too, if we want to avoid succumbing to office rage, How do we do this? Mackura references an article on ThirdAge.com that suggests ways to relieve tension, including easing "your stress by doing things as simple as listening to the right kind of music or dedicated spiritual work such as meditation to reach a place of serenity."

When do I have time to do that? I can't listen to music at work, anyway. So, take time to do it at home.

In the last two weeks, I've heard presentations that included discussions on meditation. Dr. Elinor Ford talked about this in her "Living for the Lord" presentation at Sacred Heart Church. Crosslin Smith, a Cherokee spiritual leader speaking at the Cherokee Healing and Reconciliation Service, also talked about the importance of inviting God into us by simply sitting quietly in his presence.

It doesn't have to take much time. Instead of waiting until you have a free hour, why not take 10 minutes a day? I think that getting into the habit of short silences on a regular basis can get us into the habit of being able to stop for a time out when things start to get rough. That can help to diffuse office rage.

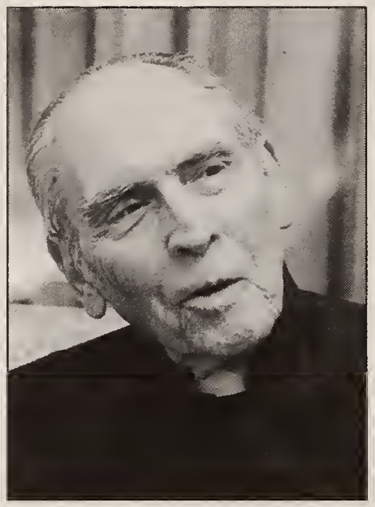
By allowing God into us, God's generosity can become our generosity.

Msgr. Arthur Duncan dies at 83

HIGH POINT — Msgr. Arthur L. Duncan, a retired priest of the Diocese of Charlotte, died Sept. 27 at Maryfield Nursing Home, where he had resided for the past several years.

Msgr. Duncan became a priest of the Diocese of Raleigh in 1952 after five years as a Paulist priest. He served in High Point when the Diocese of Charlotte was established in 1972, and he became a priest of the new diocese at that time.

Msgr. Duncan was born Jan. 8, 1919, in Litchfield, Ill., and began his studies for the priesthood in 1938 at St. Charles College in Baltimore, Md. He completed his studies in 1947 at St. Paul's College, the Paulist seminary in Washington. He was ordained by Bishop Joseph Donoghue in New York City, N.Y., on May 1, 1947.



Msgr. Arthur L. Duncan

He spent the next five years teaching and completing work on a master's at St. Paul's College with summer duties at a Paulist parish in Winchester, Tenn., and the Paulist Information Center in Boston, Mass.

He transferred to the Diocese of Raleigh in the summer of 1952 and was assigned as an assistant at St. Patrick Cathedral in Charlotte for a year. He was pastor of St. Paul Church in Henderson from 1953 to 1954, and of Sacred Heart Church in Whiteville from 1954 to 1960.

In 1960, Msgr. Duncan began an eight-year assignment as pastor of Sacred Heart Church in Dunn. During the last three of those years, he was director of the Missionary Fathers Apostolate, traveling extensively throughout the state.

He was pastor of Immaculate Heart of Mary Church in High Point from 1968 to 1974 and of St. Benedict Church in Greensboro from 1974 to 1980. While at St. Benedict, he was appointed director of the Society for the Propagation of the Faith and director of the Holy Childhood Association for the Diocese of Charlotte in 1978. He became pastor of Holy Angels Church in Mount Airy in 1980.

Msgr. Duncan also served on the Diocesan Finance Committee and the Priests' Retirement Committee for the Diocese of Charlotte. He also was active in ecumenical and civic organizations in the communities in which he served.

A vigil was held at Holy Angels Church Sept. 30, followed by a funeral service Oct. 1.

RULING, from page 1

can offer prenatal coverage immediately — without waiting for HHS to consider and approve a waiver," Thompson said. "It represents a speedy new option for states that want to do more to ensure that women get critical prenatal care that will increase the chances that their children are born healthy."

Msgr. Fay said the Bush administration "should be praised for this initiative in support of life-affirming health care for women and children."

When the regulatory change was proposed in May, the USCCB said it reflects "medical reality" and is consistent with legal precedent.

Mark E. Chopko, USCCB general counsel, and Michael F. Moses, associate general counsel, commented in a letter to HHS on the department's proposed rule.

"Our support for the proposed rule is based on the importance of ensuring adequate health care for children, both before and after birth, and their mothers," Chopko and Moses wrote. "The proposed rule serves this important goal, reflects the medical reality that the life of a child begins before birth at conception, and is thoroughly consistent with precedent according legal significance to, and protecting, the life of the unborn child."

A coalition that included the National Abortion Federation, American Civil Liberties Union, American College of Obstetricians and Gynecologists, Religious Coalition for Reproductive Choice and a number of Protestant denominations and Jewish groups opposed the change.

"While supporting expansion of comprehensive prenatal care to low-income pregnant women, the organizations oppose the SCHIP proposal as the wrong approach to accomplishing this important goal," said a May press release from the Religious Coalition for Reproductive Choice.

"The regulation lays the legal groundwork for an adversarial relationship between a woman and her fetus by defining the fetus as a person, which may then have interests distinct from and in conflict with the woman," the coalition added.

Catholic Daughters install officers to court

Photo by Kevin E. Murray

Tonia Dewalt Roseboro, recording secretary for the Catholic Daughters of America Court 1199, lights a candle before Ruth Carlisle, the financial secretary. Roseboro, Carlisle and others were installed to the court by Father Ernest J. Ruede, state chaplain, during the Catholic Daughters' state workshop at the Knights of Columbus Council 770 hall in Charlotte Sept. 28. Other officers installed were: Utha Johnson, regent; Essie Walker, vice regent; and Juanzia Dewolt, treasurer.

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Mexican church calls for national unity in transition to democracy

By JO TUCKMAN
Catholic News Service

MEXICO CITY — Mexico's bishops called for national unity to strengthen the country's transition to democracy.

"Mexico is living a moment rich in possibilities, but it is also a moment that is full of uncertainty and worry, of distrust and fear," the bishops said in a late-September statement.

They called on elected officials to allow democratic principles to rule their government and urged the Mexican people to hold politicians accountable for upholding those ideals.

"The great hope of the Mexican people achieved with a peaceful transition (to democracy) is a transforming force that we should not destroy," they said.

The bishops' statement came as the government of President Vicente Fox averted a strike with workers from the state-owned oil monopoly Pemex. The strike would have been politically and economically disastrous for Mexico due to the country's heavy dependence on its own oil.

Negotiations occurred in the midst of a corruption trial of three union leaders accused of diverting $170 million from Pemex to Francisco Labastida, the presidential candidate for the Institutional Revolutionary Party. Fox defeated Labastida in 2000.

The Institutional Revolutionary Party, which ruled Mexico for 71 years, negotiated with the government on behalf of the Pemex workers.

In their statement, the bishops said the Mexican people should not let any person or group stop the progress the country has made toward building a democracy.

"We have the impression that in certain moments there are people who are determined to halt the progress of the country and leave the door open for a risky journey to anarchy," they said.

"We look with concern at the fact that we haven't shored up a mature democracy that is only possible with the work of all citizens together," the bishops said.

"We must overcome the temptations of personal and group individualism and egocentricity," they said.

Although the government has taken recent steps to try former government leaders accountable for past misdeeds, the bishops' statement contained several indirect references to government weaknesses.

"It is absolutely necessary that the government marks out the direction toward transition with clear decisions that are truthful and opportune, without hesitancy, that only engenders distrust and ambiguity," the bishops said.

In a second separate statement the bishops said they were calling on Fox to "exercise his authority with firmness and not to give in to pressures or blackmail, as the people who support him in the fight against corruption and impunity expect."

Pope names new heads for several Vatican agencies

By JOHN THAVIS
Catholic News Service

VATICAN CITY — In a series of important Vatican appointments, Pope John Paul II named new heads of agencies that deal with liturgy and sacraments, interreligious dialogue, justice and peace and Vatican finances.

The pope named Nigerian Cardinal Francis Arinze as prefect of the Congregation for Divine Worship and the Sacraments, replacing Chilean Cardinal Jorge Medina Estevez, who retired at age 75. Cardinal Arinze, 69, has headed the Pontifical Council for Interreligious Dialogue since 1985.

Named to head the interreligious dialogue council was English Bishop Michael L. Fitzgerald, 65, who has been secretary of the council since 1991. A member of the Missionaries of Africa, his appointment will bring with it the title of archbishop, the Vatican said.

The pope appointed Archbishop Renato R. Martino as president of the Pontifical Council for Justice and Peace, succeeding the late Cardinal Francois-Xavier Nguyen Van Thuan, who died in September. Archbishop Martino, 69, has been the Vatican's permanent observer to the United Nations since 1986.

Italian Bishop Attilio Nicora, 65, was named president of the Administration of the Patrimony of the Holy See, an office that oversees Vatican investments and other financial matters. Bishop Nicora, who headed an Italian bishops' conference office on juridical affairs, will receive the title of archbishop. He replaces Cardinal Agostino Cacciavillan, who was retiring at age 76.

Cardinal Arinze's appointment makes him the only African to head one of the Vatican's nine congregations, the highest-ranking agencies in the Roman Curia.

The worship and sacraments congregation coordinates Vatican action on issues ranging from liturgical adaptations to dispensations from priestly ordinations. It has been involved with U.S. bishops in dealing with a number of English-language liturgical issues in recent years.

The English-speaking Cardinal Arinze handled liturgical matters in a general fashion as a bishop in northern Nigeria from 1965-85, and he is one of a handful of current Vatican officials to have attended the Second Vatican Council.

Addressing a Rome conference in 1989, Cardinal Arinze encouraged efforts to reflect African-American culture in some liturgy and worship, but he urged the conference participants to proceed in an atmosphere of study and consultation.

"Time does not respect what is done without it," the cardinal said at that time. "The church has a tradition that has come from 2,000 years, so we can't act like it started with us today."

Archbishop Martino, as the Vatican's point man at the United Nations, has dealt with a wide range of peace and justice issues, including foreign debt, international conflicts, weapons treaties, women's rights, religious freedom and family rights.

The Vatican did not immediately announce his replacement at the United Nations.

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Miracle attributed to Mother Teresa is acceptable, says Vatican

By CINDY WOODEN

VATICAN CITY — Meeting at the Vatican Oct. 1, members of the Congregation for Saints' Causes said a healing attributed to the intercession of Mother Teresa of Calcutta should be accepted as the miracle needed for her beatification.

The Vatican provided no information about the meeting, but a spokeswoman for the Missionaries of Charity, the religious order Mother Teresa founded, said the sisters had been informed of the meeting's positive outcome.

"We heard that Mother's miracle was approved," said Sister Simone, the spokeswoman for the order in Rome.

"We wait patiently and with joyful hope for the Holy Father's announcement" that a beatification date will be set, she said.

"This is wonderful news," said Bishop William Curlin, former bishop of Charlotte. "I am elated that that this miracle will advance her cause for beatification and eventual sainthood."

Bishop Curlin held a long-time connection with Mother Teresa, their friendship that spanned more than 25 years. During that time, the bishop traveled to India five times to conduct retreats for the Missionaries of Charity. He also traveled to Calcutta to attend her funeral.

In 1995, Mother Teresa came to Charlotte for a prayer service and to establish a convent in the city of Charlotte.

In late September the congregation members agreed that Mother Teresa heroically lived the Christian virtues.

In mid-December the official decrees recognizing the miracle and the heroic virtues are expected to be read in the presence of Pope John Paul II and approved for publication.

Te miracle involved the medically unexplained healing in 1998 of an Indian woman's abdominal tumor.

Mother Teresa died in 1997. Pope John Paul waived the normal five-year waiting period before the official canonization process could begin.

Editor Joann Keane contributed to this story.

Sister proves it's never too late for ministry

By JOANITA M. NELLENBACH
Correspondent

MOCKSVILLE — "Here comes grandma; here comes grandma," the teenager shouted as Sister Susie Dandison exited the Belmont Abbey College stage, diploma in hand.

Someone tried to correct him: No, that was a nun. Joshua Brincefield, however, knew what he was talking about. Mercy Sister Teresa Susana Dandison — known to everyone as Sister Susie — is mother of four and grandmother to 11.

Mercy Sister
Teresa Susana Dandison

Before she earned that diploma in 1995, she raised a family and became a Sister of Mercy of Belmont.

In her native Buenos Aires, Argentina, she and her parents were Catholic but didn't attend church regularly; she doesn't recall her Catholic-school teachers thinking of her as a potential sister.

Susie married John Dandison, an Argentinean of English descent, in 1950 when she was 17. They arrived in North Carolina in 1955; after spending time in Uruguay, England and Georgia.

They lived in Salisbury, where their four children attended Sacred Heart School. Susie was involved in the school and in Sacred Heart parish. John traveled, selling industrial chemicals.

In 1971, their oldest daughter married and their oldest son had just graduated from high school when John died of a heart attack.

Susie devoted herself to the children still at home. She also worked and went to school part time and ministered to the widowed, separated and divorced. Eventually she took a job in inventory control at Ingersoll-Rand.

Three years after her husband's death, Susie made Cursillo and met Sister of Mercy Pauline Clifford, a member of the Cursillo team. "I told her I thought I might have a vocation," Sister Susie said. "I'd always enjoyed working in the church. The idea of being a nun didn't appeal to me, but I kept thinking about it — against my better judgment. I though there must be more to my life than working and dating some and having a good time."

The decision to enter religious life took 10 years.

"I think what attracted me to it was mission, and then community, and then you would have ample time for prayer," she said. "I've learned that if you want hours and hours for prayer you have to make time for that. We're not cloistered women; we're in ministry."

Finally, Jesuit Father Joseph McCloskey, whom she'd met through charismatic renewal, told her to make the leap or forget it.

A sister from one order had told her she was too old, but when Sisters of Mercy visited Sacred Heart for a celebration, she mentioned to Sister Jeanne-Margaret McNally that she thought she had a vocation. Sister Jeanne-Margaret asked her age. Sister Susie recalled that, "I said, 'I'm too old,' and she said, 'Oh, no you're not.' If you're open to God's message, you're going to get it. I was willing to talk about it and discern. I felt that God was calling me to something."

Susie entered the Sisters of Mercy of Belmont soon after, at age 52, in 1984.

Her children, now married, supported her. "They were happy that I'm happy," Sister Susie said. "They'd rather see me busy than sitting at home."

After making her final vows in 1991, Sister Susie served as chaplain at Mercy South Hospital in Charlotte. She often interpreted for Hispanic patients who spoke little or no English.

After a while, though, she began to think about changing her ministry. She learned that Sister Anita Sheerin had been assigned as pastoral administrator at St. Francis of Assisi Church in Mocksville.

"When Anita was asked to come over here, I thought maybe it was time to do something (more) with my Spanish, " Sister Susie said. "I asked my community if I could come out here to do an outreach to Hispanics, and they were very generous."

She helps teach English to third- to fifth-graders at William R. Davie Elementary School. One way she does this is the teacher gives her a math problem, which she asks the children to solve. A child will read the problem, and Sister Susie will help with any words they don't understand. She helps with reading class in the same way.

At Davie County Health Department, she interprets at a prenatal clinic and, occasionally, at the courthouse.

"My ministry goes from the sublime to the ridiculous. The subline is that we have Mass in Spanish every Sunday. I translate for the Mass," she said. She also assists with baptismal preparation.

Sister Susie has no regrets about choosing a new life: "If I hadn't tried it, I would spend the rest of my life wishing I had," she said.

Contact Correspondent Joanita M. Nellenbach by calling (828) 627-9209 or e-mail jnell@dnet.net.

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I know how to live in humble circumstances; I know also how to live with abundance. In every circumstance and in all things I have learned the secret of being well fed and of going hungry, of living in abundance and of being in need. I can do all things in him who strengthens me.

— Philippians 4:12-13

Glenmarys leave lasting legacy in North Carolina

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OCTOBER11, 2002 SERVING CATHOLICS IN WESTERN NORTH CAROLINA IN THE DIOCESE OF CHARLOTTE VOLUME 12 Nº 4

Faith and fellowship invigorate convert

By JOANITA M. NELLENBACH
Correspondent

BRYSON CITY — Faith is a journey, and some arrive at milestones later than others. That's true for Elinor de Torri Hudson.

By the time she was baptized a Catholic at 88, she had lived in several countries, survived two world wars, been married twice and been an opera singer, poet and writer. It was a warm welcome that triggered her interest in Catholicism.

Elinor de Torri Hudson.

Hudson had been a seasonal resident in Bryson City for some years, moving to the town about 10 years ago.

"A friend of mine got married at St. Joseph (Church), and she invited me to the wedding," Hudson said. "Father Tom (Fields) put his arm around me and welcomed me. After that, I was so impressed with the church and the people."

She began attending Mass.

"I liked the sociability they have," she said. "You get to know the people. I liked the food. I love to eat, and they always give me something to take home."

Hudson, now 95, lives on her own, but she's been staying at Autumn Wind Assisted Living Facility while her home is cleared of bacteria to which she's allergic. At Autumn Wind, she talks to the other residents, plays the piano and tells funny stories. She said she's stressed by not being in her own home, but going to church helps her feel at peace. Since she doesn't drive, parishioners take her to services.

Hudson was born in Dresden, Germany, in 1907, after her parents had emigrated there from Seattle, Wash. Her father, a dentist who had studied in Dresden, had heard that American dentists were needed there.

He had also been a concert violinist, so there was always music in the home. "I remember going to bed and hearing Mozart and Beethoven coming from the living room," Hudson said.

Poverty also resided there. Hudson's father, a minister's son, was a good dentist, but not a good businessman. He treated patients even when they couldn't pay him.

Every Christmas, her parents invited poor and lonely people to dinner, but one year there was no money for the traditional presents and goose dinner. Her mother wanted to call off the party.

"My father said, 'Where is your faith?' The morning of the 24th, one of father's patients called and said he had a check for 50 marks (about $35) and wanted to pay his bill."

They were able to have

See CONVERT, page 9

Parish and school expand into new Family Life Center

Photos by Kevin E. Murray

Bishop William G. Curlin reads a blessing for the new St. Leo Parish Family Life Center, dedicated Oct. 6. With Bishop Curlin are (from left) Father Thomas Kessler, pastor; Father Larry LoMonaco, parochial vicar; Father Jim Solari, former pastor; and Father Joseph Kelleher.

Pictured left is the Parish Family Life Center, a three-story, 15,000-square foot facility.

By KEVIN E. MURRAY
Associate Editor

WINSTON-SALEM — Folks at St. Leo the Great Church and St. Leo School are roaring over their new building.

Bishop William G. Curlin, former bishop of the Diocese of Charlotte, blessed the new Parish Family Life Center, a 15,000-square foot facility, after celebrating Mass Oct. 6.

"It's magnificent," said Bishop Curlin, while touring the three-story building. "It's a wonderful contribution to the lives and faith of the parish."

The state-of-the-art center was part of the parish's plans to accommodate the 30 percent growth in parishioners since 1993, as well as eliminate cramped quarters in the school. The center was built on the spot where two trailers, used for classroom space, sat for over 10 years.

"We had to get rid of those trailers. They were past their prime," said Jerry Felton, director of parish operations, who helped run the support campaign for the $3 million project "with the help of hundreds of volunteers."

"It (the center) helps us move into the 21st century," he said.

The Parish Family Life Center features an updated media center and library with 10,000 books, a com-

See ST. LEO, page 7

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Life of St. Francis of Assisi remembered, honored ...PAGE 5

St. Leo students oversee center's construction ...PAGE 7

Sister sees community as fountain of faith, strength ...PAGE 16

Maryland woman's 'visions' said not valid, have 'negative elements'

BALTIMORE (CNS) — A Baltimore archdiocesan theological commission has concluded that messages alleged to have been delivered to a Maryland woman by the Blessed Virgin Mary involve nothing supernatural and that, in fact, some of the apocalyptic prophecies she has made public contain "negative elements." In a letter sent to the woman, Gianna Talone-Sullivan, at her home near Emmitsburg, the archdiocese's judicial vicar and cardinal's delegate for canonical affairs, Msgr. Jeremiah F. Kenney, informed her that Baltimore Cardinal William H. Keeler accepts the findings of the three-priest commission. The Sept. 24 letter also said the cardinal has instructed that "no Catholic church properties may be used for the purpose of providing a platform for any activities associated with the alleged apparitions." Msgr. Kenney told The Catholic Review, Baltimore archdiocesan newspaper, "We do not believe in the apparitions."
to intervene with Zambia over modified food

U.S. appeals to Vatican

ROME (CNS) — The U.S. government appealed to the Vatican to intervene in a standoff over food assistance to Zambia, which has rejected tons of U.S.-produced genetically modified grain to feed millions of people at risk of starvation. In late September, U.S. Secretary of State Colin Powell wrote to Archbishop Jean-Louis Tauran, Vatican foreign minister, to ask the Vatican to endorse distribution of the grain, some of which is slated for distribution by Catholic Relief Services, the U.S. bishops' international relief and development agency. Jim Nicholson, U.S. ambassador to the Vatican, told Catholic News Service Oct. 4 the Vatican had replied to the letter but he could not comment on its content until Powell's office had a chance to read it. He said the fact that Powell personally appealed to the Vatican was unusual and demonstrated the seriousness with which the U.S. government viewed the situation.

CNS PHOTO BY MARTIN LUEDERS

Solemn firefighter holds candle during national shrine service

A firefighter holds a candle during a service for fallen firefighters at the Basilica of the National Shrine of the Immaculate Conception in Washington Oct. 5. The service paid tribute to 446 U.S. firefighters who died in the line of duty last year, including the 347 who perished in the Sept. 11 World Trade Center attacks. The National Fallen Firefighters Foundation sponsored the service and march.

Survey of Latinos on political attitudes shows opposition to abortion

WASHINGTON (CNS) — A majority of Latino registered voters favor either outlawing abortion totally or heavily restricting it, according to a new national survey. The survey also reported that education and the economy are the two most important political issues among Latinos. Generally, the Latino electorate tends to be conservative on family and sexual issues and liberal regarding social issues, said the survey. It cited respondents' support for a bigger federal government providing more services, even if it means paying higher taxes. The survey titled "The Latino Electorate" was conducted by the Pew Hispanic Center and the Kaiser Family Foundation to determine political attitudes and party identification of registered voters. It is based on interviews conducted between April and June with 2,929 Latinos, of whom 1,329 said they were registered voters.

Rights of child, refugee must be protected, Vatican official says

GENEVA (CNS) — The right of persecuted people to receive asylum in another country and the absolute obligation to provide special protection for refugee children must be emphasized in new programs of the U.N. High Commissioner for Refugees, a Vatican official said. Archbishop Diarmuid Martin, Vatican observer to Geneva-based U.N. agencies, told the UNHCR executive committee that the principles of asylum and international protection of refugees have been "a veritable lifeline for millions of persons over the past years in every continent." "They must not be weakened," he said at the Sept. 30-Oct. 4 meeting. During the meeting, the executive committee adopted an "Agenda for Protection" to update and strengthen international treaties adopted in 1951 and 1967.

Knights' leader urges Americans to stay involved in service

INDIAN WELLS, Calif. (CNS) — A new culture of service and volunteerism must be the legacy of the Sept. 11 attacks, the head of the Knights of Columbus told leaders of fraternal benefit societies at their annual meeting in Indian Wells Sept. 26. Supreme Knight Carl A. Anderson, addressing the National Fraternal Congress of America's conference, said the attacks taught Americans new "lessons of service and sacrifice, of heroism and compassion" and that civic groups and fraternal benefit societies, with histories of charitable giving and volunteerism from their members, must play leading roles in helping Americans to continue acts of service. Right after the Sept. 11 attacks, the Knights of Columbus established its $1 million Heroes Fund to provide immediate cash assistance of $3,000 to each widow or surviving family member of the more than 400 police officers, firefighters and emergency medical technicians killed in rescue efforts at the World Trade Center.

Catholic-Orthodox relations not 'dark and unknown tunnel,' pope says

VATICAN CITY (CNS) — The future of Catholic-Orthodox relations "is not a dark and unknown tunnel," Pope John Paul II told Romanian Orthodox Patriarch Teoctist. As a sign of hope and festivity, the pope said he wanted to welcome the patriarch to the Vatican Oct. 7 along with a host of faithful. More than 100,000 Catholics from around the world were on hand when the pope offered his official welcome at the end of an audience with pilgrims who came for the Oct. 6 canonization of St. Josemaria Escriva de Balaguer. Pope John Paul said he entrusted the 87-year-old patriarch's visit to the pilgrims' prayers.

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Diocesan planner

October

13 ANDREWS — Holy Redeemer Church, 214 Aquone Rd., will start today a weekly celebration of the Holy Sacrifice of the Mass at 3:30 p.m. in Spanish. There will no longer be a Spanish Mass offered every other week on Friday evenings at St. William Church, Murphy. Call (828)321-4463 with questions.

13 GUILFORD COUNTY — The Secular Franciscan Family of Greensboro invites interested persons to an informational meeting today from 3:30-4:30 p.m. at the Franciscan Center, 233 N Green St., Greensboro. For information, call Lyn Ryan (336)855-8146 or Georgette Schraeder (336)454-3479.

14 FRANKLIN — The Women's Guild of St. Francis of Assisi Church, 299 Maple St., will be having their monthly meeting tonight at 7 p.m. in the Family Life Center. The meetings feature guest speakers and special events periodically. For information, call Claire Barnable (828)369-1565.

14 MAGGIE VALLEY — Living Waters Catholic Reflection Center, 103 Living Waters Ln, is hosting Sr. Fran Grady, SCL and Freeman Owle today through Oct. 20. The "Nature Retreat: Might and Wonderful Are Your Works" theme will employ a deep conversation with God who lives and dwells in the mountains, the streams and within ourselves. Need details, call (828)926-3833.

15 CHARLOTTE — CSS, Elder Ministry in collaboration with US Financial Services will present "The Senior Survival Seminar" this morning, 10-11:30 at St. Thomas Aquinas Church, 1400 Suther Rd. This free educational seminar will provide facts on Medicaid, Medicare, protecting assets, reducing nursing home costs, keeping savings, and living trusts. For reservations call Sandra Breakfield (704)370-3220.

15 CHARLOTTE — Starting today Mass will be celebrated each Tuesday in October in the chapel at Carolinas Medical Center (main campus) at noon. Each Wednesday in October Mass will be offered in the chapel at CMC - Mercy at noon. For details call Fr. John Hoover (704)541-5026.

17 CHARLOTTE — The Fordham University Alumni Club cordially invites all Alumni of Jesuit colleges to its 3rd annual Jesuit College Alumni Networking Night. The event will be held tonight from 7-9 p.m. at the Tyber Creek Pub. Dr. James Gearity, a graduate of 3 Jesuit universities and president of Belmont Abbey College will be the guest speaker. For information call Joe Robinson (704)366-3759.

17 CHARLOTTE — Mother's Rosary Fellowship Group meets every Thursday at various homes to pray the Rosary for World Peace and other intentions. We are a group of women young and old dedicated to praying the rosary. We all belong to different parishes in the Dio-

Ministry conference focuses on today's challenges to family life

KANSAS CITY, Mo. (CNS) — The challenges facing family life today were summed up in the list of workshops during the 22nd annual conference of the National Association of Catholic Family Life Ministers Oct. 2-5 in Kansas City. "Building Bridges: A Remarriage Program" was one workshop topic. "Rebuilding When Your Relationship Ends" was another. Still other workshops examined a pastoral response to domestic violence, how to minister to the grieving and the bishops' national program to prevent child abuse. Never has the nation needed Catholic ministers to families more than it does now, keynote speakers told the 200 lay ministers who gathered in the nation's heartland. "You witness to the presence of God's love in the world," said Bishop J. Kevin Boland of Savannah, Ga., chairman of the U.S. bishops' Committee on Marriage and Family Life, in brief remarks Oct. 2 to open the conference.

Target gives $2.5 million to Catholic school's nonprofit center

MINNEAPOLIS (CNS) — A $2.5 million gift from Target Corp. to the Center for Nonprofit Management at the University of St. Thomas will help train managers and employees of nonprofit organizations to meet community needs as effectively as possible. Half of the funds will be used to support the center's operations in downtown Minneapolis, and half will be used to underwrite programs it runs in new locations — New York, Chicago and Berea, Ky. The 11-year-old center offers educational programs that range from a master's in business administration, with a concentration in nonprofit management, to one-day seminars. Last year, the center served 1,900 participants, an increase of 800 over the previous year.

CNS PHOTO BY PAUL BORJA, PACIFIC VOICE

Benji Santiago, center, leads members of the Natibu Dance group in procession to the new church of Merizo, Guam, Sept. 29. Following a Spanish custom, the church has a double name — San Dimas and Our Lady of the Rosary Church.

Ottawa Archdiocese launches fund-raiser to cover World Youth Day debt

OTTAWA (CNS) — The Archdiocese of Ottawa has launched a campaign to pay its share of the $38 million (US$23.8 million) deficit of World Youth Day 2002 and to eliminate the diocesan debt for the Days in the Diocese. The goal is to raise nearly $1.3 million (US$801,000) — $1.1 million (US$691,000) to pay the diocesan share of the World Youth Day debt and the remaining $175,000 (US$109,000) for the Days in the Diocese shortfall. Archbishop Marcel Gervais of Ottawa announced the launch of the campaign following a meeting with parish priests Oct. 3. "Many people moan and groan over this debt, but World Youth Day has had a wonderful effect in our country and in our diocese," he said. He said the Canadian bishops had agreed that any deficit would be apportioned to the nation's dioceses based on the number of Catholics in each diocese.

In Jaffa, Catholics worry about their fate if U.S., Iraq go to war

JAFFA, Israel (CNS) — Nadia Abu Rosa remembers how she tried to find a safe hiding place for her children during the Persian Gulf War when Iraq retaliated against U.S. bombing by firing Scud missiles at Israel. Today she fears another round of retaliatory missile attacks against Israel if the United States attacks Iraq. Abu Rosa, 51, a member of Jaffa's St. Anthony Parish, lives with her six children and 5-month-old grandchild. "I am afraid for all the children in the world," she said Oct. 6 while sipping Arabic coffee with some two dozen other women in the parish hall following Mass. "Also in Iraq there are children and they are suffering a lot. In the end it is the people who suffer, not the governments," she said. Abu Rosa said she is worried that Jaffa — a mixed Jewish-Arab city nestled next to Tel Aviv in the heart of urban Israel — might lie in the path of Iraqi missiles. "I don't have gas masks yet for the children, but I need them," she said.

Abuse coverage overshadows good stories about priests, says speaker

CEDAR RAPIDS, Iowa (CNS) — Media coverage of the sex abuse crisis has focused on priests "who are wounded and have caused wounds in others," but there are untold stories of priests' "compassion and faithfulness and wisdom," a speaker told a Cedar Rapids audience. The priesthood "takes guts" and is not "for the faint of heart," Clarice Flagel, former family life director for the Dubuque Archdiocese, said in a keynote speech to more than 600 people of different faiths who gathered for an appreciation dinner for priests sponsored by the Knights of Columbus. Her advice to the younger priests was "to look to the men of wisdom around you. They will be a light unto your feet when the darkness comes and a beacon of hope as your days of priesthood unfold."

Ukrainian priest calls on government to return church property

LVIV, Ukraine (CNS) — A Ukrainian priest has called on the government to return confiscated church property and to respect the rights of Catholics. Father Oleksandr Hurskyi, pastor of Assumption Church in Cherkasy, sent a letter protesting the government's slow response in returning church property confiscated during the Soviet era. "We are again asking you to quit disrespecting the rights of Roman Catholic believers and involving them in acts of the authorities which are not always proper and tactful," Father Hurskyi said in a letter to the head of the Cherkasy regional authority. The priest called the government's response to the church's request for the return of its property "the peak of cynicism." In an earlier response to church demands, the government suggested that the church submit a list of disputed properties to the regional authority before Oct. 20 "in order to prepare proposals and set a deadline for the restoration of the rights of churches and religious organizations to religious property."

cese. Anyone is welcome. If interested call Grace Narus (704)543-1237.

17 WAYNESVILLE — St. John Church, 234 Church St., will offer Inquiry Sessions tonight and each week on Thursdays at 7 p.m. for those persons interested in the Roman Catholic Church. Baptized Catholics who wish to receive further sacraments are also invited. Call (828)456-6707 or (828)648-7369 with questions.

18 CHARLOTTE — Thank God It's Friday (TGIF), a weekly support group for separated and divorced women, meets tonight at 7 p.m. in the St. Matthew Church parish center, 8015 Ballantyne Pkwy., with its monthly potluck dinner and a guest speaker from the community. For details call Trish Wilson (704)543-8986.

19 ASHEVILLE — St. Joan of Arc Church, 919 Haywood Rd., will be having a neighborhood fall festival today from 9 a.m.-3 p.m. in the gym. There will be games, food, face painting, cakewalk, music, etc. Call (828)252-3151 with questions.

19 BELMONT — The Sisters of Mercy will host a yard event today from 8 a.m.-noon on the campus of the Sisters of Mercy, 101 Mercy Drive, in the former McCarthy Library (also former YMCA). Everything will benefit Sisters of Mercy sponsored ministries. Questions? Call Kris Jordan (704)829-5260.

19 FRANKLIN — Legal Rights for Families with Limited Income (Derechos Legales para Familias de Bajos Recursos) workshop will be at 9:30 a.m. today at St. Francis of Assisi Church, 299 Maple St. Presentations will be on legal issues and immigration and naturalization law and how as Catholics we respond to these issues. Call (828)497-9498 or email maryherr@dnet.net to register by Oct. 14.

20 CHARLOTTE — Churches in the Charlotte area will host Ultreyas: St. Thomas Aquinas Church, 1400 Suther Rd., today at 1:30 p.m. followed by School of Leaders and potluck (childcare available); St. Matthew Church, 8015 Ballantyne Pkwy, 1:30 p.m. Oct. 27 with childcare and family potluck. Questions? Call Dan Hines (704)544-6665.

20 STATESVILLE — St. Philip the Apostle Church, 525 Camden Dr., will hold its annual parish picnic on the church grounds from 3-6 p.m. For information call the office (704)872-2579.

21 ASHEVILLE — The St. Martin De Porres Pro-Chapter of the Dominican Laity will be meeting tonight and every third Monday at 7 p.m. in St. Justin's Center at the Basilica of St. Lawrence, 97 Haywood St. Inquirers are welcome. For information contact Beverly Reid (828)253-6676.

21 CHARLOTTE - The Ladies Ancient Order of Hibernians Division 1 Mecklenburg County-St. Brigid, an Irish-Catholic social and charitable inter-parish group, will meet tonight at 7:30 p.m. at St. Gabriel Church, 3016 Providence Rd. Anyone interested in their Irish-Catholic roots, call Jeanmarie Schuler (704)554-0720 for information.

23 CHARLOTTE — All families who have suffered a loss are invited to attend the monthly memorial Mass at St. Patrick Cathedral, 1621 Dilworth Rd. East, that will be taking place tonight at 7:30 p.m. Call the church office at (704)334-2283 with the name(s) of loved ones so they may be remembered during the Mass.

23 GUILFORD COUNTY — The Ancient Order of Hibernians Guilford County Division, the oldest and largest order of Irish Catholic men, is looking for more Irish Catholic men to join them for meetings, educational seminars and social events. For time and location call Michael Slane (336)665-9264.

25 HOT SPRINGS — The Jesuit House of Prayer, 289 NW Hwy. 25/70, is hosting a "Spirituality of Healing" retreat starting tonight, 7 p.m. through morning Mass with light lunch. Karen Purcott will invite participants to use scripture readings and prayer to reflect upon their own need for healing. For registration call (828)622-7366.

Food, education, drugs top needs listed by AIDS sufferers in Africa

By MARK PATTISON
Catholic News Service

WASHINGTON (CNS) — Food, education and AIDS-fighting drugs are the three top needs of the millions in sub-Saharan African afflicted with AIDS, according to Stephen Lewis, the special envoy of U.N. Secretary-General Kofi Annan for the HIV/AIDS situation in Africa.

The toll from the disease, Lewis predicted, will only get worse.

Of the 28 million people with AIDS in sub-Saharan Africa, 15 million, or 53 percent, are women. But in the 15-24 age group, he said, 67 percent are female. "It is Darwinian survival of the fittest gone berserk," Lewis said.

Lewis, a former Canadian ambassador to the United Nations, spoke during an Oct. 7 meeting of the HIV/AIDS strategy group of the Ecumenical Advocacy Alliance, an international group of participating churches and church-related agencies promoting study and action on global trade and HIV/AIDS, among other issues.

Father Robert J. Vitillo, head of the U.S. bishops' Catholic Campaign for Human Development, is a member of the strategy group. The meeting took place at the bishops' headquarters building in Washington.

Lewis blamed the "predatory sexual behavior of adult males" for the ballooning AIDS numbers among women.

At one hospital he visited in Tanzania in late September, Lewis said, 11 of the 13 AIDS sufferers were women. "As always, the group was predominantly women," he said.

Lewis said he asked whether they would feel comfortable talking with others about their plight. The AIDS sufferers said they would do it in the village where the hospital was or somewhere "far from home," but not in their home villages.

"They were absolutely confident they would be ostracized by the community, shunned by their families, and be considered a danger to their children," he said.

In listing food as one of the three main needs of AIDS victims in Africa, Lewis said his experience has shown him that "when a woman asks you for food, she says it is for her children. When a man asks you, it is for himself." In any event, "they're always hungry. They always need food," he added.

The situation is made worse by continuing drought and the specter of famine. Lewis said 14.4 million citizens in six African nations are at risk of starvation.

He said the famine "was probably a famine caused by AIDS" because of

See AFRICA, page 5

Doctor exemplifies award named in his honor

By MARY MARSHALL
Correspondent

BELMONT — To serve at Holy Angels, you need caring hands and a caring heart. You need a man like Dr. Fisher.

Regina Moody, president and CEO of Holy Angels, presented Dr. C. Ellis Fisher, medical director and physician at Holy Angels for the past 25 years, with the first annual Dr. C. Ellis Fisher Caring Hands, Caring Heart Award at the annual Employee Appreciation and Awards Banquet Oct. 4.

The Caring Hands, Caring Heart Award will be given in future years to individuals who exemplify qualities of Fisher — people who truly care compassionately, love deeply and share their time, talents and treasure in their commitment to the ministry and mission of Holy Angels, a residential center that provides services for children and adults with mental retardation and other disabilities.

The theme for the evening was "honoring heroes," a title most appropriate for the many people who contribute to the love and care of the residents at Holy Angels, including Lynn Leonard, outgoing board president, who received a plaque recognizing her many contributions.

Honoring Fisher, however, was the highlight of the evening.

"This award is a reminder to each of us here tonight of how important it is to care for and love deeply those who need it most — the children," said Moody, while presenting the award.

Fisher is known for his compassion. When called to check on a sick child, he does it — it doesn't matter if it's day or night. He brings comfort to parents and staff when one of their "angels" enters the gates of heaven. He assists parents in making the best choices for the care of their children.

And the children love him, responding to his gentle touch. They laugh at his holiday bow ties that flash on and off.

Various staff members described Fisher as, "wonderful, devoted, unconditional, and dependable, as someone who cares, who stands up for what he believes in — the care and well being of children." They describe him as a man with a great big heart and smile; someone they all look up to and admire. He is their hero.

"It is an esteemed honor to receive this award," said Fisher. "I'm speechless and overwhelmed to be recognized for something that has been such a blessing to me."

We Love You
Dr. Fisher
Thanks for 25 Y

Photo by Mary Marshall

Regina Moody, president and CEO of Holy Angels, presents the first annual Dr. C. Ellis Fisher Caring Hands, Caring Heart Award to Dr. Fisher as board member Rev. Rob Hinman, a Presbyterian minister, looks on.

Fisher, a native of Franklin, Va., spent most of his life in North Carolina, graduating from Ashley High School in Gastonia and earning his undergraduate degree from Duke University in 1965. He graduated from University of North Carolina School of Medicine in 1969.

Returning to Gastonia, Fisher joined Gastonia Children's Clinic. A giver to church and community, he was the first physician in Gaston County to be certified as a child examiner for abused children.

Fisher has traveled to Haiti as a medical missionary and is planning another trip in the near future. He is a member of the North Carolina Children and Adult Research Foundation, American Academy of Pediatrics, North Carolina Pediatric Society, Gaston County Medical Society and American Medical Association. In 1977, he served as Gaston Memorial Hospital's chief of staff.

"Being a part of the Holy Angels family has added tremendously to the effectiveness of my pediatric practice," said Fisher. "Treating children with disabilities allows me to gain greater insight on medical problems that are not nearly so difficult to handle in healthy patients. It has also helped me in counseling to make each person aware of the blessings we so often take for granted in a healthy body.

"My association with Holy Angels is an opportunity to return those blessing to those who are less fortunate or cannot help themselves," he said. "I thank God for allowing me to have this opportunity."

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Life of St. Francis of Assisi remembered, honored

By ELLEN NEERINCX SIGMON
Correspondent

LENOIR — Each year, at sunset on Oct. 3, Franciscan men and women around the world gather to celebrate the Transitus — or the passing from earthly life to everlasting life — of St. Francis of Assisi.

Members of the Fraternity of Brother Francis, the Hickory area group of Secular Franciscans, celebrated this passage at St. Francis of Assisi Church. Thirty people gathered for the evening service, which has been celebrated annually in the new church for the last three years.

"St. Francis is the founder and leader of one of the greatest orders in the Catholic Church," said Ruth Thoni, minister of the local fraternity. "He was the guiding star for his contemporary, St. Clare, setting an example and showing mercy to the humble and the poor."

During the service, members of the local fraternity read passages from the testament of St. Francis, from the narration of St. Francis' death by Thomas of Celano, and from the blessing that St. Francis gave to his brothers on his deathbed.

Those in attendance recited "The Canticle of Brother Sun," a prayer that praises God and thanks him for the elements of nature, and sang hymns remembering the saint. They sat in the dark and watched as candles were lit to symbolize the life of St. Francis, and as the candles were extinguished slowly, one by one, to symbolize his passing.

They also heard from Bill Borst, a candidate for membership in the fraternity, who spoke of his first trip to Assisi. In 1996, he and his wife were on a bus tour that stopped for only three hours in the town. "We tried to see as much as we could," he said. "I knew that there was something more there than the art and the treasure. We've been back three times."

Bro Francis Fraternity Hickory, NC

Photo by Ellen N. Sigmon

Members of the Fraternity of Brothers Francis stand next to their hand painted banner during the celebration of the Transitus of St. Francis of Assisi at St. Francis of Assisi Church in Lenoir Oct. 3. From left are Sister Andrea Inkrott, John Martin, Edna Lewis, Bill Brockhoff and Frank Cogger.

Borst also read remarks made by Pope John Paul II on his first visit to Assisi.

After the service, those in attendance were invited downstairs to have refreshments and to watch a film about the lives of St. Francis and St. Clare of Assisi. Members of the local fraternity were available to talk to anyone interested in joining the order, in which members vow to follow the example of St. Francis by making Christ the inspiration and center of their lives.

St. Francis was born into a wealthy family in Assisi, Italy in 1182, and led a carefree life as a young man. After a battle between Assisi and Perugia, he was held prisoner for a year, suffered a severe illness, and resolved to change his way of life. When he returned to Assisi in 1205, he began caring for lepers and working to restore old churches. His father was angered by this change in his son and legally disinherited him.

A few years later, he was called to go out into the world, and, as in the Gospel of Matthew 10:5-14, to possess nothing, but to do good everywhere he went. He began preaching and gathered 12 disciples who became the original brothers of his order. He traveled as much as his health would allow him, spreading the Gospel.

In September 1224, after 40 days of fasting, St. Francis was praying to suffer as Christ had suffered when he discovered that the stigmata — the marks of the crucifixion of Christ — had appeared on his body. He returned to Assisi and died two years later, surrounded by the brothers of his order and without possessions. He was canonized in 1228.

The Fraternity of Brother Francis plans to hold its third annual reenactment of the Crib at Greccio — the live nativity organized by St. Francis in 1223 — at 4 p.m. Sunday, Dec. 1, at the Catholic Conference Center in Hickory. All are invited to attend the event.

AFRICA, from page 4

a "decimation of its most productive citizens ages 15-49." He added that "the people — the women, especially — are so weak they don't have the capacity" for farming activities.

Lewis said mothers suffering from AIDS "are desperate for their kids to have some education before they leave this world." But "many kids are not in the classrooms because their teachers are dying of AIDS," he said, and cited projections that 17 percent of the teachers in one Mozambican province would be dead of AIDS by 2010.

"It's complicated by the fact that the orphan children don't have money for school fees," Lewis said. "It's all prohibitively expensive in a desperately impoverished society."

In his travels throughout sub-Saharan African, Lewis said, he did not hear these words uttered exactly, but the gist of the message he received many times was:

"You, mister white man, have the drugs in your country. ... Why can't we have the drugs? Why must we have to die prematurely?" he asked.

Lewis added, "The criminal and moral default in the Western world is beyond human comprehension."

Speaking strictly for himself, he said, he doesn't understand why, when it comes to government spending, "millions of people die (of AIDS), but war continues its sacrosanct status."

He noted that census takers in sub-Saharan African are seeing more households headed by grandmothers who take care of their grandchildren after the youngsters' parents have died of AIDS.

And when the grandmothers die, "sibling families" are created, Lewis said. "These kids have very little food, clothing and shelter."

Lewis said, "We know everything we need to know to defeat the pandemic, (but) the great problem is resources. I don't know in God's name what we're going to do about that."

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U.N. nuncio protests Atonement Friars honor for wife of Gov. Pataki

NEW YORK (CNS) — Archbishop Renato R. Martino, the Vatican's U.N. nuncio, disassociated himself from an Atonement Friars dinner to protest the order honoring the New York governor's wife, who supports keeping abortion legal. The nuncio took the action in response to an appeal from a group called the Catholic Coalition of Westchester, which was protesting the friars giving their Graymoor Award to Elizabeth "Libby" Pataki, wife of New York Gov. George E. Pataki. The Franciscan Friars of the Atonement — whose motherhouse, Graymoor, is in Garrison — honored Mrs. Pataki at their annual fund-raising dinner in New York Oct. 4, the feast of St. Francis of Assisi. She and the governor, a Republican currently up for re-election, both declare themselves to be "pro-choice."

U.N. mission's interns get to see church contribution in world arena

NEW YORK (CNS) — Two young Canadian women are working at the Vatican mission to the United Nations in an internship program that lets young adult Catholics not only see the church's contribution in the international arena but become a part of it. Julianne Rawson, 28, said in a recent interview at the mission in New York that she was on the staff working with Basilian Father Thomas Rosica, national director of World Youth Day 2002, when in February "he not so much asked me as told me that this internship was what I would be doing next." A 1997 graduate of the University of Toronto, she had known previous interns, and learned from them that the internship, which began Sept. 9, was an "intense but rewarding" experience. Julie Korol, 24, also worked on the World Youth Day staff after her graduation in 2001, but said Father Rosica asked her to start planning for the U.N. internship when she was still just a second-year student at the University of Toronto and he was director of its Newman Center. "This is a tremendous honor," she said.

Jesuit magazine finds redemption theme in latest Springsteen album

ROME (CNS) — An influential Jesuit magazine found much to praise in the music of Bruce Springsteen, saying his recent album inspired by the events of Sept. 11, 2001, conveys a strong sense of redemption. La Civilta Cattolica (Catholic Civilization), a Rome-based biweekly that often reflects Vatican views on church and world affairs, dedicated 14 pages to Springsteen's music in its Oct. 5 edition. While noting Springsteen's ambivalent feelings about his own Catholic background, the magazine said his songs reflect a special sensitivity to the symbols of the faith and offer lessons in virtue. In his latest album, "The Rising," Springsteen presents a poetical reflection on the Sept. 11 attacks, but with an emphasis on the eternal salvation of the victims and the resurrection of his city, it said.

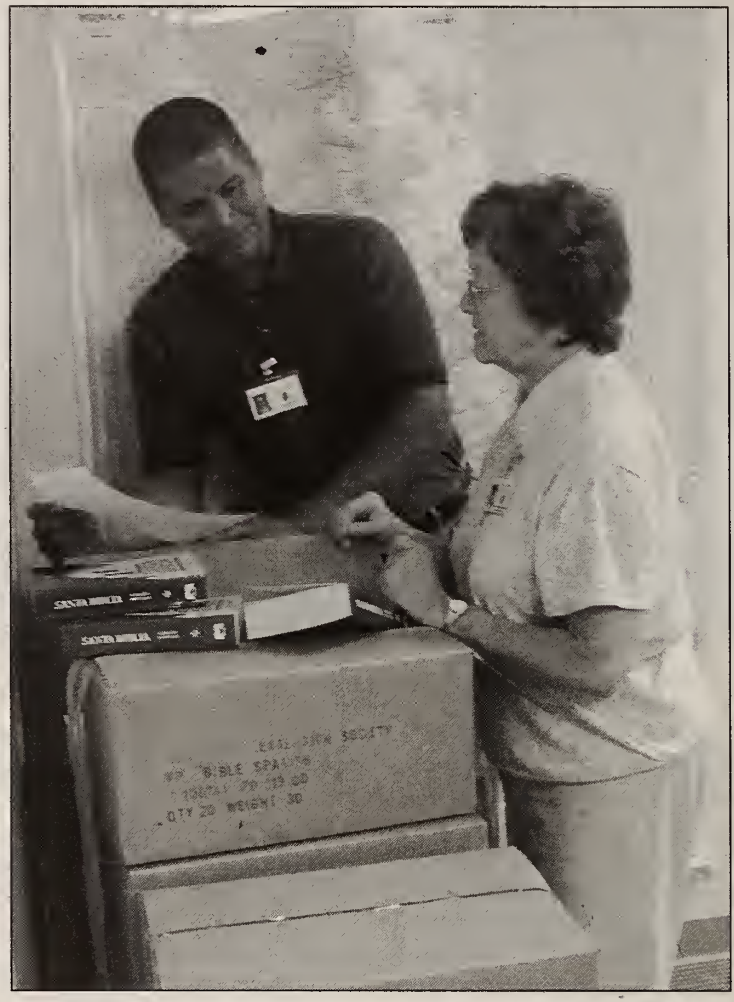

Photo by Joann S. Keane

Pedro Trinadad and Franciscan Sister Andrea Inkrott unpack Bibles, which are the result of a grant from the Catholic Extension Society. The grant requested Spanish language Bibles that will be used for scripture studies, sacramental preparation and RCIA in small faith communities, and evangelization in Latino communities. As a result of the Extension Society grant, more than 1,800 Spanish language Bibles were made available for the Hispanic community. Sister Andrea is diocesan director of Hispanic ministry; Trinidad is Hispanic pastoral agent for the Winston-Salem Vicariate.

Catholic University to honor singer Aaron Neville

WASHINGTON (CNS) — The Catholic University of America's alumni association will honor singer Aaron Neville with its highest honor, the James Cardinal Gibbons Medal, during an Oct.19 ceremony at the Omni Shoreham Hotel in Washington. Neville is receiving the award for his "devotion to music that touches the soul and serves as an inspiration to many," said a statement by Vincentian Father David O'Connell, Catholic University's president. "His music, as an expression of his faith, has made a real difference in the world." From his 1966 pop and rhythm-and-blues hit "Tell It Like It Is" to the present day, Neville — sometimes solo and sometimes with three siblings as The Neville Brothers — has explored the musical junctions of pop, soul, and the jazz and Creole influences of his native New Orleans.

Pope says Sweden's St. Brigid was example for modern women

VATICAN CITY (CNS) — First as a wife and mother and later as founder of a religious order, St. Brigid of Sweden was a woman involved in her society and deeply committed to her faith, Pope John Paul II said. "For women today her example can be an effective stimulus to make themselves protagonists of a society where their dignity is fully respected, a society which considers men and women equal actors in God's plan for humanity," the pope said in a letter to the Brigittine Sisters. The letter, released Oct. 3, marked the beginning of the order's celebration of the 700th anniversary of St. Brigid's birth. The pope was to join the celebration by presiding over an Oct. 4 ecumenical evening prayer service with Princess Victoria of Sweden and Catholic and Lutheran bishops from her homeland. St. Brigid, who lived in the 14th century, "was an untiring apostle of Christian unity," the pope said.

Vatican approves opening of Archbishop Sheen sainthood cause

PEORIA, Ill. (CNS) — The Vatican's Congregation for Saints' Causes has approved a petition from the Diocese of Peoria to open the canonization cause of Archbishop Fulton J. Sheen. The diocesan chancery received a letter Sept. 23 granting approval from Cardinal Jose Saraiva Martins, prefect of the congregation. It came just two weeks after Peoria Bishop Daniel R. Jenky announced the diocese's promotion of the sainthood cause. The letter was dated Sept. 14, the same week the diocese's petition was presented in Rome by Msgr. Richard Soseman, diocesan judicial vicar and vice postulator of Archbishop Sheen's sainthood cause. The quick response is a "good indication" that the Vatican is favorable to the cause, Msgr. Soseman told The Catholic Post, Peoria's diocesan newspaper. Archbishop Sheen, who gained fame in the 1950s as the host of the popular television program "Life Is Worth Living," died in 1979 in New York.

Georgetown University Knights of Columbus council honored

NEW HAVEN, Conn. (CNS) — Knights of Columbus Council No. 6375 at Georgetown University in Washington has been named the outstanding college council in the world. Kirk C. Syme, who leads the Georgetown Knights, accepted the award from Carl A. Anderson, supreme knight, at the College Council Conference held Sept. 20-22 in New Haven. There are some 160 college councils around the world. Founded in 1972, the Georgetown council currently has 147 members. Its activities include Vocations Week 2002, the annual Cardinal O'Connor Conference on Life, participation in the university's annual Jesuit Heritage Week, and dozens of community service projects. "We are extremely grateful that the supreme council has recognized us for our dedication to the pillars of the order and the precepts of the church," Syme said in a statement. "It has been a remarkable experience to join a group of men who care so deeply about their faith, their community, and the Catholic ideals at Georgetown's core."

Latin Patriarchate priest shot at while driving in West Bank

JERUSALEM (CNS) — A car driven by a Catholic priest was shot at north of the West Bank city of Ramallah. Father Hana Galeb, 26, of the Beit Jalla seminary, was uninjured in the Oct. 7 attack, said the Latin Patriarchate chancellor, Father Shawki Baterian. Father Galeb was returning to the seminary after visiting his parents in the village of Aboud when he was shot at from a speeding car, Father Baterian said. The priest briefly lost control of his car and drove over a small embankment, Father Baterian said. "We can't say who shot him because he didn't see anybody," added Father Baterian, who said the patriarchate wanted to avoid any type of investigation because it did not want the incident to be used as propaganda by either side. "For us what is most important that our priest is OK — we do not care who shot at him, that is not our problem," he said.

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ST. LEO, from page 1

puter lab with 18 computers, three middle school classrooms, a science lab and a music room. Other rooms are being utilized for faith formation, adult education, youth ministry, conferences, events and more.

"It provides us with more meeting space that will generate a greater service of community and help us come together as a parish," said Vicki Ceneviva, parish volunteer coordinator.

The project included other renovations to the current school building, which satisfied recommendations by the Southern Association of Colleges and Schools, an accreditation group that advises education institutions throughout the Southeast.

"What we are doing now is preparing the school for the next 50 years, just as those who supported the initial building have done," said Georgette Schraeder, principal of St. Leo School.

"The art and music teachers had to drag their supplies around on carts," said Ceneviva. "Now they have their own rooms."

"It's the first time the youth of the parish have ever had a home that they could call their own," said John Beaulieu, parish youth minister. "I think it's going to cause our ministry to grow and get more kids involved."

Approximately 100 kids in Cub Scout Pack 721, Boy Scout Troop 958 and Venture Crew 958 will utilize the new space.

"There's a lot more room now," said Rick Eklund, co-advisor of Venture Crew. "The kids can break out into different areas and not be confined to one spot."

"I'm so excited about it, and the kids are excited, too," said Christine Hurley, school librarian. "Our previous library was only a quarter this size — we were really tight for space."

Father Thomas Kessler, pastor of St. Leo since July 2002, concelebrated the Mass with Bishop Curlin and was equally impressed with the new center. "It's obviously a facility that the youth are really going to be able to benefit from, and certainly the future of the church," he said.

Father Jim Solari, former pastor, also concelebrated the Mass along with Father Larry LoMonaco, parochial vicar, and Father Joseph Kelleher, who is retired.

"I'm just thrilled that this dream we had for a number of years has come to pass through the efforts of so many wonderful parishioners," said Father Solari. "It's something that we looked forward to for a long time and now it's here."

"Here the young will learn of their Catholic faith, and adults will deepen their commitment to live as Christ has taught us," said Bishop Curlin.

Correspondent Susan deGuzman contributed to this story.

Contact Associate Editor Kevin E. Murray by calling (704) 370-3334 or e-mail kemurray@charlottediocese.org.

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St. Leo students oversee center's construction

By SUSAN DeGUZMAN
Correspondent

WINSTON-SALEM — A unique opportunity arose for six students from Saint Leo School over the past 14 months. Theirs was a real-life course in architecture.

The students' instructor was Andrew Lopina, the architect hired to build St. Leo the Great Church's Parish Family Life Center, which has been added to the existing school and was officially dedicated Oct. 6.

"Mr. Lopina is a really nice guy. He gave each of us a small copy of the blueprint. We could check over the measurements," said Camp McCurry, one of the six students.

The "junior architect" team came about in an unusual way. Lopina, a St. Leo the Great parishioner, had gone to a local theatre's production in which student Chas Kissick played a part. Kissick's biographical sketch revealed his desire to be an architect and also that he attended Saint Leo School.

Lopina himself knew that he wanted to be an architect from an early age. While he is happy in his profession, he is aware that others are not, possibly because they made their choices with limited knowledge or experience. Lopina wanted to help Kissick learn about architecture.

Lopina approached Georgette Schraeder, principal of St. Leo School, and asked if he could work with Kissick. Delighted with the idea, Schraeder proposed that he include six other students who expressed an interest in architecture on a career survey that students filled out earlier in the year.

The six students were eighth-graders Claire Bonin and Ryan McElfresh; seventh-grader McCurry; sixth-graders Ali O'Keeffe and Joseph Pearson; and fifth-grader Kissick.

The six students met with Lopina for the first time in September 2001. They studied the construction documents and discussed the preparatory work as it took place. Little progress was apparent in the early stages of construction, but the students knew that a lot was being accomplished as pipes were placed, underpinnings set and concrete being poured for footings.

The students initially met with Lopina on a monthly basis and then more frequently as the construction progressed.

Courtesy Photo

Principal Georgette Schraeder stands with the "junior architects," students from St. Leo School who took an active interest in the construction of the new Parish Family Life Center.

"The children really enjoyed the time when the framing went up," said Lopina, "So much more happens at this stage of the construction that the kids can see."

Lopina coordinated site visits with the job superintendent so that the students could walk through the building. They wore hard hats and were closely supervised.

In anticipation of the first visit, Kissick had said, "We're going to be some of the first people allowed to go into the building. That's really cool."

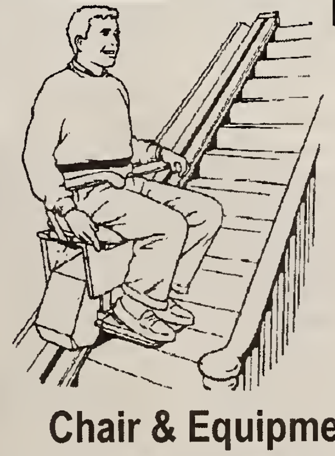
"I am delighted that we have been able to involve the students. It has helped them take ownership and be good stewards of the building," said Schraeder.

Lopina was delighted to have had the opportunity to impact the students. Throughout the project, he found them very focused on the work.

"They asked intelligent, pointed questions. They wanted to talk construction," he said.

As part of the privilege to work with Lopina, Schraeder required that the junior architects follow up their monthly meetings with a report to each classroom. The six shared their experience and newfound knowledge and ferried questions from the students.

"These kids are the few who actually knew exactly what was going on," said Lopina. "They could explain it to parents, parishioners and other students."



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Glenmarys leave lasting

Photo courtesy of The Glenmary Challenge

An old bus provided transportation, albeit slow, for the summer campers up windy, curvy roads to the Christian Living Camp, which prepared newly ordained priests for rural missionary life and offered hundreds of youth from across the country a chance to experience America. This group was photographed in the early 1960s.

By JOANITA M. NELLENBACH
Correspondent

WESTERN NORTH CAROLINA — After the Cherokee pioneered the area in the 1700s, Anglo settlers began migrating to Western North Carolina in 1830 to build farms and communities. In the 1900s, the Glenmary Home Missioners arrived on the scene.

Beginning in 1954, they created a constant Catholic presence in the six westernmost counties in North Carolina. Over the years, the Glenmarians established parishes that are now staffed by diocesan priests in Murphy, Sylva, Andrews, Robbinsville, Franklin, Hayesville and Bryson City. They also created shorter-lived parishes in Texana (a black community in Bryson City), Tusquitee, Fontana Village and Cullowhee, now the student center for Western Carolina University.

Prior to the establishment of the Diocese of Charlotte in 1971, Cherokee, Clay, Graham, Macon, Swain and Jackson counties (which now comprise the Diocese of Charlotte's Smoky Mountain Vicariate) were all part of St. John parish in Waynesville in Haywood County, hundreds of miles of mountainous terrain.

"The roads were terrible," said Glenmary Father Robert Bond, who first pastored Holy Redeemer Church in Andrews in 1963. "The main highways were paved, but they were very winding and snaky, a lot of switchbacks. We rarely talked in terms of mileage, but in terms of how long it takes (to get somewhere)."

Father Bond started and finished his mission career in the Smoky Mountains. Glenmarians don't retire; they become "senior members" and continue their involvement in ministry, at least part time. Glenmary Father James Wilmes remains in Robbinsville, living in a room behind the sanctuary in Prince of Peace, Holy Redeemer's mission church. He helps out with daily Mass, but he, too, is a senior member.

Father Bond first came to the area as a seminarian in 1955. "I volunteered for a couple of weeks to see what I was getting into," he said.

He, two other seminarians and Glenmary Father Joseph Dean held tent revivals. The group and all its gear traveled in an old green school bus - "the Green Hornet." "That's how we acquainted people with the Catholic Church in Western North Carolina," Father Bond said. "It was hard, but it was good."

Father Dean, the first Glenmarian in the area, arrived in 1954.

"Father Dean's great genius was getting nuns to come here to start clinics," Father Wilmes said. "He got six Sisters of Providence to come from Holyoke, Mass., to buy the hospital in Murphy. He also got four Glenmary sisters to start a clinic in Hayesville." (The clinic has evolved into the Sister John Center, serving a variety of needs.)

Tent revivals lasted for several summers. The Glenmarians went door to door, inviting people to come to the tent to see a religious movie, and hear some preaching and the Gospel Harmony Quartet, of which Father Bond was a member.

"We had a portable pump organ," he said. "We'd have lights. We might have to cut the weeds down to get the tent in."

Once, he recalled, police in Robbinsville closed the revival: "The police said, 'You've got to turn off your loudspeakers. You're disturbing the peace.' But [the loudspeakers] were very important because people wouldn't come into the tent, but they'd sit in their cars and listen."

Some did venture into the tents, though. At Tusquitee, Father Bond said, "A man walked down the aisle, and I thought, 'Oh, Lord, what's he going to do?' He said, 'Preacher, that's the best sermon I ever heard.'"

People did begin to embrace the Catholic faith, and they embraced the Glenmarians, too, sometimes inviting them to their homes for dinner.

Surprises happened. One Holy Thursday in Hayesville, Father Bond asked a man if he wanted to have his feet washed. "Sure," the man agreed. When it came time for the washing, Father Bond said, "He pulled off his sock, and there it was, a chicken tattooed on every toe."

A circuit-riding Methodist preacher visited the area only once a month, so Mass, celebrated wherever space was available, was well attended, mostly by non-Catholics.

"Father Dean began saying Mass in a renovated room in an old tobacco barn," Father Wilmes said. "He said it in Latin while the attendees said prayers in English. Later, they moved to a house down the road."

In the late 1950s, Father Wilmes said, instruction in Catholicism was given once a week around a wooden fireplace in another home for anyone who would listen. The crowd included the patriarch of the household, his 18 children, six adopted children and their families.

"They didn't all come at the same time," Father Wilmes said. "They dropped in and out. There were so few Catholics and so much misunderstanding (about Catholicism), they came mostly out of curiosity. Only a few joined the church. Eventually the climate became friendlier and more open."

That warmer climate continued as parishes grew up in communities throughout the six counties. What helped was that the Glenmarians also established means to help in other ways. Father Wilmes recalled a thrift shop the Glenmarians started in Hayesville.

They approached the owner of a vacant store. "We asked if we could use it for a thrift shop," Father Wilmes said. 'Well, you can use it once,'(the owner said)." He let them use it rent-free. "It went on for more than a year, until he needed it for a pharmacy. The hospital and nursing service also helped to correct misunderstandings about Catholicism."

In the late '50s and early '60s, the Glenmarians also maintained the Pius XII Pastoral Center at Buck Creek near Hayesville to train young priests and as a summer camp for vocation prospects. Those in residence divided their time between studying at the center and working in parishes.

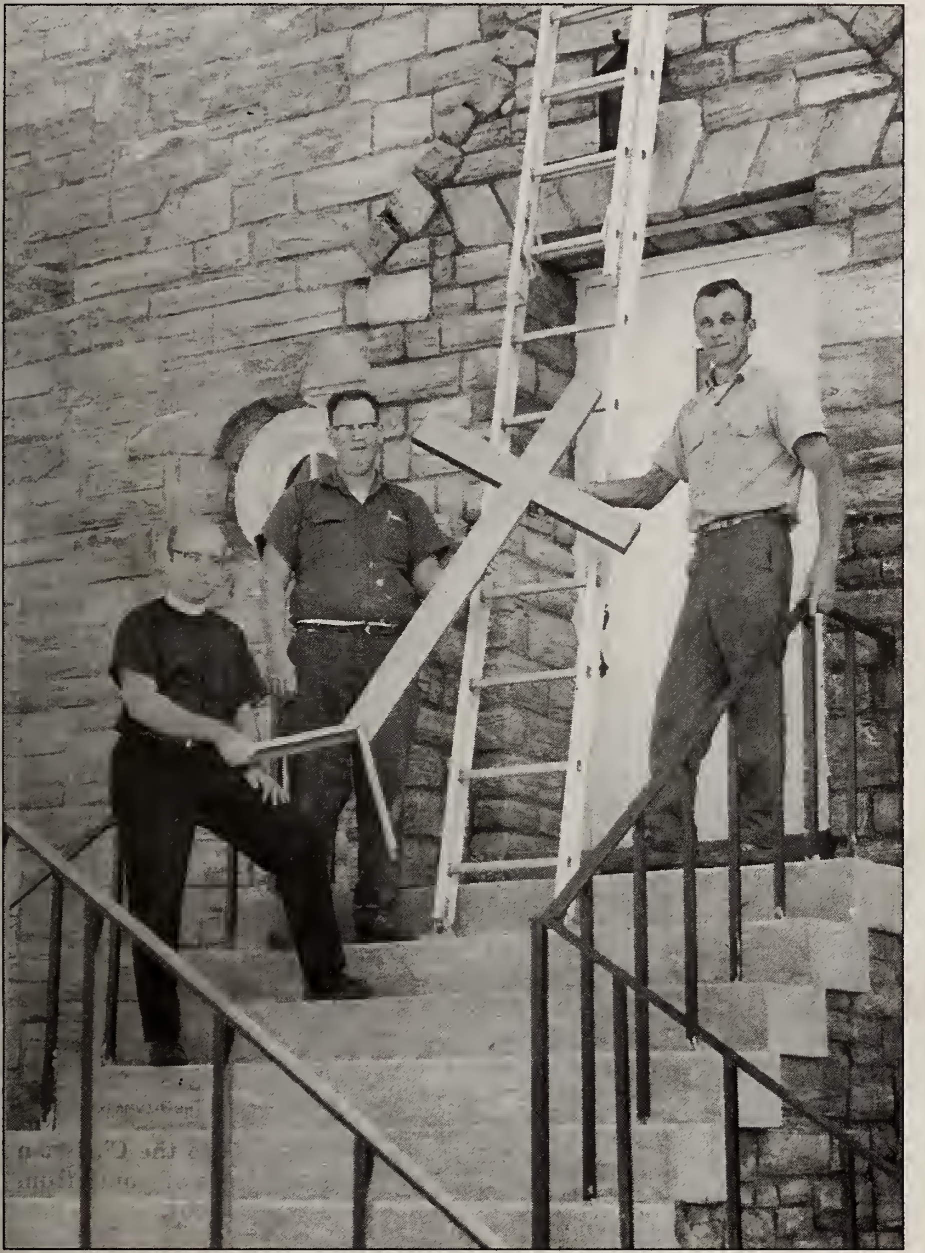
The Glenmarians mission is to start and staff parishes until they are strong enough to support themselves and to carry on active ministries. Once that happens, Glenmary turns the parish over to the diocese. Thus, as more Catholics moved to the area and as local people were baptized or received into the church, one by one, Glenmary parishes grew large enough to be diocesan parishes.

The brothers, sisters and priests left for other assignments. Father Wilmes, whose last parish was Holy Redeemer, became a senior member in 1998. In 2000, Father Tom Fields departed St. Joseph Church in Bryson City. Father Bond, the last Glenmarian in full-time ministry in the Smoky Mountain Vicariate, left Holy Redeemer in this past July.

Father Wilmes expressed the spirit of the Glenmarians who pioneered in those six far-western counties: "I love it. Cardinal (Samuel) Stritch told me, 'It won't be what you think, but you can go.' I don't know what he meant, because I've always been happy."

Contact Correspondent Joanita M. Nellenbach by calling (828) 627-9209 or e-mail jnell@dnet.net.

egacy in North Carolina



Photos courtesy of The Glenmary Challenge

Above left: Father Don Levernier and Brothers Terry O'Rourke and Paul Wilhelm prepare to hoist a cross in Bryson City. Top right: Father John Morrison and campers raise the American flag at the Glenmary's Christian Living Camp at Buck Creek. Middle right: Glenmary parishioners in front of the original Lance Cove chapel in 1956. Father Joe O'Donnel is in the back row, far left, and Father Jim Wilmes is the in the back row, fourth from right. Right bottom: Two Glenmary priests take shelter from the rain in Robbinsville in the fall of 1957.

CONVERT, from page 1

their celebration after all.

In the 1930s, Hudson married Count Carnot de Torri in the cathedral in Florence, Italy. The count was murdered a few years later while teaching agriculture in Abyssinia (present-day Ethiopia).

She left for Argentina to sing in the opera company in Buenos Aires. Her opera career was under way when World War II began. Signs urging "Yankee Go Home" made her decide to emigrate to the United States.

After travels, and a second marriage, Hudson wound up in Bryson City. She'd often been "surrounded by Catholics," she said, and had married her first husband in a Catholic church. She knew people of various faiths, but had never been a churchgoer until she met the people at St. Joseph and encountered Glenmary Father Tom Fields.

She asked Father Fields to baptize her. "I felt, why should I keep going to church and not be baptized?" she said. "I wanted to be part of the community. We were talking about it one day after Mass, and I said I wanted to be baptized, and he said, 'Come right along; I'll do it for you.' "

During a Sunday Mass, Father Fields baptized and confirmed her at age 88. She remembers, "I said, 'You've given me two things at the altar. Shouldn't you give me something else?' He said, 'I'm not giving you the last rites.'"

She received Communion (the third thing) later in the Mass. Afterward, the parishioners threw a party for her, complete with flowers, cake and a Bible trimmed with gold leaf. The wonder of receiving the Eucharist is still with her. "It brings the closeness of God to me," she said.

Catechesis is ongoing over coffee and doughnuts after Mass, said Father Frank Seabo, her current pastor.

"She's a gift to us because when we see her as a later conversion, she's a tangible witness of God in the world," Father Seabo said. "She's a witness to the fact that it's never too late, and that's really the truth of the Gospel."

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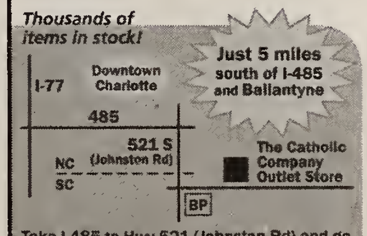

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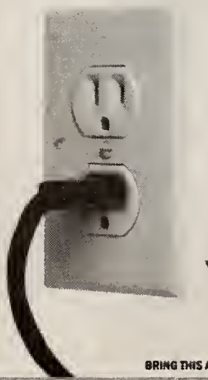

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Book Review

Book reveals conclave for electing popes

Reviewed by WAYNE A. HOLST
Catholic News Service

John L. Allen Jr. is the Vatican correspondent for the American weekly National Catholic Reporter. He believes that the cardinals locked into the conclave and assigned the task of electing a new pope after the death of Pope John Paul II will probably elect a candidate who:

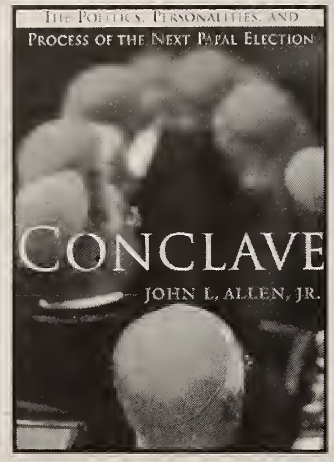
— Comes from the Third World.

— Is in his late 60s or early 70s.

— Has had considerable pastoral experience in a major diocese.

— Possesses some understanding of the ways of the Roman Curia.

His book, "Conclave: The Politics, Personalities and Process of the Next Papal Election," is a particularly valuable contribution to what is becoming a veritable cottage industry of material created to help people who don't know much about the inner workings of the Catholic Church understand what a papal election is all about.



Here is "everything you want to know about the next conclave." It deftly brings together the process, personalities and politics in a measured, balanced way. A conclave is an arena wherein the Holy Spirit can work. But it is also a very human activity.

Allen investigates the tough issues. He guides readers through the sequence from the death of the incumbent to the selection of his successor. He assesses the major political camps of the group of nearly 120 men, which will make the decision. In one chapter the author offers a critical, independent look at each elector, since the new pope is most likely to emerge from that group. He provides major profiles of the 20 most likely candidates with shorter biographies of the other 100. Allen believes the key voting issues of the next conclave will be collegiality (or mutual consultation) in the church; ecumenism and interreligious dialogue; globalization, poverty and justice; bioethics, sexuality and the family; and women and the laity.

Because of the growing influence of the media in papal affairs, the way the process unfolds will be, more than ever, a major media event. Upwards of 6,000 reporters and other personnel will converge on Rome for the duration of the conclave.

Before Pope John Paul was elected in 1978, Father Andrew Greeley, an American sociologist and columnist, captured the occasion with a sound bite that immediately circled the earth. "What the cardinals are looking for," he said, "is a holy man that can smile." Expect many more sound bites in the conclave to come.

Allen writes in a clear, balanced and moving fashion. He deals with both spirit and detail in a creative and reverent way. One problem with a book like this is that, in terms of detailing the situation, it is a snapshot and not a moving picture. Although just released this past summer, some of the information is already outdated.

Holst is a writer who has taught religion and culture at the University of Calgary in Alberta.

Word to Life

Sunday Scripture
Readings: Oct. 13, 2002

Oct. 13, Twenty-eighth
Sunday of Ordinary Time
Cycle A Readings:
1) Isaiah 25:6-10a
Psalm 23:1-6
2) Philippians 4:12-14, 19-20
3) Gospel: Matthew 22:1-14

By BEVERLY CORZINE
Catholic News Service

I remember sitting in a crowded movie theater with my daughter Sabra and son-in-law John about a month after their wedding. We could not wait to see one of our favorite comedians, Steve Martin, in "Father of the Bride." We rolled with laughter through every hilarious moment of the movie until the last bittersweet scene when the gigantic wedding party is over. The father and mother of the bride sit in the midst of the wedding reception residue and begin to realize their lives will never be quite the same.

For me, one of the great joys of preparing for a wedding is dropping the addressed, stamped invitations in the mailbox and hoping that the invited guests will be able to attend. Wondering who will come and trying to remember when we last saw each other is one of the great rewards of being the host family.

Unfortunately, in many families a wedding is one of the few times when scattered relatives and dear friends take the time to get together to celebrate a happy occasion. I have discovered through our three children that wedding celebrations mean happiness, generosity, hospitality — a house filled with food, beautiful flowers, friends and relatives from the four corners of the earth, all gathered in God's name to rejoice.

The grand feast given by the incredibly generous host is a familiar image throughout the Hebrew Scriptures and the New Testament. The feast or great banquet meal of celebration is not limited by time or culture. Isaiah uses it in the first reading to illustrate the unimaginable joy that will exist "on that day" when nothing will separate the people from God.

In contrast, Jesus in Matthew's Gospel uses the rudeness of invited guests and the persistence of a king to give his son a grand wedding feast to tell his listeners and us an important lesson about the kingdom of heaven. As in the Isaiah reading, we see the inclusive, persistent generosity of God, who wants all of us at the banquet table; however, there must be an appropriate response on our part. We must graciously accept the invitation of the Lord.

QUESTION:

How do we sustain the freshness of our response to God's generous invitation to repentance, to grace, to new life in Christ?

Weekly Scripture

Scripture for the week of October 13 - October 19

Sunday (Twenty-eighth Sunday in Ordinary Time), Isaiah 25:6-10, Philippians 4:12-14, 19-20, Matthew 22:1-14; **Monday (St. Callistus I)**, Galatians 4:22-24, 26-27, 31—5:1, Luke 11:29-32; **Tuesday (St. Teresa of Avila)**, Galatians 5:1-6, Luke 11:37-41; **Wednesday (St. Hedwig, St. Margaret Mary Alacoque)**, Galatians 5:18-25, Luke 11:42-46; **Thursday (St. Ignatius of Antioch)**, Ephesians 1:3-10, Luke 11:47-54; **Friday (St. Luke)**, 2 Timothy 4:9-17, Luke 10:1-9; **Saturday (North American Martyrs)**, Ephesians 1:15-23, Luke 12:8-12

Scripture for the week of October 20 - October 26

Sunday (Twenty-ninth Sunday in Ordinary Time), Isaiah 45:1, 4-6, 1 Thessalonians 1:1-5, Matthew 22:15-21; **Monday**, Ephesians 2:1-10, Luke 12:13-21; **Tuesday**, Ephesians 2:12-22, Luke 12:35-38; **Wednesday (St. John of Capistrano)**, Ephesians 3:2-12, Luke 12:39-48; **Thursday (St. Anthony Claret)**, Ephesians 3:14-21, Luke 12:49-53; **Friday**, Ephesians 4:1-6, Luke 12:54-59, **Saturday**, Ephesians 4:7-16, Luke 13:1-9

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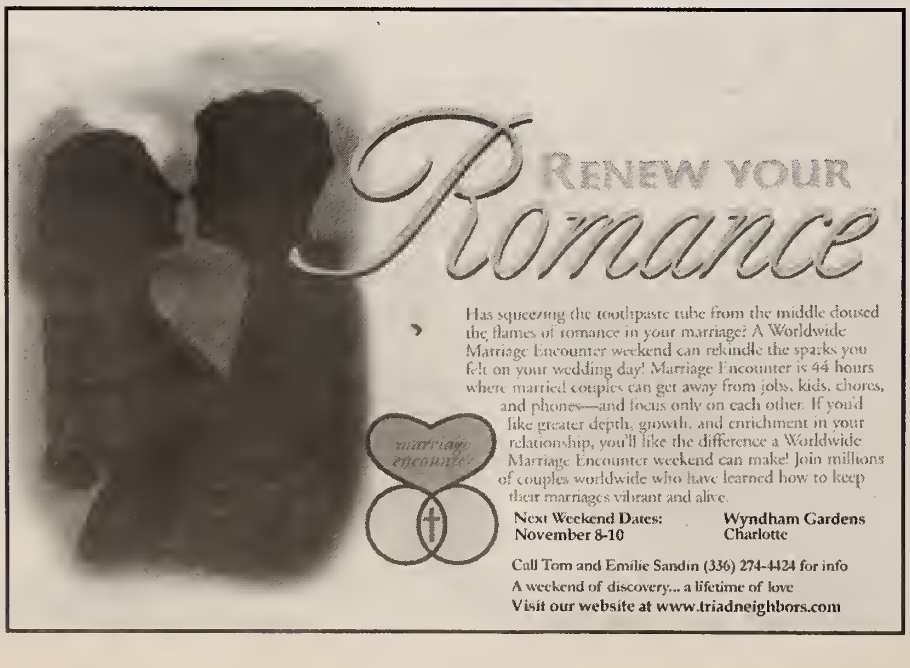

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‘White Oleander’ is worth picking

By GERARD J. HEKKER
Catholic News Service

NEW YORK — “White Oleander” (Warner Bros.) is the sad, agonizing story of the trials of a teen-age daughter whose single mother, Ingrid Magnusson, has been jailed for killing her boyfriend. The 15-year-old, Astrid (Alison Lohman), who journeys to adulthood through a series of Los Angeles foster homes, has witnessed her mother’s (Michelle Pfeiffer) arrest for the killing, for which she is given a 35-year-to-life sentence, an event that changes both their lives.

Astrid’s first foster home is with former substance abuser and born-again-Christian Starr (Robin Wright Penn in a flashy performance), who leads Astrid to baptism, but later turns violently against her when she realizes her live-in boyfriend (Cole Hauser) and Astrid have become an item.

This rejection sets the pattern for Astrid’s existence. The next stop is a group foster home where Astrid is the object of a gang beating, which prompts her to cut off her long, blond hair and threaten the gang leader in the dark of night with a penknife to her throat. Fellow foster-home resident Paul (Patrick Fugit) saves Astrid from complete emotional isolation because each has a similar interest in drawing, which leads to romantic involvement. There are many times during the film when Astrid sits quietly alone sketching and the poignancy of these moments is palpable.

The final foster mother is childless actress Claire (Renee Zellweger), whose TV executive husband (Noah Wyle) spends long periods of time away from home on business. They live in a stunning Malibu home overlooking the Pacific where Claire provides Astrid with her own bedroom and, more importantly, genuine affection and love. However, Ingrid sees Claire as a rival to be manipulated and removed from her daughter’s life.

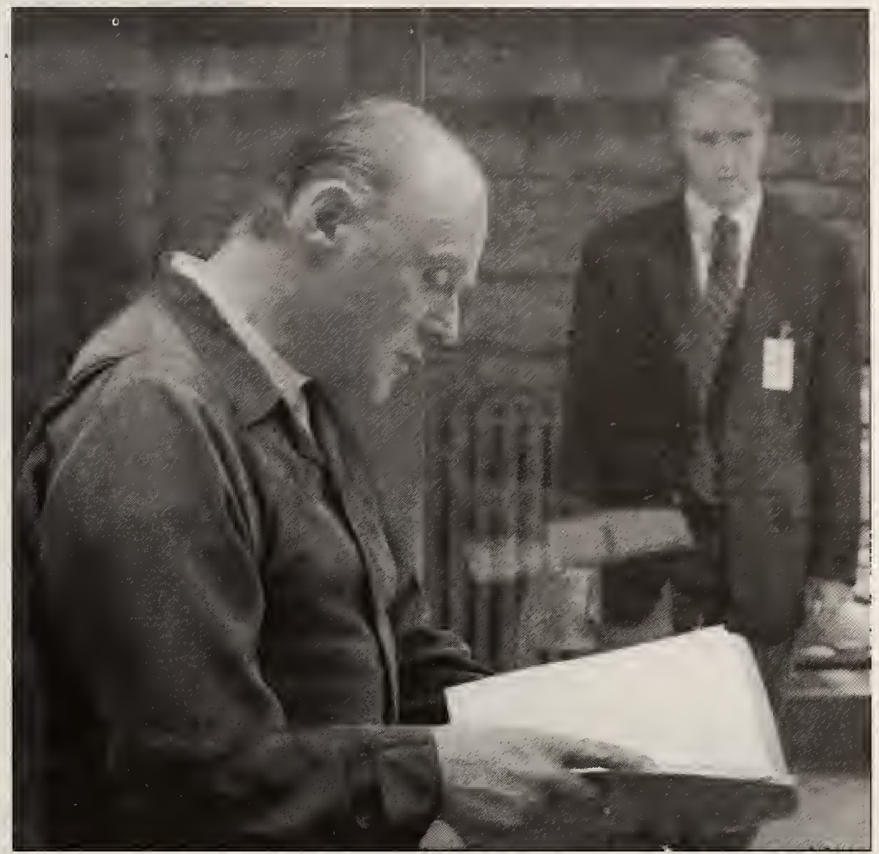
A key feature of the film is the periodic visits Astrid makes to her mother in prison, usually after Astrid has been moved to a new location. During these times, Astrid tells her mother of the new people she lives with and her fascination with their lifestyles. Ingrid always fiercely insists that her daughter remember only what she has taught her and scorns her interest in Christianity, her sensitive boyfriend Paul, and Claire’s caring tenderness. Instead, Ingrid bitterly disparages love, men, and any traditional values that get in the way of self-interest.

As directed by Peter Kominsky, all of the actors are of top quality. Naturally, the success of the movie hinges on Lohman and Pfeiffer, and Lohman’s portrayal of her arduous journey to adulthood is truly skillful. While Pfeiffer is basically limited to one locale, she presents herself to Astrid as a truly interested mother who is ready to protect her daughter no matter the cost. But Astrid eventually realizes her mother’s unrepentant selfishness and her controlling brand of love are as damaging as a white oleander is poisonous. Nonetheless, deep in her heart Astrid still loves her mother and understands how she feels she is devoted to her daughter.

An aspect of the film which may fascinate the viewer would be the question of what foster homes in this country are really like, a subject which the film certainly raises through Astrid’s terrible experiences. The role of art in coping with life is also addressed in that it helps Astrid and Paul to mature, although for artist Ingrid it has been more of an obsession, leading her to mistreat the people in her life.

Because of some violence including a suicide, one instance of rough language, brief substance abuse and implied sexual encounters, the U.S. Conference of Catholic Bishops classification is A-IV — adults, with reservations. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned. Some material may be inappropriate for children under 13.

Hekker is a guest reviewer for the U.S. Conference of Catholic Bishops’ Office for Film and Broadcasting while staff critic Anne Navarro is on maternity leave.



CNS photo from Universal

Scene from film ‘Red Dragon’

Anthony Hopkins and Edward Norton star in a scene from Universal Studio’s “Red Dragon.” The U.S. Conference of Catholic Bishops classification is A-IV — adults, with reservations. The Motion Picture Association of America rating is R — restricted.

Movie Capsules

NEW YORK (CNS) — The following are capsule reviews of movies recently reviewed by the U.S. Conference of Catholic Bishops’ Office for Film and Broadcasting.

“Formula 51” (Screen Gems)

Crass combination of pulp-crime potboiler and screwball comedy in which a greedy American chemist (Samuel L. Jackson) in England is caught in a web of double-crosses over his formula for a blue concoction promising unparalleled ecstasy. While action director Ronny Yu’s action sequences are impressive, much of the violent mayhem is gratuitous and his frequent resorting to toilet humor is more than a bit off-putting. Excessive violence, recurring drug abuse, a sexual encounter and much rough language. The U.S. Conference of Catholic Bishops classification is O — morally offensive. The Motion Picture Association of America rating is R — restricted.

“Welcome to Collinwood” (Warner Bros.)

Passable crime comedy set in a Cleveland working-class neighborhood where several petty crooks (including William H. Macy, Sam Rockwell and Michael Jeter) plot a big robbery that goes entirely awry. Written and directed by Joe and Anthony Russo, the film’s clueless characters are mostly lovable losers but the jaunty tone can’t fully compensate for the skimpy narrative. Brief violence, recurring profanity, minor sexual innuendo, fleeting rear nudity and much rough language. The U.S. Conference of Catholic Bishops classification is A-III—adults. The Motion Picture Association of America rating is R—restricted.

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The Pope Speaks

POPE JOHN PAUL II

Pope asks visitors at audience to pray for peace in Ivory Coast

By CINDY WOODEN
Catholic News Service

VATICAN CITY — Pope John Paul II asked an estimated 16,000 visitors at his weekly general audience to join him in praying for peace in Ivory Coast, where an uprising has left hundreds of people dead.

"From the African continent, already harshly tried by calamity and conflicts, disquieting news continues to come from Ivory Coast, which risks seeing the basic good of peace compromised," the pope said at the end of the audience Oct. 9.

Pope John Paul asked the pilgrims "to join me in prayer that the Lord will inspire proposals of reconciliation and will support the efforts of the international community, particularly those of the African Union," the successor of the Organization for African Unity.

Rebels of the Patriotic Movement of Ivory Coast control much of the country's mostly Muslim North. Government forces hold the mainly Christian South.

President Laurent Gbagbo proposed peace talks Oct. 8, but only if the rebels disarmed first. Rebel leaders refused.

Also at the audience, the pope greeted 20 men from the North American College, the U.S. seminary in Rome. The seminarians, preparing for their ordination to the diaconate, were joined at the audience by more than 400 family members and friends.

The pope encouraged the men to keep their lives centered on Jesus "so that your ministry in the church will always reflect his own self-sacrifice for the redemption of the world."

In his main audience talk, Pope John Paul focused on Psalm 67, its universal call to praise God and its appeal for God's blessing.

"This blessing given to Israel will be like a seed of grace and salvation, which will be sown in the soil of the entire world and its history, ready to sprout and become a vigorous tree," he said.

In the Bible, he said, one of the effects of divine blessing is "the gift of life, fruitfulness and fertility."

While some scholars see the psalm as a hymn of thanksgiving for a good harvest, early Christian theologians read it in the light of God's greatest blessing, the gift of his son, the pope said.

"It is through Christ that the whole world receives the promise of redemption, the gift of eternal life," he said.

The Bottom Line

ANTOINNETTE BOSCO
CNS Columnist

Where is God when terrible things happen?

Over and over this past year I have heard people asking the same question in different ways. Some bluntly ask, "Where is God when so many terrible things are happening in the world — like Sept. 11?" Others couch their question in a more confused way, for example, "Does God really care about us?" "Why doesn't God stop evil in the world?" "Should we trust a God who doesn't seem to care about our pain and suffering?"

Certainly it has been a year of tragic horrors, with so many innocent people killed in New York, Washington and Pennsylvania, in Afghanistan, in Israel and the Palestine occupied territories, in India and Pakistan. Anyone who has lost a loved one to a sudden, tragic death knows the emotional cost.

If one is a believer in God, it is understandable that a reaction would be wrenched from the heart, crying out silently or loudly: "God, where were you? Why didn't you stop this tragedy?"

So often I have been asked by sincere people how I could still have such a strong faith in God who did nothing while two of my sons and a daughter-in-law were tragically killed. Yes, I was angry, but not at God. I answer that it was God who gave me those beautiful sons. How can I not be eternally grateful for the gift of life, which brought such joy to me and so many others?

My anger was directed where it belonged, at the earthly evil and failings that led to the premature deaths.

It was, in fact, God who helped me endure. Because of my Christian faith, I had come to know Jesus, who put me in touch with his Father. As Father Hans Kung wrote, God sent his Son to show that he is not "a God who keeps out of everything, untouched by the world's suffering, but one who actively takes part and becomes involved in this somber history, ... a sympathetic, compassionate God. In brief, he is God with a human face."

What he is not, I learned, is a fix-it God. We want a God who always overcomes the world's evil, and that's not what God is about. Nobody ever has been able to adequately explain the problem of evil and why the Creator allows evil. But Christ in the Gospels shows us how the Father wants us to overcome evil — with love, forgiveness, compassion and mercy, and with no guarantees that we'll be successful in terms we understand. That's the mystery, so hard to accept.

In early September the Public Television documentary "Frontline" produced "Faith and Doubt at Ground Zero." The program asked, "Where was God on Sept. 11?" It showed how people had started to talk about God after this day of violent death.

Some, in bragging that the attack was part of a holy war, revealed the potential for violence in religion itself. For some who spoke on this program, God was "right there, on Ground Zero," suffering and crying with his people. For others, God was "among the missing." One man said: "I believe in the Son but not the Father. I have no love for him unless I have an answer for why."

I know that question. I also asked it, learning painfully that there is no answer, or if there is we are not to know it in this lifetime. We live in mystery. When we accept that, as Christ did when he asked his Father why he had been forsaken and never got an answer, then we have become people of faith.

Parish Diary

FATHER PETER J. DALY
CNS Columnist

What is a church building all about?

What is a Catholic church? Is it just a big space to keep the rain off the people? I don't think so.

We have just finished building a new church in our parish. It has been a joyful yet anxious enterprise. At times I vacillated between suicide and homicide. But, praise God, it is done. Now I am so happy that even the tropical storm predicted for our dedication couldn't dampen my enthusiasm.

Right now the Catholic Church in the United States is in the midst of a building boom that rivals the 1950s. Growth in numbers and the movement of Catholics to the suburbs and to the South and West means we need new churches in different places.

I have learned a lot in this building process.

Some of the lessons are practical. Bring buckets of money. Everything takes longer than they predict. Respect the craftsman; he knows what he is talking about, maybe even more than the architect or engineer.

But the most important lessons are philosophical and spiritual.

In building churches, the Catholic Church takes the long view. We are not building for contemporary style. We are building for the ages. Therefore, it is worth thinking about what a church is, not just now but for future generations.

To get a sense of this long view, it is probably best to go to someone who is used to thinking for the ages, a classical philosopher.

In her book "The Geometry of Love," Margaret Visser gives us a good sense of the philosophical view on church buildings. Her subtitle is "Space, Time, Mystery and Meaning in an Ordinary Church."

Visser analyzes one particular church, Sant' Agnese fuori le Mura (St. Agnes outside the Walls) in Rome, for the meaning it has for believers. The church of St. Agnes is a good example since it has been in continuous use for 1,350 years. It literally has "stood the test of time" and reflects the use of churches down through the ages.

Visser says St. Agnes tells us something about God, our history and ourselves. Every church building is a reminder. It reminds us of the mystical experience of the past, the times when God has touched human life.

"It is a recognition in stone and wood and brick of spiritual awakenings. It nods to each individual person.... If the building has been created within a cultural and religious tradition, it constitutes a collective memory of spiritual insights, of thousands of mystical moments.... It tells us that the possibility of the door swinging open (to mystical experience) remains."

A Catholic church is not a theater, which derives its name from the Greek "theatron," a place for viewing. We don't come to look but to pray.

A Catholic church is more than a "meeting house," as some denominations call their buildings.

A Catholic church is sacred space. The word "church" comes from the Greek "kyriakon" meaning "house of the Lord." "It is," Visser says, "a place of encounter between the people and God."

The very stones have meaning and call for a response. A church, says Visser, "stands in total opposition to the narrowing and flattening of human experience. It calls us to listen. The building is trying to speak. It refers to things beyond itself." It refers to heaven, hope, faith and love. It refers to the past and to the future.

It refers us, above all, to God.

A church building should do what St. Anselm says prayer should do, "lift the heart and mind to God."

That is a lot bigger challenge than just keeping off the rain.

Light One Candle

MSGR. JIM LISANTE
Guest Columnist

Remembering Bhopal

Dominique Lapierre fills a room. Not only is he physically striking, but he has an amazing energy and enthusiasm. The Christophers first met this charismatic Frenchman after the publication of his book, "The City of Joy." In it, Lapierre transformed a world of absolute poverty into a place of new life and new hope. He used the setting of Calcutta and the lives of its most disadvantaged people — and those like Mother Teresa, who worked to help them — to show how one individual from the world of the "haves" was transformed by the "have nots." He also explained that poverty can be far more than the absence of material goods; it can also be the lack of community experienced by many who know the privileges of abundance. The Christophers designated "The City of Joy" as a winner of one of our annual book awards for reminding us of the things that really matter.

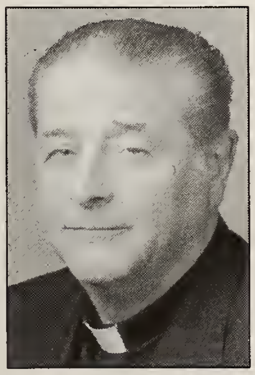
That volume was one of several that Lapierre has written or co-authored. Because his books have sold millions of copies in over 30 languages, he is a man of means who could simply relax and enjoy his home in Paris. Yet, he finds himself returning often to India.

Recently, he visited us on our Christopher Closeup television program as part of its 50th anniversary season to tell us about his latest book, "Five Past Midnight in Bhopal." It, too, takes place in India and it, too, is a story of hope. What and where is Bhopal? Sadly, many have probably forgotten. This beautiful city, located in the center of the nation, is the home of several million people. The American multi-national corporation Union Carbide chose Bhopal as the site of a factory to produce an important pesticide. The intention was good since the chemical had the ability to eradicate many insects that destroy vital Indian crops. At first, the factory was seen as a huge blessing. But on Dec. 3, 1984, at five past midnight, something dreadful happened. A leak in a factory pipeline released deadly gas into the air and winds quickly carried it to the streets and homes of the city. Between 5,000 and 8,000 were estimated to have been killed in the first three days. Many more were blinded or had their lungs destroyed. Of the approximately half a million people who were affected by the poison gas that night, between 16,000 and 30,000 died from their terrible injuries in the succeeding months and years.

As a widely respected journalist, Dominique Lapierre was invited to assess this tragedy. His study of Bhopal, and the limited and insufficient response of the world community to this industrial calamity profoundly affected him and his wife. They were determined to tell the story of Bhopal to a world that would rather turn away, a world so inundated with painful tales that we sometimes lose a sense of perspective.

Yet, the author believes that many tragedies can be prevented or, at least, alleviated. For example, his years in India alerted him to the dangers of tuberculosis and leprosy. While both conditions are curable, it takes people who care and are able to command the necessary resources to help sick people recover. Dominique Lapierre came to realize that he himself could save lives. So he uses his book royalties to create and sustain clinics that help eradicate TB and leprosy, as well as a new gynecological clinic in Bhopal to treat poor women affected by the disaster. When he is inclined to dismiss his charitable endeavor by seeing it as "just one drop of water" in a vast desert of human need and suffering, he thinks about his friend Mother Teresa, who chided him, "But Dominique, what is the ocean but a collection of many such drops of water?"

Question Corner



FATHER JOHN DIETZEN
CNS Columnist

Author of the Prayer of St. Francis

Q. Our Alcoholics Anonymous group, as most other AA groups I believe, regularly says the prayer of St. Francis, beginning "Lord, make me an instrument of your peace."

Was St. Francis the actual author of this prayer? Some believe its author was a Protestant minister, a Pastor Niebuhr. Can you give us the answer? (Indiana)

A. Not much is known about the origin of this prayer, but one Franciscan priest relayed to me the following information. It comes from another Franciscan who wrote his Ph.D. thesis in Paris on the prayers of St. Francis.

No one has been able to prove where the so-called peace prayer came from, but certainly it was not written by St. Francis. The prayer so captures the spirit of St. Francis, however, that somehow the Christian faithful found it natural to attribute it to this saint.

As the priest I corresponded with about this noted, Catholics who tend to be literal in their understanding of their faith might be as disturbed to know that St. Paul didn't write all the "letters of St. Paul" as to discover that St. Francis didn't write all the "St. Francis prayers." But such is the case.

Evidence exists of an 18th- or 19th-century prayer card, similar to those we distribute at funerals, containing the prayer on one side and a picture of St. Francis on the other. It was widely distributed in France and elsewhere in Europe.

Many feel this placement of the prayer with the picture on the same card resulted in attributing it to St. Francis. Francis died, of course, centuries earlier, in 1226.

The famous Protestant theologian, Reinhold Niebuhr, who died in 1971, is considered the author of the Serenity Prayer, also widely used in AA, at least in its most popular form.

While he may have fostered devotion to St. Francis and encouraged use of the prayer, the prayer was in use long before he was born.

Patron saints of alcoholics

Q. Who is the patron saint of alcoholics? (Iowa)

A. Two saints often presented as patrons for alcoholics are St. John of God and St. Monica.

This St. John lived in the 16th century, most of the time in Spain, and founded a religious community named the Brothers Hospitallers. His younger years were spent in a series of dissolute adventures and lifestyles.

Eventually, however, he was led to a more serious and good way of living, particularly through his concern for the sick and the poor. His generosity and ingenuity in finding ways to help people in need was legendary. With St. Camillus he is patron of all hospitals and sick people.

St. Monica's designation as patron of alcoholics is more obvious. This fourth-century mother of St. Augustine devoted years to prayer that her son would abandon his sinful and rather licentious ways, and become a Christian.

Her prayers were answered, and Augustine became one of the great theologians and philosophers in the history of Christianity.

John of God's feast is March 8; Monica's is Aug. 27.

Family Reflections

ANDREW & TERRI LYKE
Guest Columnists

Continuing the story

We are all born into a story — a story handed down to us from previous generations. We may embrace or reject that story. Nonetheless, the story continues in us and is passed on to our progeny. Sometimes, however, the story into which we are born, or an aspect of that story, can feel burdensome, especially when we don't feel as though we measure up to it.

On Oct. 3, I (Andrew) had the pleasure of having dinner with Arun Gandhi and his wife of 45 years, Sunanda. Arun was addressing the National Association of Catholic Family Life Ministers at their annual conference in Kansas City the next morning. I was to introduce him before his address, and I wanted to do more than just read from his brief biography.

Arun Gandhi is the fifth grandson of Mohandas K. Gandhi, the "Mohatma" whose moral initiative, social action and philosophy of nonviolent action for peace turned the hegemonic colonial regime of the British Empire out of India.

That same philosophy of nonviolent action for peace inspired the young seminarian Martin Luther King, Jr. and later lead the Civil Rights Movement to turn "Jim Crow" out of the South and brought an end to legal apartheid in the United States.

What a story to be born into!

In our conversation at dinner, I asked him if being born into such a powerful story was burdensome. He then shared with us something his mother told him when he was a boy. She told him that his grandfather's legacy would be one of two things: a great burden of which he will never be relieved, or a great lighted on his path.

Arun has chosen the lighted path and has continued the great and powerful story. With Sunanda, he founded the Mohandas K. Gandhi Institute for Nonviolence in Memphis, Tenn. He travels around the world teaching to others what his grandfather taught him, that, "If we know how much passive violence we perpetrate against on another, we will understand why there is so much physical violence plaguing societies and the world."

Especially today in the shadow of 9/11 and our growing militarism that appears to be heading toward another war, we need the calm wisdom of Gandhi to guide us to peaceful revolution that would have us acting with justice — that is, working for a just distribution of the world's resources; a peaceful revolution that would have us loving with mercy, even those who have perpetrated the heinous acts of 9/11; a peaceful revolution where super powers will be humbled before God.

Micah 6:8 kept coming to my mind over dinner last night. The passage says, "He has told you, O mortal, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?"

Arun and Sunanda's commitment to following the lighted path demonstrates their love for justice. Experiencing their coupleness — their attentiveness to each other — I witnessed a kind and tender love that has gifted them with two children and four grandchildren. And their overall demeanor that reveals a profound humility. For to carry on the story into which Arun was born demands a great letting go of their egos for the sake of their mission.

Fire in the Mountains to reveal 'Anatomy of Prayer'

By JOANITA M. NELLENBACH
Correspondent

LAKE JUNALUSKA — For the first time, Fire in the Mountains is offering dual tracks — for English- and Spanish-speaking attendees.

The ninth annual retreat is scheduled for Nov. 9 in Harrell Hall at Lake Junaluska.

Trappist Abbot Francis Kline's overall topic, in English, will be "The Anatomy of Prayer." Jesuit Father Anastacio Rivera will speak, in Spanish, on "Our Lady and Juan Diego: A Journey to New Horizons." Bishop William G. Curlin, former bishop of the Diocese of Charlotte, will be the first afternoon speaker.

"The committee decided that as a service to the Hispanic community, we should try a Hispanic track this year," said Ann McKeown, Fire in the Mountains committee chair. "Since the number of Hispanics in the area is growing, we felt we should do this."

Fire in the Mountains, open to everyone in the Diocese of Charlotte, is sponsored by the Office of Faith Formation of the Diocese of Charlotte and is presented by the Asheville and Smoky Mountain vicariates.

Its brochure notes that, "Fire in the Mountains is a gathering of God's people committed to the rediscovery and exploration of their Judeo-Christian tradition. This one-day retreat in the western North Carolina mountains seeks to connect its people to each other and to God through faith sharing focused on issues critical to our immediate community and the modern world."

Abbot Kline, of Mepkin Abbey in Moncks Corner, near Charleston, S.C., will speak on "The Discovery of Our Deeper Mind and Heart," "The Discovery of the Heart of the World" and "The Journey into God."

Discussion questions between his talks will focus on "Is self-awareness a virtue?" and "What do you mean by compassion?"

"Living the Gospel leads us to discover deeper ways of thinking and feeling, beyond our own needs, to the needs of others," Abbot Kline said.

Father Rivera is assistant director of the Loyola Institute for Spirituality in Orange, Calif. His three talks will be "Where Are You Going?: Encounter and Transformation," "I Can't!: A Status Quo That Won't Let Go," and "Show Me the Way!: Flowers for a New Horizon."

"Establishing spirituality means building a relationship between the person and God," Father Rivera said.

Early registration deadline for Fire in the Mountains is Oct. 26 at a cost of $20 per person. After Oct. 26, registration cost is $25 per person. The registration fee includes lunch. Checks should be made payable to the Faith Formation Office and sent to Rosemary Kingsley, 14 Braddock Way, Asheville, N.C. 28803. For more information, contact Kingsley at 828-274-0318, or McKeown by e-mail at fitm@dnet.net.

Directions to Fire in the Mountains:

From the East (from Asheville): Take I-40 to Exit 27 (19/23/74). Take the second Junaluska exit (Exit 103, Hwy. 19). Go past Junaluska Assembly Residential Area, South Lakeshore. Take next right to enter "Lake Junaluska Assembly."

From the West (from Knoxville): I-40 East to Exit 20. Turn left at first traffic light (at Quality Inn). The entrance to Lake Junaluska is about three miles on left.

Contact Correspondent Joanita M. Nellenbach by calling (828) 627-9209 or e-mail jnell@dnet.net.

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Is this a Choice?
Or a Child?
PRAY TO END ABORTION
ABORTION KILLS CHILDREN

Photo by Kevin E. Murray

Members of St. Leo the Great Church and others in the Winston-Salem area gathered with anti-abortion signs along Hanes Mall Boulevard as part of a "Life Chain" on Respect Life Sunday Oct. 6. Various parishes around the Diocese of Charlotte also held similar Life Chains.

In violent times, turn to Christ for help, Cardinal McCarrick says

By LYNNEA PRUSINSKY MUMOLA
Catholic News Service

ROCKVILLE, Md. — Pausing to light a candle for each of the six victims fatally shot in early October sniper attacks in Montgomery County and the District of Columbia, Washington Cardinal Theodore E. McCarrick prayed for the victims, their families and for an end to violence in the community during a vigil Mass Oct. 5 at St. Mary's Church in Rockville.

"We know Jesus is here. We can bring him all our anxiety, all our concerns," the cardinal said earlier.

More than 1,000 people gathered for the liturgy held two days after an unknown suspect began shooting at people carrying out their daily routines.

Six people were killed and one Virginia resident was injured during the three-day shooting spree, Oct. 2-4. Police officials were able to link four of the shootings to the same type of weapon, but said that they could not reach the same conclusion in the other two shootings because the bullets were so fragmented.

On Oct. 7, a 13-year-old middle school student was shot outside his school in Bowie, located in neighboring Prince George's County. Police later linked that shooting to the others.

Cardinal McCarrick urged parishioners at St. Mary's to place their trust in God while reaching out to those families who have lost a loved one. Members of the community ought to reach out to them in prayer, assistance and love and compassion, so that the families may find strength, the cardinal said.

"Do not let fear turn us back to where we cannot live our lives," Cardinal McCarrick said. "Anxiety can keep us from doing the things God wants us to do."

Instead, the prelate urged the faithful to accept God's challenge to live lives of trust focusing on God's love and sharing the Lord's message with others.

"Whatever comes down the road, you don't stand alone — you stand with Jesus and you walk the road with him," Cardinal McCarrick said.

As a visible sign of God's presence, parishioners lit and held candles in their pews after the names of the gunshot victims were read and a bell tolled for each.

Montgomery County Executive Douglas Duncan called the cardinal's words a "powerful message of faith and hope."

Duncan, a lifelong parishioner of St. Mary's, said he firmly believed good would come out of the tragic killings. "Faith sustains everything," he said, "that faith is what my family believes, what this community believes."

Parishioner Maureen Hannan said she was aware of the sense of loss throughout the county. "My heart goes out to (the victim's families) and for the police. It's a difficult time for them," she told the Catholic Standard, newspaper of the Washington Archdiocese.

Pope canonizes Opus Dei founder, calls saint's message valid for all

By JOHN NORTON
Catholic News Service

VATICAN CITY — Before one of the largest and most orderly pilgrim crowds in Vatican history, Pope John Paul II canonized Msgr. Josemaria Escriva de Balaguer and called the Opus Dei founder's message of sanctifying ordinary life valid for all believers.

"To raise the world to God and transform it from within: This is the ideal that the holy founder indicates to you," the pope said during the Oct. 6 canonization Mass.

Police said at least 300,000 people — more than three times Opus Dei's membership — packed St. Peter's Square and nearby streets, where huge speakers and video screens broadcast the two-and-a-half-hour liturgy.

The huge crowd was silent while the pope read the Latin formula proclaiming the Spanish priest a saint, but as soon as he finished the crowd erupted into applause that echoed off surrounding buildings.

In his homily, the pope said St. Escriva's vision for Opus Dei, which he founded in 1928, harmonized with the Second Vatican Council's message that Christians should not shun the world but work from within it.

Even in the grind of "apparently monotonous" daily events, "God comes close to us, and we can cooperate in his plan of salvation," the pope said.

The new saint "continues to remind us of the need not to allow ourselves to be frightened in the face of a materialist culture, which threatens to dissolve the most genuine identity of the disciples of Christ," he said.

"He liked to repeat with vigor that the Christian faith is opposed to conformism and interior inertia," the pope said.

He said the secret of the Opus Dei founder's holiness — as with all saints — was his dedication to prayer and a "constant and intense sacramental life."

The canonization came 27 years after St. Escriva's death — one of the shortest waiting periods in the church's history.

Beatified in 1992, St. Escriva was cleared for canonization last year when the Vatican approved of a miracle attributed to his intercession. It involved the medically unexplainable 1992 cure of a Spanish physician suffering from a progressive skin disease as a result of years of exposure to X-ray radiation.

Over the years Opus Dei has had a sometimes-controversial reputation, which it has blamed mainly on ignorance and the relative newness of its 20-year existence as the church's only personal prelature, sort of a diocese without geographical boundaries.

In an apparent reference to the criticisms, the pope said, "Certainly, there is no lack of misunderstandings and difficulties for those who are intent on serving with fidelity the cause of the Gospel."

Opus Dei today numbers about 83,000 lay members and 1,800 priests in about 60 countries.

The ceremony was attended by high-level government delegations from Spain, Italy, Kenya and more than a dozen Latin American countries, as well as non-Catholic delegations and representatives of other church movements.

Many Italian commentators remarked on the extraordinary composure and orderliness of the crowd. Even in the packed side streets, many pilgrims knelt on the cobblestones during the Mass' consecration and formed patient lines to the more than 1,000 priests who were distributing Communion.

Organizers said the canonization was attended by people from at least 84 countries. Pilgrims from Italy and Spain — the new saint's home country — represented the largest groups, followed by those from the United States, Mexico, Germany and France.

Among them was Mary Ann Germetzke, a mother of four from Evansville, Wis., who said the new saint gives lay people confidence that they, too, can become saints.

"Most people think that you cannot be a saint unless you are part of a religious order — that there is no meaning in ordinary life," she said.

"He gives hope to those who feel that there is no hope, that I don't count, that I don't matter in my little life," she said.

Germetzke said the main reason she and her husband came to the canonization Mass was to thank the new saint for the medically unexplainable cure six months ago of their youngest child, who during delivery lost most of her blood and was without oxygen for 16 minutes.

"The doctors told us that if she lived — which wasn't a sure thing — she would be a vegetable for the rest of her life," Germetzke said, holding the baby in her arms.

But after the prayers of her parish priest and Opus Dei friends, the baby, Anne Elizabeth, came home from the hospital perfectly healthy 10 days later, said Germetzke. She said she and her husband were "not yet" members of Opus Dei.

The day after the canonization, Bishop Javier Echevarria Rodriguez, head of Opus Dei, celebrated a thanksgiving Mass in St. Peter's Square for another record crowd of more than 200,000 pilgrims that spilled out of the square several blocks toward the Tiber River.

Addressing pilgrims in the square after the Mass, the pope underscored the new saint's efforts to conform himself completely to God's will, which he said ought to be the goal of every believer.

"The Lord has a plan for each one of us," the pope said. "Saints cannot even conceive of themselves outside of God's plan: They live only to fulfill it."

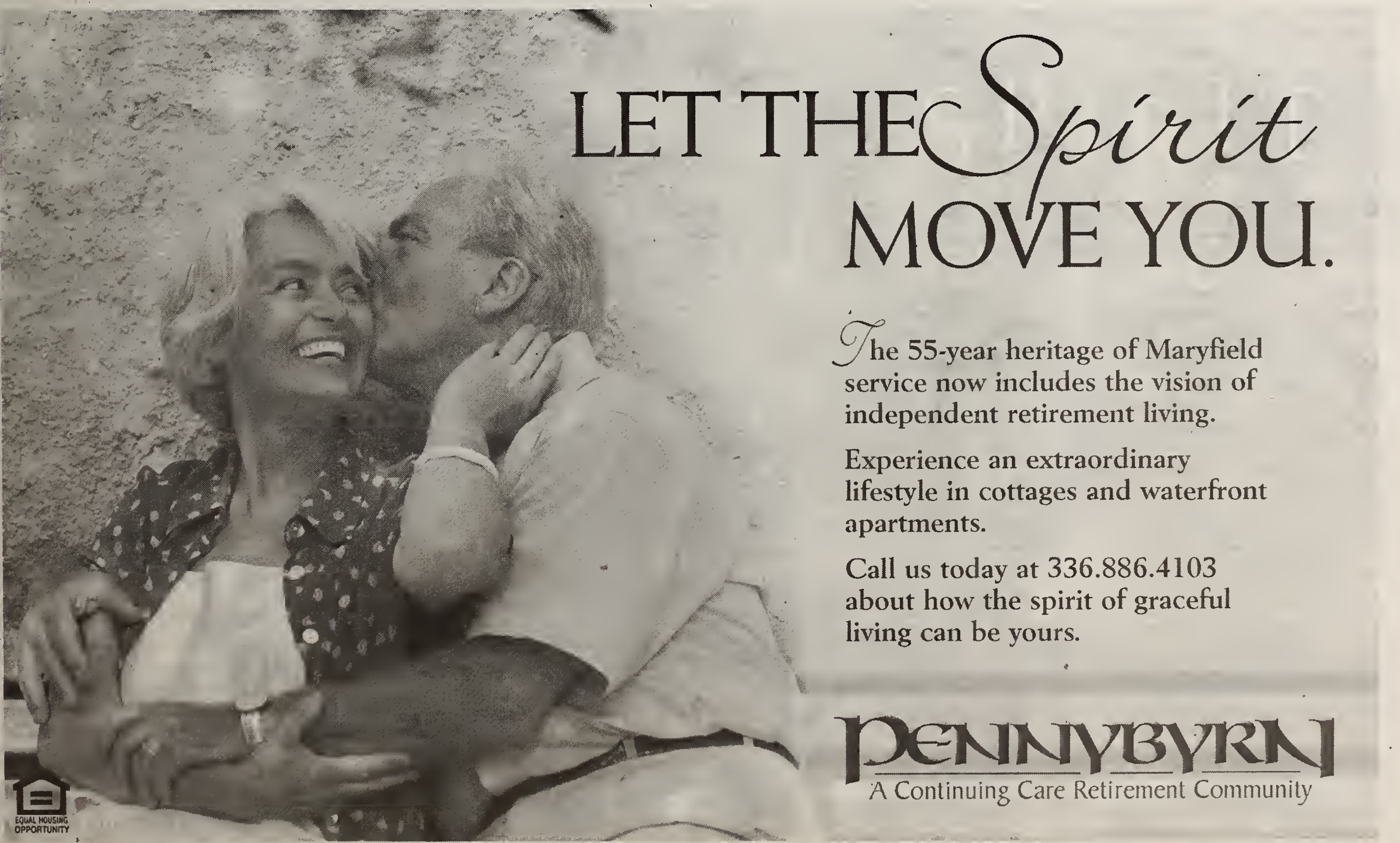
The pope said Christians should trust in God as a loving father even in difficult times and "never feel alone or frightened."

"The Christian is necessarily an optimist because he knows that he is a son of God in Christ," he said.

The canonization was to be the high point of a week of celebrations.

The Opus Dei founder's body, in its original wooden casket, was moved from the small chapel in Opus Dei's Rome headquarters, where it usually rests, to a nearby church for veneration Oct. 3-10.

In more than a dozen churches throughout Rome, organizers planned about 30 thanksgiving Masses in 18 different languages, including Arabic, Chinese, Japanese and Indonesian. Cardinals, bishops and top Vatican officials were to preside at the Masses.



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Sister sees community as fountain of faith, strength

By MARY MARSHALL
Correspondent

BELMONT — As a child growing up outside New York City, Mercy Sister Jill Katherine Weber attended Catholic schools and volunteered in her parish sacristy cleaning, setting up for Mass and washing and ironing linens. Here, she befriended nuns and learned about their calling.

While in high school, she realized she wanted to do something different with her life.

"I felt a strong calling to seek God and serve people," said Sister Jill. However, her father was not too excited about this choice. He insisted she graduate from college before making her decision.

So Sister Jill came to Belmont and attended Sacred Heart College, graduating in 1972 with a degree in elementary education and a minor in physical education. Her dream was to become a physical therapist and, perhaps, one day work at Holy Angels, a residential center in Belmont that provides services for children and adults with mental retardation. But much would happen in her life before she would come full circle and realize that dream.

Following college graduation, she still felt the calling and, with her father's blessing, she entered the Sisters of Mercy, taking her final vows in 1978. Her first assignment was teaching at Our Lady of Assumption Elementary School, which at that time was located on Independence Boulevard in Charlotte. The following year, she taught at Sacred Heart School in Salisbury.

Mercy Sister Jill Katherine Weber

For the next eight years, she was in ministry at Scared Heart Campus School, where she taught second grade for several years and served as principal for six years. At this time, she was also associated with Queen of the Apostles Church in Belmont.

With a desire to continue her education, Sister Jill attended Providence College in Rhode Island, where she earned her master's in elementary education. She returned to Sacred Heart School in Salisbury to teach from 1984 to 1988. It was during this period of her life that she became primary care taker of her mother, who had suffered a stroke.

Following the death of her mother, Sister Jill felt she had come full circle. Her desire to pursue the mission of physical therapy was stronger than ever. Regina Moody, president and CEO of Holy Angels, asked her to be a physical therapy aide with the residents, which was the beginning of her new career. She accepted this position in 1988 and began pre-course work at Belmont Abbey College.

In 1991, she was accepted at the College of St. Catherine in St. Paul, Minn., where she completed her master's in physical therapy in 1994.

"I feel very blessed that the community gave me the opportunity to reach my dream," said Sister Jill. "The Sisters of Mercy consider education very important. They believe that we can't do what we need to do without an education. In my daily experiences, I hope to bring a different spirit, that spirit of mercy that our founder Catherine McAuley brought to the people as she walked Dublin's streets caring for the poor and needy."

Following graduation, Sister Jill pursued two part-time positions — one at Holy Angels and one at Mercy Hospital. In 1995, she joined Gaston Memorial Hospital's Home Health Care, where today she works part-time and also part-time at Holy Angels.

"Working at Holy Angels is very rewarding," said Sister Jill. "The staff is outstanding. So many people are afraid of this population, but the staff here sees the residents as part of their family."

She continued, "The residents have taught me more than I could ever give them — such as the value of life and how unimportant material things are in the scope of life. Through them, I've learned to be patient and see that the simplest things in life give you the most pleasure and enjoyment."

Sister Jill brings a special peace to those she works with. She credits this to living in a community that is life giving. "We pray together every day, morning and evening, and celebrate the Eucharist together daily. We share meals and as we come together to pray, we focus on many intentions including the needs of those who constantly call us asking for prayers."

Sister Jill has traveled many roads during her career.

"I enjoyed my time in the classroom and as principal," she said. "I do miss the contacts I had when I was involved in parish work, as it is so life-giving. But I find similarities working at Holy Angels and in health care where the staff has the same needs as parishioners. Their work is very stressful, especially those working with patients on a day-to-day basis who are near death.

"I listen to their needs, hoping to touch the hearts of those I work with, whether through listening or in any way that I can help them," she said. "Many feel very comfortable asking me to pray for special intentions; some open up with their needs, other don't. But I'm always there for those who are reaching out.

"Many people can be a therapist and a good Christian person," said Sister Jill. "The special part of my life is community, as each day for the past 30 years I live our vows of poverty, chastity, obedience and service to the poor, sick and ignorant. It's the community that helps me do this — their support, our praying together, our sharing."

Confirmation candidates preserve, freeze food for the needy

By JUDITH BANDY
Catholic News Service

CEDAR FALLS, Iowa — St. Patrick Parish in Cedar Falls completed its second year of participation in "Project Freeze," an outreach program coordinated by parishioner Jill Weber, a nutrition and health field specialist for the Iowa State University Extension Office.

Weber's daughter, Lisa, 16, organized a group of confirmation candidates who volunteered 33 hours to the project. One component of Project Freeze is processing locally grown crops for distribution to the local food pantry, the school lunch program, community meals, funeral dinners and to needy families.

Last year, the state of Iowa licensed the kitchen at St. Patrick so that food processed there could be sold to the public. Another Project Freeze goal is to provide support to farmers interested in expanding their markets. Farmers can also develop profitable alternatives to conventional agriculture through food processing, and create partnerships with local businesses.

"The kids were a tremendous help," Weber told The Witness, newspaper of the Archdiocese of Dubuque.

Sister Carla Popes, a Sister of the Presentation of the Blessed Virgin Mary who is director of lay ministry formation for the Dubuque Archdiocese, said, "Jill and the volunteers at St. Patrick's are certainly practicing good stewardship. Just think of the difference this one project is making in the lives of all who help prepare the food as well as those who receive it."

In Project Freeze's first year, 534 pounds of locally grown strawberries, green beans, sweet corn and apples were processed in the parish kitchen.

This year alone, 375 pounds of pears, gleaned after the owners had picked what they wanted, were processed, as well as 110 dozen ears of sweet corn, much of which was intended for use at the Oct. 6 fall festival at St. Patrick, donated by a nearby farm couple.

Parishioners can sign up to be food growers, processors or gleaners. This year 18 parish volunteers donated 71 hours of labor to prepare the corn.

"Some crops didn't quite as well as we had hoped," Weber said, citing a May frost that affected strawberries and a bean-leaf beetle infestation, "but we feel it was well worth the effort for the amount of food we were able to keep from going to waste."

Weber added that volunteers were waiting to see if they would be able to process any tomatoes from this year's crop.

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I am the LORD and there is no other, there is no God besides me. It is I who arm you, though you know me not, so that toward the rising and the setting of the sun people may know that there is none besides me. I am the LORD, there is no other.

Isaiah 45:5-6

Quilting weaves many lives together

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OCTOBER 18, 2002 SERVING CATHOLICS IN WESTERN NORTH CAROLINA IN THE DIOCESE OF CHARLOTTE VOLUME 12 № 5

Priest REACHes out to domestic violence victims

BY JOANITA M. NELLENBACH
CORRESPONDENT

WAYNESVILLE — Appalled by what he learned about domestic violence, Augustinian Father Francis J. Doyle was determined to help alleviate the situation.

Four years of working with domestic violence organizations earned him the Stephen T. Hill Award for Community Service. REACH of Haywood County presents the award annually to a volunteer or community member "who has gone above and beyond the call of duty for domestic violence victims."

The award, instituted about 10 years ago, is named for Dr. Stephen Hill, a Haywood County physician and one of REACH's founders. Last year alone (July 1, 2001-June 30, 2002), REACH of Haywood County assisted nearly 1,400 victims of domestic and sexual abuse.

"Nationally, (domestic violence) is the leading cause of injury to women between the ages of 15 and 44; it's more than car accidents, muggings and rapes combined," Father Doyle said.

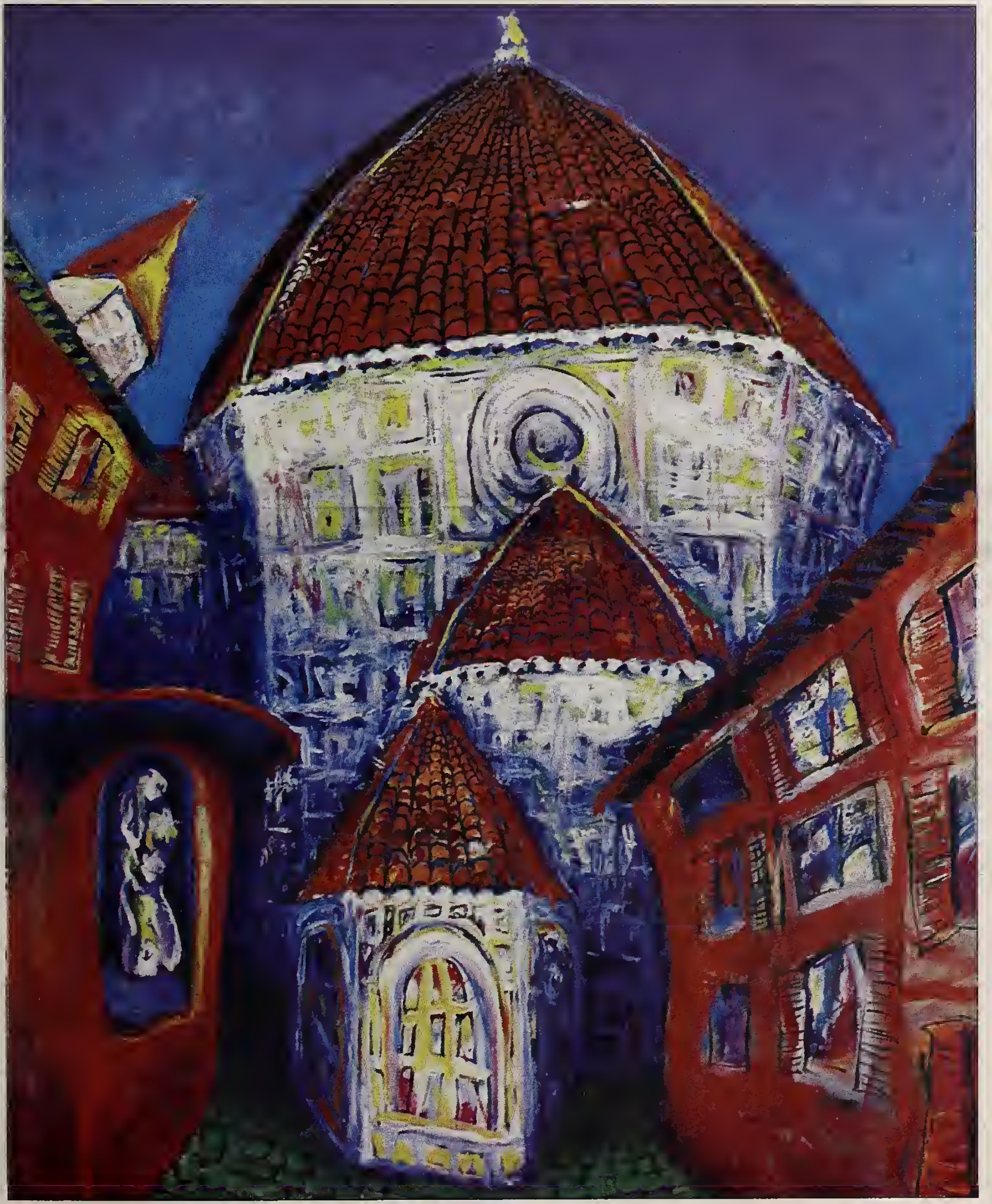
Father Doyle, pastor of St. Margaret Church in Maggie Valley, is co-chair of the Haywood County Domestic Violence Task Force and is on the steering committee of the 30th Judicial District Domestic Violence-Sexual Assault Alliance Inc.

"We think the world of him," said Julia Freeman, director of REACH of Haywood County. "A lot of the things we do we wouldn't be able to do without his support."

Father Doyle assists abuse victims in locating housing or financial assistance, including getting his own church involved. "St. Margaret has reached out to help a number of people in emergency

See REACH, page 5

Duomo of Florence
by Father Jerome Tupa



CNS PHOTO COURTESY RUDER FINN

The modern works of Benedictine Father Jerome Tupa explore the historical pilgrim places of Italy. His "Florence: The Duomo" is among the paintings on display in "The Road to Rome: A Modern Pilgrimage" at the Pope John Paul II Cultural Center in Washington. The exhibit runs through May 7, 2003. For story, see page 9

Pope to add five new mysteries to rosary, calls for prayer's revival

BY JOHN THAVIS
CATHOLIC NEWS SERVICE

VATICAN CITY — Renewing the church's centuries-old tradition of praying the rosary, Pope John Paul II is adding five new mysteries dedicated to chapters from Jesus' public life.

Called the "mysteries of light," the new rosary themes will focus on Christ's baptism, his first miracle, his preaching ministry, his Transfiguration and his institution of the Eucharist, a Vatican source told Catholic News Service Oct. 14.

The pope's innovation is contained in his apostolic letter, "Rosarium Virginis Mariae" ("The Rosary of the Virgin Mary"), which was expected to be published Oct. 16 — the date marking the 24th anniversary of the pope's election.

In his document, the pope announces the start of a "Year of the Rosary," dedicated to reviving the traditional form of prayer among individuals and families, the official said. The year will begin and end in the middle of October, the month the church reserves in a special way to the rosary.

Since the 1500s, the rosary has been recited in a series of three mysteries — the joyful, sorrowful and glorious mysteries — each of which has five themes dedicated to episodes in the lives of Christ and Mary.

According to the Vatican official, the themes of the five new "mysteries of light" are:

1. Christ's baptism in the Jordan River.

2. Christ's self-revelation at the marriage of Cana.

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Deacons and wives renew spiritual relationship with God

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Visit to Mexican orphanage a journey of love

...PAGE 15

Sister facilitates God's love to many

...PAGE 16

Latinos express concerns about need for more Hispanic priests

ARLINGTON, Va. (CNS) — More than 100 Latinos from several parishes met with Arlington Bishop Paul S. Loverde to express concerns about the diminishing number of Hispanic priests in the diocese and what they say is a resistance to establishing more Masses in Spanish. Also discussed was the possibility of getting an auxiliary bishop of Hispanic descent. "Our diocese is the seventh fastest-growing in the country and has a very international character," said Bishop Loverde, speaking in Spanish. "I know that some are afraid of the unknown and that Hispanics have not always been welcome," the bishop added during the meeting at the diocese's Spanish Apostolate office. "I am here to listen to your concerns and work together to find solutions," the bishop said to warm applause. "We are one church and many cultures; we are working for the full integration of all parishioners."

Hospitality called first step in parish efforts to evangelize

PORTLAND, Ore. (CNS) — Almost 1,000 Oregon Catholics spent part of October learning how to create welcoming parishes. In workshops held in six cities in the Archdiocese of Portland, parish leaders and worshippers heard that the entire community is called by baptism to extend Christian hospitality. "We are challenged to move beyond our solitary self and become life-giving to others," Joan Cunningham, a former accountant who is now a Catholic evangelizer, said during a session at St. Rita Parish in Portland. "Hospitality starts with the person who is sitting in your chair." The hospitality workshops are part of the Archdiocese of Portland's ongoing plan to create parishes that evangelize. Disciples in Mission, as the plan is called, seeks to inspire Catholics to practice a faith so vibrant that they naturally want to share it with others and transform society.

CNS PHOTO BY MICHELLE MARTIN, CATHOLIC NEW WORLD

Mahamuda Akter and Lisa Rahman show photographs of the conditions at garment factories in Bangladesh at a rally in Chicago. The rally followed a presentation to some 200 Loyola University students and faculty members.

Holy Childhood Association called leader in serving world's children

UNITED NATIONS (CNS) — The Vatican nuncio to the United Nations held up the Holy Childhood Association before the international community Oct. 14 as an example of an agency that "has led the way" in service to children. Archbishop Renato R. Martino said the association's members, who include children and young people, have provided services to the world's children "without discrimination of race, culture or religion." The nuncio made his comments in speaking to a committee of the U.N. General Assembly as it reviewed work to protect the rights of children. He said protecting the rights of children and meeting their spiritual and physical needs had been "the concern of various agencies of the Catholic Church for centuries." Citing the Holy Childhood Association as one of those agencies, he said its members "share their bread and faith" with children in need, and had given millions of children food, clothing, health care, security and education.

Menorah representing Holocaust victims placed at Catholic University

WASHINGTON (CNS) — Catholic and Jewish leaders in Washington joined in unveiling a menorah in remembrance of the Holocaust Oct. 13 at The Catholic University of America. Cardinal Theodore E. McCarrick of Washington and Rabbi Jack Bemporad, director of the Center for Interreligious Understanding in Secaucus, N.J., were among those who lighted the six candles of the Yom Hashoah menorah that represent the 6 million Jews killed during the Holocaust. The 4-foot-tall menorah, created by Israeli sculptor Aharon Bezalel, is a replica of the Yom Hashoah menorah presented to Pope John Paul II on April 13, 1999, and now permanently located at the North American College in Rome. "This project stimulates greater Catholic-Jewish relations and provides an opportunity for representatives of both faiths to study the historic and contemporary meaning of the Shoah," as the Holocaust is also known, said Gunther Lawrence, director of the Interreligious Information Center in New York.

Vatican protests 'base campaign' in Russia to discredit Catholics

VATICAN CITY (CNS) — The Vatican protested what it called a "base campaign" to discredit the Conventual Franciscan community in Russia's capital and, through them, the Catholic Church in general. In an Oct. 14 statement, the Vatican said it had received "worrying reports" that the Franciscans in Moscow had rented an apartment to someone who claimed to want it for a charitable work but then turned it into a house of prostitution. In addition, the Vatican said a prominent Moscow daily newspaper and two television stations recently had carried "slyly faked" news stories that showed people in religious habits in "immoral poses, with the evident intent to damage the reputation of the Catholic community." The Vatican said the pope's diplomatic representative in Moscow had protested energetically to Russian authorities and the Franciscans had released a statement denying the "false information" that was circulating about them.

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Diocesan planner

October

22 BELMONT — Meetings will be held today and every Tuesday through Dec. 10 for non-active Catholics who would like to become involved in the church again. The Catholics Returning Home program is at Queen of Apostles Church, 501 N Main St., from 7-8:30 p.m. Questions? Call Dennis (704)825-9600 Ext 26.

23 CHARLOTTE — All families who have suffered a loss are invited to attend the monthly memorial Mass at St. Patrick Cathedral, 1621 Dilworth Rd. East, that will be taking place tonight at 7:30 p.m. Call the church office at (704)334-2283 with the name(s) of loved ones so they may be remembered during the Mass.

23 GUILFORD COUNTY — The Ancient Order of Hibernians Guilford County Division, the oldest and largest order of Irish Catholic men, is looking for more Irish Catholic men to join them for meetings, educational seminars and social events. Call Michael Slane (336)665-9264 for time and location.

24 WAYNESVILLE — St. John Church, 234 Church St., will offer Inquiry Sessions tonight and each week on Thursdays at 7 p.m. for those persons interested in the Roman Catholic Church. Baptized Catholics who wish to receive further sacraments are also invited. Call (828)456-6707 or (828)648-7369 with questions.

25 CHARLOTTE — Seniors and caregivers are invited to attend a Health and Safety Fair today, 9:30 a.m.-2:30 p.m. at St. Ann Church, 3635 Park Rd. Service providers will offer free information and screenings. Questions? Call (704)370-3220.

25 HOT SPRINGS — The Jesuit House of Prayer, 289 NW Hwy. 25/70, is hosting a "Spirituality of Healing" retreat tonight, 7 p.m., through morning Mass with light lunch. Karen Purcott invites participants to use scripture readings and prayer to reflect on their own need for healing. For registration call (828)622-7366.

26 CHARLOTTE — The 3rd Annual Kennedy Lecture will be presented by Dr. Stanley Hauerwas of Duke University Divinity School today at St. Peter's Church, 507 S Tryon St. In 2001 Hauerwas was named "America's Best Theologian." His topic will be "Why the American Way of Death is not the Christian Way of Death." Refreshments will be served at 9:30 a.m. and the lecture will be from 10 a.m.-1 p.m. Admission is free. Call for reservations. (704)332-2901 Ext 12.

26 SALISBURY — Diocesan wide Cursillo School of Leaders will meet today, 9-11 a.m. at Sacred Heart Church, 128 N Fulton St. Daily Mass is at 8 a.m. Ultreya will be tomorrow at 1:30 p.m. at St. Matthew Church, 8015 Ballantyne Commons Pkwy. For details call Dan Hines (704)544-6665. All Charlotte area Cursillistas who want information via

Munich Archdiocese seeks to stop distribution of U.S. author's book

COLOGNE, Germany (CNS) — The Archdiocese of Munich has obtained a court order to stop the distribution of a new book by U.S. historian Daniel Goldhagen on the role of the Catholic Church in Nazi Germany. The archdiocese said a photograph in the book erroneously identifies the late Cardinal Michael Faulhaber of Munich at a Nazi event. The person in the photo was not the cardinal, the archdiocese said, and the book should be withdrawn until the caption is changed. The archdiocese showed the court photographs to prove that the senior church dignitary in the picture was not the cardinal, and the court agreed that Siedler publishing house, a subsidiary of Random House, must stop distributing the book or face a $250,000 fine. The court order affects only the German-language edition of the book. The U.S. edition, "A Moral Reckoning: The Role of the Catholic Church in the Holocaust and Its Unfulfilled Duty of Repair," was due to be published Oct. 29 by Knopf.

Church official says study finding fewer abortions is 'heartening'

WASHINGTON (CNS) — A spokeswoman for the U.S. Conference of Catholic Bishops' Secretariat for Pro-life Activities called "heartening" a report noting a marked drop in the abortion rate. The Planned Parenthood-affiliated Alan Guttmacher Institute released the findings from its third national survey Oct. 8. The report noted an 11 percent decline in the nation's abortions — down from 24 abortions per 1,000 women in 1994 to 21 per 1,000 in 2000. The report noted that the 2000 figure showed a 21 percent decline from the abortion rate in 1987, when there were 27 abortions per 1000. It also found that 25 percent of all pregnancies in 2000 ended in abortion, and said that more than a quarter of those who obtained abortions identified themselves as Catholics.

Catholic media group honors films, TV shows that lift human spirit

LOS ANGELES (CNS) — Movie producer Rob King still remembers the day when as a young boy he answered a knock on his front door. A well-dressed man with slightly slurred speech was selling spice and home-care products. More than 30 years later, King's mom continues to buy Watkins products from Bill Porter. A top door-to-door salesman in Portland, Ore., Porter was born with cerebral palsy, a condition he never let get in the way of selling and living. King recently turned Porter's story of triumph over adversity into TNT's film "Door to Door." The movie has been selected to receive this year's Board of Directors' Award by Catholics in Media Associates, known as CIMA. Other award winners — to be presented at CIMA's annual Mass and luncheon Oct. 27 — include the television series "Judging Amy" on CBS-TV, and the Paramount film "Changing Lanes." Patt and Jack Shea, screenwriter and producer-director, respectively, will receive the organization's Lifetime Achievement Award.

CNS PHOTO FROM REUTERS

A woman throws flowers into the ocean during a vigil for victims of a bomb blast Oct. 14 on a beach near Kuta on the Indonesian resort island of Bali. Pope John Paul II said the attack, which left nearly 200 dead, "must be condemned by all who aspire to a world of peace."

Maryknoll sponsors two competitions for young people

MARYKNOLL, N.Y. (CNS) — Nearly $4,000 in scholarship money will be awarded in two contests for young people sponsored by Maryknoll, the U.S.-based Catholic missionary movement which includes priests, brothers, nuns and lay people. The Maryknoll student essay contest asks students in grades 7-12 to study the parable of the prodigal son and write a 500- to 750-word essay about a time in their own lives when forgiveness was needed and achieved. Prizes of $1,000 for first place, $300 for second place and $150 for third will be awarded in each of two divisions — grades 7-9 and grades 10-12. Deadline for entries is Nov. 27. The Maryknoll Youth World Mission Award 2003 recognizes young people, 16-21 years old, who have undertaken a project that significantly benefited people in need. The award includes a $1,000 scholarship. Entries must be postmarked by March 1. Further information on the competitions is available on the Maryknoll Web site at: www.maryknoll.org/essay or www.maryknoll.org/youth.

Pope warns that African poverty is pushing people to violence

VATICAN CITY (CNS) — Pope John Paul II warned that continued widespread poverty in Africa was fueling conflicts and pushing people toward extremism and violence. The pope called on African leaders to promote democratic reforms and curb corruption and urged the international community to devise new forms of cooperation in order to fight the negative effects of globalization. The pope made the remarks in a talk Oct. 10 to Gabon's new ambassador to the Holy See, Desire Koumba. Gabon, an oil-rich country in central Africa, has one of the continent's highest per capita incomes but has wide disparities in income distribution.

email: bmayer@alltel.net. Web site: www.charlottecursillo.org

27 BELMONT — A concert by Nathan J. Siler, trombone, assisted by Dr. John Siler, organ, plus additional guest artists will be today at 3 p.m. at Belmont Abbey Basilica, 100 Belmont-Mt. Holly Rd. Music of Guilmant, Premru, Schiffmann, Serocki, Bruckner and Jack Gale is performed. The program is free to the public. Questions? Call (704)334-3468.

27 GREENSBORO — The Diocesan Ministry to Gay and Lesbian Catholics invites all parents of gay and lesbians to attend a day of prayer and reflection today, 1:30-4 p.m., St. Paul the Apostle Church, parish life center lounge, corner of Horsepen Creek Rd and New Garden Rd. For information/reservations call Gordon Forester (336)668-4388 or Kevin Melody (704)532-6408.

27 HENDERSONVILLE — The St. Francis of the Hills Fraternity of the Secular Franciscan Order will meet today from 3-5 p.m. at Immaculate Conception Church, 208 7th Ave. West. Visitors are welcome. For information, call Helen Gillogly, (828)883-9645.

28 CHARLOTTE — A support group meeting for caregivers of family and friends suffering with a memory loss will be today from 10-11:30 a.m. in Room E of the ministry center at St. Gabriel Church, 3016 Providence Rd.; Oct. 15 at Providence United Methodist Church, 1-2:30 p.m.; and Oct. 31 at Sardis Presbyterian Church, 10-11:30 a.m. For information about the support group or the Shining Stars Adult Day Respite Program for the memory-impaired, which meets every Monday and Wednesday at St. Gabriel from 9:30 a.m.-2:30 p.m. and every Tuesday and Thursday at Sardis Presbyterian Church from 9:30 a.m.-2:30 p.m., call Suzanne Bach (704)376-4135.

28 NEWTON — The Little Flowers Catholic Girls' Group is for all Catholic girls ages five and up. The group will be meeting at St. Joseph Church, 720 West 13th St., at 4 p.m. in the Holy Family Hall. For more details, call Debbie Vickers (828)495-2039.

29 CHARLOTTE — St. Patrick Cathedral, 1621 Dilworth Rd. East, invites you to a Respect Life Prayer Service with rosary and benediction tonight, 7-8 p.m. Call (704)375-3023.

31 WAYNESVILLE — St. John Church, 234 Church St., will offer Inquiry Sessions tonight and each week on Thursdays at 7 p.m. for those persons interested in the Roman Catholic Church. Baptized Catholics who wish to receive further sacraments are also invited. Call (828)456-6707 or (828)648-7369 with questions.

November

1 HICKORY — St. Aloysius Church along with other area churches is sponsoring a World Community Day ecumenical worship service tonight at 7 p.m. at St. Andrews Lutheran Church, 629 8th St. NE. Ruth Thoni, SFO, of St. Aloysius Church will be the guest speaker. Stories of Christian, Jewish and Muslin women will be featured. Men and women of all faiths are invited. Childcare provided. Refreshments after the service. Details? Call Carole Marmorato (828)256-8956

1 HOT SPRINGS — The Jesuit House of Prayer, 289 NW Hwy. 25/70, is hosting a married couples retreat weekend tonight, 7 p.m., through morning Mass with light lunch on Nov. 3. Fr. Vince Alagia, SJ and Steve and Marlene Stowe will coordinate the program which allows couples to grow in their love for each other and others around them. For registration call (828)622-7366.

1 WAYNESVILLE — St. John the Evangelist Church, 234 Church St., offers today and the first Friday of the month Eucharistic adoration. Call (828)456-6707 for details.

1 WINSTON-SALEM — St. Leo the Great Church, 335 Springdale Ave., will have adoration and benediction today and the first Friday of each month from 9 a.m.-5 p.m. All are encouraged to spend some quiet time with the Blessed Sacrament. Call (336)724-0561 for information.

Priest donates kidney to save his sister

By MICHAEL WOJCIK
Catholic News Service

CLIFTON, N.J. — No two people know more about how precious life can be than Father George Hundt and his sister, Jeanine Hundt.

In August, Father Hundt, 47, gave his seriously ill 43-year-old sister the gift of life — and better health — by donating his left kidney to her.

Father Hundt, pastor of St. Anthony's Parish in Hawthorne, has always been close to his sister, a social worker at North Jersey Developmental Center in Totowa.

By last February, both of his sister's kidneys were failing due to a hereditary disease called polycystic kidney disease. Cysts develop inside the kidney that grow larger and block the ducts that help rid the body of toxins.

"When there's a need, this family springs into action," said Father Hundt, in an interview at the Clergy Personnel Office for the Paterson Diocese, where he is director. "God calls us to be life giving for each other. I had the rare opportunity of giving Jeanine a kidney," he said.

For Father Hundt, recovery from the organ donation took more than a month because the surgery had left him weak.

"I worked when I could," said Father Hundt. "It was exhausting. I'm just now up to full speed."

"Laughing was good," said the soft-spoken Father Hundt. He added that he cannot allow his remaining kidney to sustain any trauma. "Well, that's the end of my boxing career," he said, joking.

His sister's recovery was a little quicker than his, largely because she's a veteran of roughly 20 orthopedic surgeries since she was young — for dislocated hips, scoliosis and bad knees.

"I feel great," she told The Beacon, newspaper of the Paterson Diocese. "It's been worth it. I have more energy. I can live a normal life, thanks to my brother."

See KIDNEY, page 8

Deacons and wives renew spiritual relationship with God

By REV. MR. GERALD POTKAY
Correspondent

HICKORY — Seventy-seven deacons and wives in the Diocese of Charlotte gathered to listen, absorb and be spiritually renewed through God's Word at their annual weekend retreat at the Catholic Conference Center Oct. 11-13.

Rev. Mr. Bernard Wenning, coordinator of the permanent diaconate of the diocese, said the primary reason for this year's retreat was "to help ensure continued growth in the spiritual life of the deacon who finds himself in very worldly ministries throughout the year. It is also a time of fellowship for the husbands and wives, who have met during the formation process or during the regional vicariate meetings and/or past retreats, to be afforded the opportunity to reestablish relationships old and new."

Speaker Augustinian Father Terrence Hyland, director of Living Waters Reflection Center in Maggie Valley, brought with him to the retreat 36 year's of experience as an Augustinian and 31 years as a priest. His wide range of ministries include high school guidance counselor, formation director on both high school and college levels, as well as prison, parish and retreat ministries.

Utilizing his experiences, Father Hyland enlivened the Gospel message held so close to the minds and hearts of his listeners. The theme was one of invitation and response.

"God's invitation is a grace freely given," he said. "It implies sharing in divine life by constantly acquiring an ever-deeper relationship with God. In order to achieve this goal, each must respond by making time — in silence, in prayer and in reflection."

Living in partnership with God is a life-long journey that "begins at baptism and continues until our last earthly breath," said Father Hyland. "To stay the course, you must recognize not only the gift being offered, but who it is that is offering."

Photo by Rev. Mr. Gerald Potkay

From left, Eileen Rohan, Rev. Mr. Timothy Rohan, Rev. Mr. Thomas Kak and Emily Kak talk during a break at deacon and wives annual retreat at the Catholic Conference Center Oct. 11-13.

While change is not a precondition to a full relationship with God, said Father Hyland, "in responding to change is inevitable. Response to love means we must let go of resentments, the lack of forgiveness and our lack of control. For in Jesus Christ, whose life we lead, we gain new power and purpose and peace."

Everything in life is a matter of attitude, said Father Hyland.

"To remain connected to Christ, accept personal limitations," he said. "You have the vocation of the mature Christian. Like Peter, you are called to go where you would not choose to go." Therefore, "embrace the Cross of Christ. By sharing in the Pascal Mystery, you will also share in the Resurrection."

Elizabeth Aversa, wife of Rev. Mr. Frank Aversa of St. John Baptist de La Salle Church in North Wilkesboro, said, "(Father Hyland) touched me through the invitation and the Eucharist. These topics motivated me to do more spiritually," she said. "Yet, he delivered the message in such a nice way through personal stories and a good sense of humor."

Rev. Mr. Phillip Killian, Jr. of St. Benedict in Greensboro indicated that Father Hyland has "given me an keener insight into the Pascal Mystery."

Rev. Mr. Phillip Cooper of St. Pius X Church in Greensboro, who attended his first retreat as a deacon this year, said, "This was more spiritual than I expected. I have gained some great insight about myself and who I am in ministry. He helped me understand that faith is a journey filled with many ups and downs, and it looks like I have a long way to go."

After the retreat, Father Hyland commented, "The deacons and wives were very attentive. It was a very powerful message and a lot of good stuff is happening. I only wished that there were more time for the participants to absorb it all."

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REACH, from page 1

situations," he said.

He also counsels victims to help them understand God's intentions for them, he said, "for them to be well, to live in peace, that God's intention is not for them to be in these violent situations."

However, he said, this counseling comes after the victim has left the abusive situation. "Usually the first thing the victim needs to do is get out of the situation and be safe," he said. "One of the critical needs these women have is for ongoing support."

"He's just a good steward," Freeman said. "He really spreads the word. He's wonderful, a very compassionate, caring individual for people in need."

Prior to his current assignment in Maggie Valley, Father Doyle worked with the needy, but had no experience with domestic violence victims. At a St. Margaret Women's Guild luncheon, he met Patty Gaddis, who worked for REACH.

"The Women's Guild takes four families in need at Christmas, and Patty Gaddis came to accept the gifts," Father Doyle said. "I sat next to her, and we started talking about (domestic violence)."

He was shocked by what he heard. "I think it was the prevalence here in Haywood County, and little by little I was informed about the dynamic — the cycle of violence. It's the escalation of verbal, emotional, physical and sexual abuse," he said.

Father Doyle described the cycle, which often starts with insults and put-downs. Then the beatings begin. Beatings may end only when the abuser kills his victim.

"She says she won't put up with it, so he agrees to get counseling," Father Doyle said. "That's the honeymoon stage. Then it starts again."

At the opening program Oct. 4 for Domestic Abuse Awareness Month, Father Doyle told those gathered on the Haywood County Courthouse lawn that, "This year between June 18 and July 9, eight domestic violence murders took place in North Carolina. That's the ultimate control the abuser will have. It's always about power and control."

Father Doyle also had some tough words for clergymen: "Churches must stop using Biblical texts to support abusive behavior. Rather, they are to use those texts to hold the abuser, not the victim, accountable."

"I said that intentionally because of lot of fundamentalist churches perpetuate the violence," he explained later. "Sometimes (victims) go to their own minister, who tells them, 'You made a promise before God.'" Victims may then feel obligated to remain with their abusers, but seek other help when the abuse doesn't end, he said.

Ministers may use such texts as, "Wives be subject to your husbands as you are to the Lord"(Ephesians 5:22) or "Wives be subject to your husbands, as is fitting in the Lord" (Colossians 3:18) without adding the rest of St. Paul's injunctions: "Husbands, love your wives and never treat them harshly" (Ephesians 3:19) or "Husbands love your wives, just as Christ loved the Church and gave himself up for her ..." (Ephesians 5:25).

Contact Correspondent Joanita M. Nellenbach by calling (828) 627-9209 or e-mail jnell@dnet.net.

Photo by Joanita M. Nellenbach

Father Francis J. Doyle speaks at a presentation opening Domestic Abuse Awareness Month in Haywood County. The figures at right represent "silent witnesses," women who were murdered by their husbands or boyfriends. Two of the victims were a mother and daughter.

Quilting weaves many lives together

By KEVIN MURRAY
Associate Editor

CHARLOTTE — Helen Wiberly's love for quilting lives on through the caring work of others.

In addition to quilting, Helen helped her husband Jim Wiberly with the puppet ministry at St. John Neumann Church for many years. As one of the original parishioners of the church, Jim thought it was a good way for them to entertain children and teens while teaching them morals.

Helen had many hobbies, according to Wiberly, but quilting was the one she developed most. "She was anxious to learn every craft she could and then pass it on by teaching classes," he said. "There are a lot of people that can say they learned to quilt from Helen."

Quilters buy fabric for quilts they envision in their heads, said Wiberly. "Along the way, Helen bought a lot of fabric. I was seeing fabric everywhere I looked," he said.

After Helen died in a car accident over two years ago, Wiberly moved into Little Flower Assisted Living Community.

"I realized I had a lot of fabric that would never be used," he said. "I knew I had to do something with it."

Jim gave some to the new parish quilting group at St. John Neumann.

"He has donated fabric and about a dozen quilting books and hundreds of quilting magazines to our group," said Kristi Maher, who started the group last summer to make quilts for needy people.

Many in the group, comprised of about 20 parishioners ranging in age from eight to 84, had never quilted before.

"The quilting books, especially for beginning quilters, has been a blessing," said Maher.

Though she hadn't made quilts for 18 years, Maher felt compelled to start group: "I really felt led by the Holy Spirit. I got an inner message to form an intergenerational group," she said. "The older women have so much to teach the younger women. Quilting is bringing these people together."

The group's first project was to send 65 quilts to the Mexican orphanage run by Augustinian priests, who order also staff the church in Charlotte.

"I was asking people for donations," said Maher. "Someone recommended I speak with Mr. Wiberly. I called him and told him what I was doing. He thought it was a great idea, and was very enthusiastic about using her fabric to make quilts for orphans. He said Helen would have loved being involved in this."

"It's Helen's work still continuing," said Wiberly.

Before shipping the quilts out to Mexico, the group brought 20 of them to show the residents at Little Flower. The group held up the quilts, passed them around and talked about the artists who made them.

"It was a wonderful experience. It touched everyone here," said Sharon Mayfield, administrator of Little Flower. "We had former seamstresses who appreciated the work, and those with Alzheimer's liked the feel of the fabric in their hands."

When Alzheimer's patients stroke a quilt, for example, they may experience memories, said Mayfield. "They recreate their own memories while hearing the ones told to them.

"It was very emotional for Jim," said Mayfield. "He recognized the fabric. He could recall when Helen had bought some of it."

"He was very impressed with what we had done," noted Maher.

"This kind of thing appeals to our residents — sharing what's going to be shared," said Mayfield. "The hands that touch the quilt become part of it. Their wishes and prayers go along with it."

Mayfield said many of the residents have added petitions at Mass to pray for those who would receive the quilts.

"There's something magical about quilting. It's special to know that someone put that much time and effort into it. It's like a love offering," said Maher.

The quilting group is keeping busy. They're working on 130 stockings for the needy at Christmas, while Maher is working on a quilt for a St. John Neumann parishioner with multiple sclerosis who cannot make it to Mass.

"We keep finding new things we want to do," said Maher. "It's turned out to be an outreach effort."

The group also plans to make lap quilts for the residents at Little Flower. Maher would like to see more people, especially younger people, join her group.

"Quilting is a lost art. If we don't pass it on, a lot of people will miss out on the fun and artistry of quilting," she said.

"That's what a quilter is supposed to do," said Wiberly. "They make something to warm others."

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CNS FILE PHOTO

Former U.S. President Jimmy Carter, seen leaving a meeting with Cuba's Catholic bishops in Havana May 16 this year, was awarded the Nobel Peace Prize Oct. 11. Carter, a Democrat who was president from 1977 to 1981, won the $1 million prize from a record field of 156 candidates for his efforts to solve conflicts from the Middle East to North Korea, from Haiti to Eritrea.

Report says religious practice often dangerous in many countries

WASHINGTON (CNS) — From the destruction of 57 Catholic churches in Colombia over the last decade to laws in dozens of countries that limit religious practices, the State Department's annual International Religious Freedom Report paints a picture of a world where practicing a religion is often dangerous. The latest State Department report notes that much of the world's population lives in countries where religious freedom is restricted or prohibited. In only one country — Afghanistan — did the fourth annual report find what it considered "significant improvement" in the area of religious freedom. The report's executive summary says that on one extreme are totalitarian or authoritarian governments where religious belief and practice are persecuted, such as in China or North Korea. In both countries, unapproved religious activity can bring harsh sanctions, from destruction of churches to arrest, torture and imprisonment of religious leaders.

Louisiana parishes recover slowly in Hurricane Lili's aftermath

HOUMA, La. (CNS) — Bishop Michael Jarrell of Houma-Thibodaux said the 150 or so Hurricane Lili evacuees he met and prayed with at a shelter in Houma Oct. 5 are "quite aware of the ordeal ahead." "Now that the immediate threat is over," a "time for deep sorrow" was beginning "for many of the people," he told the Bayou Catholic, diocesan newspaper. "The news media moves on to other things, but these people's lives will be changed for weeks, months, maybe even years," said Sister Miriam Mitchell, diocesan chancellor. The Sister of Holy Spirit and Mary Immaculate is also an American Red Cross-trained shelter manager. According to the Miami Herald, Hurricane Lili caused only two reported injuries along the Gulf Coast, but it caused about $600 million worth of damage in the United States, flooding large regions and knocking out power to a half-million people.

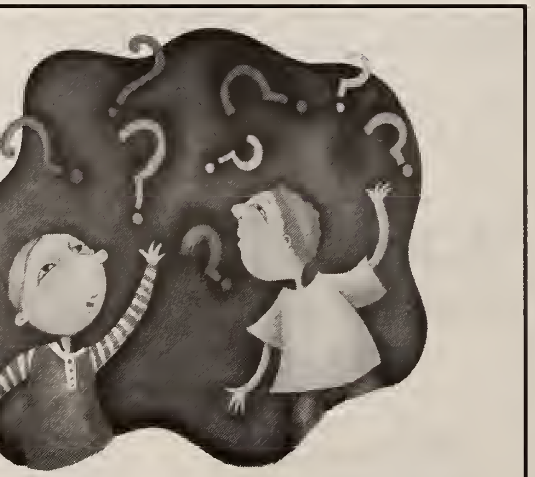
Report: Subsidies for European dairy farmers hurt world's farmers

MANCHESTER, England (CNS) — Cows in Europe receive more in government subsidies than more than half the world's population earns, according to a new report published by the official aid agency of the Catholic bishops of England and Wales. The report, "Dumping on the Poor," highlights the problems caused for farmers in the world's poorest countries by cheap, subsidized food being exported from the European Union. It was published by CAFOD, the Catholic Agency for Overseas Development. The European Union's Common Agricultural Policy provides support to farmers across the union's member states. For cattle, this averages total support of $2.20 a day — more, CAFOD said, than the earnings of half the world's population. The European Union's support for milk production per cow is 16 times more than the average spending on education per person in developing countries and 90 times the average in the least-developed countries, the report said.

Only about 60 bishops who attended Vatican II are still alive

VATICAN CITY (CNS) — Of the more than 3,000 Catholic bishops who attended at least one session of the Second Vatican Council in 1962-65, only 60 or 61 are still living, the Vatican's Central Statistics Office said. The uncertainty is caused by the fate of Archbishop Francis Hong Yong-ho of Pyongyang, North Korea, who is listed by the Vatican as "missing." Although the archbishop would be 96 years old, the Vatican will not list him among deceased bishops without proof of his death. The Central Statistics Office and a reporter for Agence France Presse compiled the list of Vatican II alumni in preparation for the Oct. 11 celebration of the 40th anniversary of the council's opening.

is that your final answer?



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Her Choice to call or not to call

By **DENISE KASPER**
Correspondent

WINSTON-SALEM — Now, a sympathetic voice and some valuable information is just a phone call away. Her Choice of Forsyth County is a 24-hour anonymous telephone system putting real-life testimonials at the tip of a finger.

It's a non-confrontational, grassroots effort that lets post-abortion women tell their stories to women who are faced with a familiar situation.

"We feel that if girls call the number, their minds will be changed by listening to the testimonials," said Donna Dyer, Her Choice treasurer. "There is an option for them to call local pregnancy centers to get more help if they want it."

Dyer explained that this phone system lets women help other women, drawing from their own personal experiences. Callers dial a local number and listen to women tell their stories of being faced with the decision of whether to have an abortion or to keep an unwanted, unplanned pregnancy.

For those who worked to put the system in place and insure it stays active, it's a labor of love.

"I want to save every baby possible," said Dyer.

The heartfelt stories address some of the things weighing in the minds of the callers and give them some information and perspective, as well as resources to draw on when making the decision to keep their unborn babies or terminate their pregnancies. Women talk about how they felt facing these challenging circumstances that included, but were not limited to, financial hardships and pending overwhelming responsibilities.

Stories touch on relationships with the babies' fathers as well as other family members, living conditions and economic factors, and things experienced after the abortion or after the baby was born. Fathers also talk about how they feel having had their babies aborted.

> "We feel that if girls call the number, their minds will be changed by listening to the testimonials,"
>
> — Donna Dyer

Anytime of day, even in those dark hours of the night, women can phone in and make contact without anyone ever knowing.

There are several categories callers can choose to hear, including stories from women who chose abortion, stories from women who kept their babies, stories from men who fathered aborted babies, abortion facts, how to become a part of Her Choice and where to get local assistance. Callers can also leave a message.

Since the system starting operating in Forsyth County, there have been an average of 50 calls per month. Callers are referred to the Salem Pregnancy Center, the Davie County Pregnancy Center and New Hope Pregnancy Care in Yadkinville, as well as Rachel's Vineyard, a retreat for post-abortion counseling.

The Her Choice phone system is part of a national post-abortion awareness campaign. Started in Minnesota, it is the goal of organizers that every major city has a franchise reaching out to local women. Dyer read about the program and quickly formed a team to make it available in Forsyth County. While the program is generally inexpensive, there are start-up costs, which so far have been underwritten by private donations and money from the Knights of Columbus from St. Leo Church in Winston-Salem and Holy Family Church in Clemmons.

In addition to Dyer, the remaining five members of the board are: Elly Fornasier, president; John Andrysick, first vice president; Harold Crews, second vice president; and Mary Galliard, secretary.

For more information, call the Her Choice of Forsyth County line at (336) 748-8777.

Canon law group votes to create special task force on sex abuse

CINCINNATI (CNS) — Members of the Canon Law Society of America voted in their business meeting Oct. 9 to create a task force to study ways that the group can help the church best address the crisis of sexual abuse by clergy.

The group, holding its 64th annual convention Oct. 7-10 in Cincinnati, determined that such a task force would be the best vehicle for studying how the U.S. bishops' norms on abuse, approved in June in Dallas, can be applied within the framework of canon law.

The bishops adopted two complementary documents — the "Charter for the Protection of Children and Young People" and "Essential Norms" — as their national policy to fight and prevent child sexual abuse by clergy. The canon law group's resolution came in the wake of an Oct. 8 "presidential hearing on clergy sexual abuse," a closed-door session in which members discussed ways they might be of help in the wake of abuse allegations in so many Catholic dioceses.

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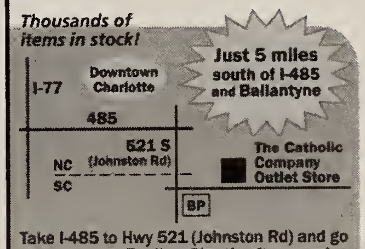
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CCHS inducts hall of famers, awards distinguished alumni

CHARLOTTE — The Charlotte Catholic High School Alumni Association recently announced the sixth annual Sports Hall of Fame inductees and Distinguished Alumni Award recipient.

Madeline Frosch, of the class of 1973, and Bill Sabates, of the class of 1967, were inducted at a ceremony during halftime of the varsity football game between Charlotte Catholic High School (CCHS) and North Stanley High School at CCHS Oct. 18.

H.A. "Humpy" Wheeler, of the class of 1956, received the Distinguished Alumni Award during the ceremony.

The Sports Hall of Fame inductees were selected based upon their outstanding athletic achievements at Charlotte Catholic.

Frosch played basketball all four years at CCHS, was co-captain of the 1971-1972 basketball team and was all-conference for three years. As a Lady Cougar, Frosch "scored 52 points — four times as many points as the opposing team," said Barbara Buening Goff, of the class of 1973.

Frosch went on to play basketball and volleyball at Appalachian State University where she was senior team captain of her basketball team. There, she averaged 13.9 points per game her senior year, totaled 258 rebounds an shot 48% from the field.

Frosch went on to teach physical education at Charlotte Country Day School, and today is the chair of their Lower School Physical Education Department.

Sabates played football, basketball and baseball all four years at CCHS. He also was a member of the cross country team, was captain of the 1967 football team, MVP of the 1966 football team and captain of the 1967 basketball team.

Sabates was president of the student council his senior year and 1967 salutatorian.

The oldest of four children, Sabates was born in Cuba and went on to become the first non-U.S. citizen to receive the Morehead Scholarship to University of North Carolina at Chapel Hill.

Sabates attended medical school at the University of Zaragoza in Spain. In 1976, he entered the Residency Program of Ophthalmology at the Downstate Medical Center in New York. He eventually opened a private practice in Florida as a general ophthalmologist/retina specialist.

Today, Sabates and his wife Angelica live in Virginia where he has developed a Roman Catholic Lay Apostolate/Community.

The Distinguished Alumni Award is presented to a CCHS alumnus who has demonstrated excellence throughout his or her life and represents the ideals of CCHS. According to the Charlotte Catholic High School Alumni Association, Wheeler has demonstrated this excellence through his endeavors, particularly in his efforts with Lowes Motor Speedway.

Wheeler attended the University of South Carolina, where he received a degree in journalism in 1961. While at USC, he was a member of the varsity football team and an amateur boxer.

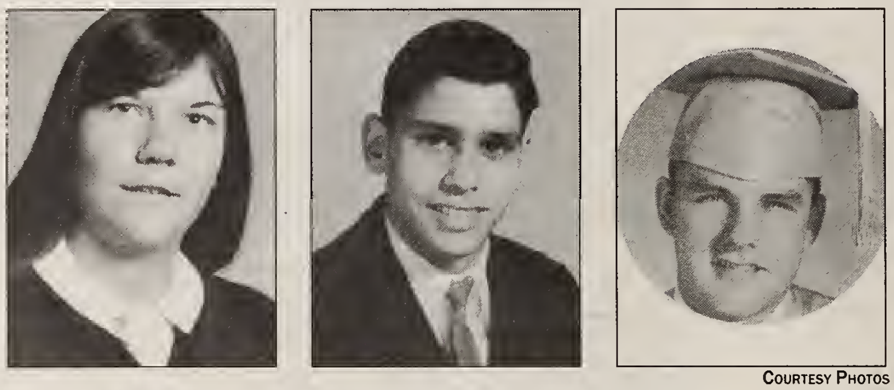
Wheeler is the president and general manager of Lowe's Motor Speedway in Concord. He previously worked as a sports writer, televsion director and is a past chairman of the Charlotte Convention & Visitors Bureau. He served on the board of Charlotte Catholic Services, Mercy Hospital, the Boy Scouts of America and the National Head Injury Foundation.

Wheeler presently serves on the board for Belmont Abbey College, the President's Advisory Committee at the USC, the Governor's Sports Commission and the National Motorsports Council. He is also a trustee of Speedway Children's Charities, a non-profit foundation dedicated to improving the quality of life for needy children.

Wheeler has received several awards such as the Belmont Abbey Grace Award, the National Auto Racing Promoter of the Year Award and the Charlotte Athletic Club Humanitarian Award. In addition to these honors, Wheeler was inducted into the Carolinas Boxing Hall of Fame and is a member of the Belmont Hall of Fame and World Karting Association Hall of Fame.

Today, Wheeler and his wife Pat, of the class of 1958, live in Cornelius and have three children.

Last year's Sports Hall of Fame inductees were John "Jack" Balls, of the class of 1966, and Andy Hearn, of the class of 1981. The 2001 Distinguished Alumni Award recipient was Kevin Martin, of the class of 1985.



COURTESY PHOTOS

From left above, Madeline Frosch, of the class of 1973, and Bill Sabates, of the class of 1967, were inducted into the Sports Hall of Fame at Charlotte Catholic High School Oct. 18. H.A. "Humpy" Wheeler, of the class of 1956, received the Distinguished Alumni Award.

KIDNEY, from page 4

After two months away from her job, Jeanine Hundt hopes in early November to go back to work, where she counsels people who are developmentally disabled. To reduce the risk of infection, she must now take special precautions such as washing her hands frequently and blowing "air kisses" to people.

She was diagnosed with the disease at age 23, but her recent health troubles came crashing down in February, when a sinus infection invaded the kidneys.

The disease has hit half the Hundt family. Their brother, Jimmy, 45, also has it, but their sister, Mary, 41, does not. Their mother, Rose, was diagnosed with kidney disease in her 40s. She went on dialysis in her '50s when her kidneys failed. A donor kidney also failed and Rose Hundt died at age 66.

Jeanine Hundt got the news that she needed a transplant in March — during Holy Week. Her older brother was by her side.

"I was in shock. I didn't realize that my kidneys were that bad," she said.

On Good Friday, the Hundt family came together to discuss Jeanine's diagnosis and options. Father Hundt volunteered to be tested for compatibility. Their sister Mary would have been tested next.

After months of tests and making sure Jeanine Hundt was healthy enough to withstand the surgery, the two went into the hospital in August.

On the day of the surgery, the Hundts put themselves in God's hands. They and their friends attended an early Mass at St. Anthony's. Because he was prohibited from eating or drinking anything before surgery, Father Hundt couldn't say the Mass.

Vatican Withdraws Pope John Paul II Coins!

Collectors scramble to get last coins of the Vatican

Each coin comes in a free collector's display case
Actual size of coin: 27 mm in diameter
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Rome, Italy – Despite the controversies swirling around the Catholic Church and the Pope, knowledgeable collectors have begun snapping up the 2001 Vatican 1,000 Lire coins that feature Pope John Paul II. Recently withdrawn from circulation by the Vatican, the rapidly vanishing coin holds the unique distinction of being the final Vatican minted Lire coin ever issued with a portrait of the Holy Father.

"The situation with the Vatican coinage is quite uncommon," stated George Hubbard of the International Collectors Society, distributors of the coins. "Normally, when a new coin or mint year is introduced, the coinage from previous years remains in circulation for years, even decades. However, with the advent of the Euro in 2002, the Vatican Lire was actually withdrawn from circulation. This created the classic collector situation ... a dwindling supply of something very desirable and a growing number of people who want one. Enter the inevitable laws of supply and demand."

Minted in dazzling bronze alloy surrounding a stainless steel center, the front of the bimetallic coin carries the carefully sculpted image of Pope John Paul II along with his name, the denomination, and the words 'Vatican City'. The reverse displays the official papal coat of arms. The cross on the shield pays homage to the Redemption of Christ – with the majestic capital M recalling the presence of the Madonna under the Cross. "In the twilight of his service, many consider this pontiff among the most gifted and influential contemporary world leaders. People the world over cherish this coin for its veneration of the Holy Father, as well as its historical and religious symbolism," said Hubbard.

"We've decided to make our limited inventory of these coins available on a first come, first served basis. For collectors and admirers who might not have access to an authentic Vatican collector's item like this, acquiring this coin represents a truly once in a lifetime opportunity. This is one keepsake that will be passed on proudly from generation to generation," added Hubbard.

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Papal center exhibits Benedictine's artwork on Rome pilgrimage

By WILLY THORN
Catholic News Service

WASHINGTON — "There is nothing more dull and boring than a straight line," according to Benedictine Father Jerome Tupa.

The same goes for bland colors, judging by the 50 or so paintings on display with his sketchbooks at Washington's Pope John Paul II Cultural Center, in an exhibit titled "The Road to Rome: A Modern Pilgrimage," which runs through May 7, 2003.

Inspired by pilgrims of old, Father Tupa embarked on a six-week, 30-stop trip through the Italian countryside in the summer of 1999. The idea, he said, was to go to various Italian cultural and spiritual centers, eventually ending up in Rome. At each, he prayed, painted and drew.

Some of the spots "are from the medieval pilgrims' route," said Father Tupa, who talked about his work at the exhibit's opening and in an interview with Catholic News Service. "There are also some that have grown up for other reasons. ... Basically, I mixed and matched them."

After returning to Collegeville, Minn., where he teaches French at St. John's University, he went into his studio. From the sketches and watercolors, he produced dozens of huge oil paintings, which generally are between 3 and 4 feet tall and 4 and 5 feet wide, though "Rome: Piazza Navona" is a sprawling 7-feet-6-inches long by 6 feet wide. Each took between a month to six months to complete.

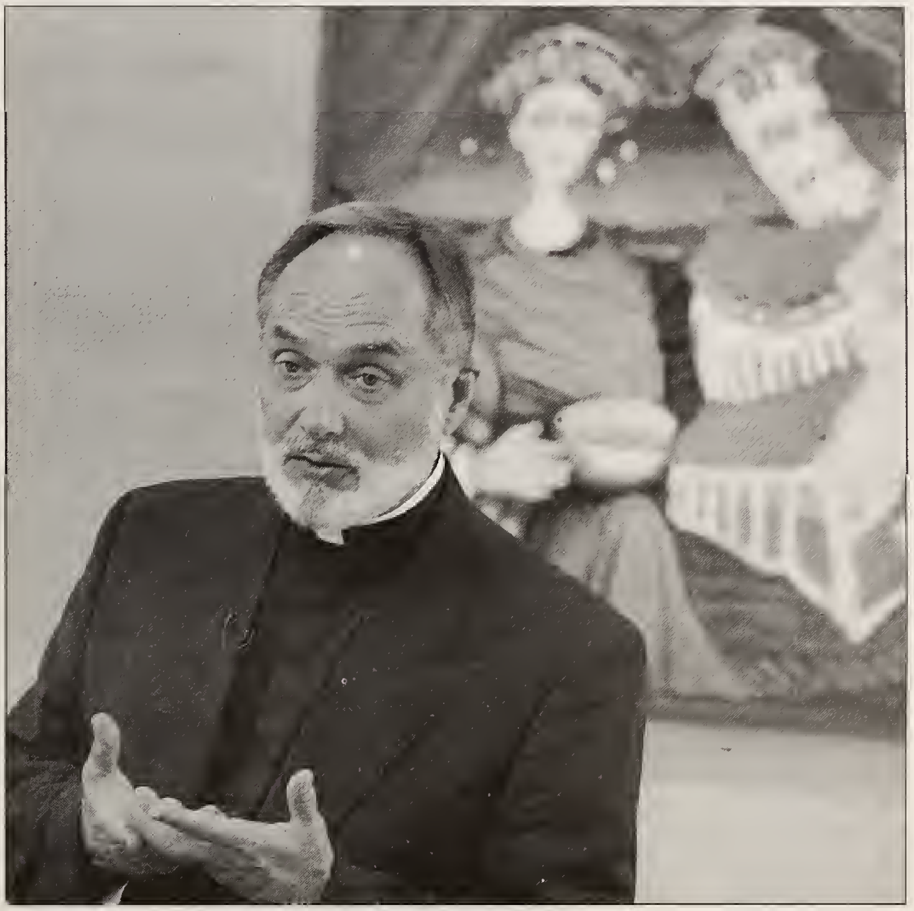
The paintings show vivid buildings and cityscapes: Florence's Duomo, Padua's Onion Domes, the Basilica of St. Francis and the Tiber River's Roman waterfront. The renderings don't include many people, though; if they appear at all, it is as minor details.

"Somehow they don't fit," he said. "The dynamic of the building itself becomes so alive, to put a person in it beside it would almost detract from the vitality of the building.

"It has to do with our history ... so dynamic and alive in these structures," he said. "These buildings have stood a test of time that goes beyond any one of us. Despite the long history of destruction — Visigoths, Huns and tourists — these places are alive. You can still see the roots and so much of the life."

The buildings, by and large, become like rubber in the hands of Father Tupa, who skews perspective and shuns alignment in a way best described as a marked dispassion for the straight line. By "bending over towers" and tilting domes, he said, he can portray huge objects intimately; a lone object jutting from the skyline requires a distant perspective, resulting in, "too much sky, it'd be too ... male," he said.

See ARTWORK, page 14



CNS photo by Nancy Wiechec

Benedictine Father Jerome Tupa talks about his artwork at the Pope John Paul II Cultural Center in Washington Oct. 9. Fifty works by the artist, including several large oil paintings, are on exhibit at the center. "The Road to Rome: A Modern Pilgrimage" will be displayed through May 7, 2003.

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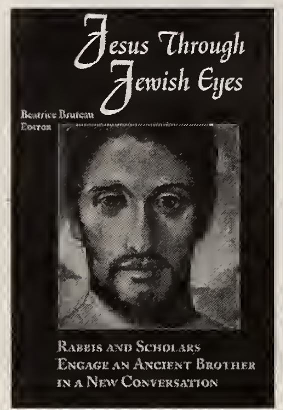
Book Review

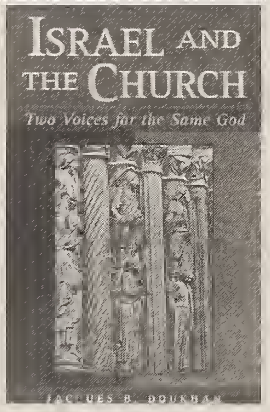
Books explore Jewish perceptions of Jesus, Christianity

Reviewed by EUGENE J. FISHER
Catholic News Service

"It is time for Jews to reflect on what Judaism may now say about Christianity," said a statement in September 2000 signed by some 200 Jewish religious leaders. Called "Dabru Emet" — in English, "To Speak Truth" — it amounted to the first major Jewish theological reconsideration of Christianity in modern times. The four books reviewed here are among the first fruits of that reassessment by modern Jews of rabbinic Judaism's relationship with Christianity.

In "Israel and the Church: Two Voices for the Same God," Jacques Doukhan, director of the Institute of Jewish-Christian Studies at Andrews University, provides from a Jewish perspective what is perhaps the best short summary of the "dramatic changes" in Christian teaching about Judaism and of the concurrent dialogue between the two faith communities. Along the way he explodes many a myth dear to the hearts of the polemicists of both traditions.


Jesus Through Jewish Eyes
Beatrice Bruteau Editor
Rabbis and Scholars Engage an Ancient Brother in a New Conversation



He stresses, for example, the fact that the New Testament, written by Jews for Jews, is as Jewish a book as the "Old" Testament and other traditional Jewish writings, and points to increasing sociological, historical and archaeological evidence that shows that in many cases where "Jews were exposed to the Christian message, a great and growing majority and in some places the totality of the population responded positively." The old saw that "the Jews rejected Jesus" is thus effectively rebutted, while at the same time it is shown that gentile Christian followers of Jesus in subsequent generations more and more went out of their way to "reject" Judaism, leading to the tragic heritage of a Christianity that increasingly saw itself in opposition to the very religious tenets and traditions that nurtured Jesus and the Apostles.

In "Jesus Through Jewish Eyes," Beatrice Bruteau, co-founder of the Schola Contemplationis in North Carolina, brings together a remarkable group of 20 rabbis and other religiously active Jews to answer Jesus' own question to his co-religionists: "Who do you say that I am?" (Mk 8:29), which is the title of the essay on "the new Jewish view of Jesus" by the long-time leader of the dialogue in Chicago, Byron Sherwin. The essays range from the historical (e.g., Michael Cook's brilliantly succinct survey of "Evolving Jewish Views of Jesus" over the centuries) to the theological and personal.

The range of fresh insights into Jesus and Christian faith in Jesus will make this book most attractive to Christian as well as Jewish readers. Daniel Polish's essay, for example, asks what is there about Jesus "that adds to the sum total of Jewish experience or changes our sense of what is possible within it." Precluding the notion of Jesus' divinity as "beyond the pale," Polish notes most of Jesus' teachings, including belief in resurrection from the dead, have parallels elsewhere in Jewish tradition, and that a "miracle-working preacher," however memorable, is hardly a unique phenomenon in Jewish history. Surprisingly, he focuses on the image of Jesus as an infant, on Christmas rather than Easter, as an "emotion we can feel for God" as something from which Jews have much to learn.

Both "Christianity in Jewish Terms" and "Irreconcilable Differences? A Learning Resource for Jews and Christians" were developed by the framers of "Dabru Emet" to probe its implications for the future of the dialogue. Both successfully bring together leading Jewish and Christian scholars for in-depth explorations of "Dabru Emet's" core theological affirmations and the questions they raise, such as: Do Christians and Jews really worship the same God and read the same Bible? How do our ethical traditions differ and where do they overlap? How do we understand Israel and the Shoah, sin and repentance, suffering and redemption? The latter book was put together by the staff of Baltimore's Institute for Christian and Jewish studies as a resource for local dialogue groups and may be more suitable for use by educators, whether Jewish or Christian, while the former is more suitable for seminaries and theological programs. Both are highly recommended.

Fisher is associate director of the Secretariat for Ecumenical and Interreligious Affairs of the U.S. Conference of Catholic Bishops in Washington.

Word to Life

Sunday Scripture
Readings: Oct. 20, 2002

Oct. 20, Twenty-ninth
Sunday in Ordinary Time
Cycle A Readings:
1) Isaiah 45:1, 4-6
Psalm 96:1, 3, 7, 10
2) 1 Thessalonians 1:1-5b
3) Gospel: Matthew 22:15-21

By BOZENA CLOUTIER
Catholic News Service

"My orders came today. It's back to Vietnam." My husband and I exchanged a long look and then held each other wordlessly. The second tour in Vietnam in three years!

It was the late 1960s and a tumultuous time in the United States. Martin Luther King Jr. had been assassinated, and Robert Kennedy as well. There was great unrest in the cities with riots and angry confrontations, shootings and burnings.

An immediate decision confronting us was where I and our three very young children would spend the year while Harold was in Vietnam. We wanted to live on a military base where we would feel secure. There were many on the East Coast where we were at the time, and thousands of quarters stood empty as more and more troops were deployed to Southeast Asia. We began our search.

Every weekend we would pack into our station wagon and go to one or more bases in search of housing. The answer was always the same: In spite of the ready availability, military quarters were not given to families whose sponsor was not with them.

Weeks passed, and, in spite of all efforts, we had not found a home.

One day an improbable thought came to me, and I broached it to Harold when he returned home that evening. What if the children and I went to England where I had family? The idea had merit and slowly took shape.

Eventually the children and I did go to England, and the ensuing year went very well for us.

At that time, and especially when we were all reunited on Harold's return, I was deeply and gratefully aware of God's providence. In retrospect not only am I filled with gratitude, but also with awe and wonder at how God plans and cares for us.

The first reading tells of a proud and powerful pagan king who heads the nation that had conquered Israel and driven the people into exile. God not only uses this king, albeit unwittingly, but looks upon him as "the Lord's anointed" and through him frees the chosen people and brings them home.

God's purposes cannot be thwarted. People who do not know the God of history or Jesus, even events that are godless, do not thwart God's purposes. Not only do they not stop them, they are used by God to shepherd his people and bring in his kingdom.

Weekly Scripture

Scripture for the week of October 20 - October 26

Sunday (Twenty-ninth Sunday in Ordinary Time), Isaiah 45:1, 4-6, 1 Thessalonians 1:1-5, Matthew 22:15-21; **Monday**, Ephesians 2:1-10, Luke 12:13-21; **Tuesday**, Ephesians 2:12-22, Luke 12:35-38; **Wednesday (St. John of Capistrano)**, Ephesians 3:2-12, Luke 12:39-48; **Thursday (St. Anthony Claret)**, Ephesians 3:14-21, Luke 12:49-53; **Friday**, Ephesians 4:1-6, Luke 12:54-59, **Saturday**, Ephesians 4:7-16, Luke 13:1-9

Scripture for the week of October 27 - November 2

Sunday (Thirtieth Sunday in Ordinary Time), Exodus 22:20-26, 1 Thessalonians 1:5-10, Matthew 22:34-40; **Monday (Sts. Simon and Jude)**, Ephesians 2:19-22, Luke 6:12-16; **Tuesday**, Ephesians 5:21-33, Luke 13:18-21; **Wednesday**, Ephesians 6:1-9, Luke 13:22-30; **Thursday**, Ephesians 6:10-20, Luke 13:31-35; **Friday (All Saints Day)**, Revelation 7:2-4, 9-14, 1 John 3:1-3, Matthew 5:1-12; **Saturday (All Souls)**, Daniel 12:1-3, Romans 6:3-9, John 6:37-40

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'Grey Zone' is captivating portrayal of death camp

By DALE WILKER
Catholic News Service

NEW YORK — "The Grey Zone" (Lions Gate) is a disturbing, fact-based drama about the October 1944 suicidal revolt by Jewish concentration camp overseers, or "Sonderkommandos," who were enlisted by the Nazis to help run the Auschwitz death camp efficiently before they themselves would be destroyed by their exterminators.

Writer-director Tim Blake Nelson, himself a descendent of Jewish refugees from Nazi Germany, graphically depicts the horror of existence in the camps from the point of view of these Sonderkommandos. Under threat of immediate execution if they refused, and in exchange for four extra months of life, better food and quarters, they helped brutalize and exterminate fellow Jews, including their own families, friends and neighbors. When their four-month term was over, the Nazis would execute one group of Sonderkommandos and replace them with a new group.

The 12th Sonderkommando group smuggled in arms and munitions and agreed, after much argument, to destroy the death camp in a suicide revolt instead of trying to escape. The Sonderkommandos' plan is for some of them a measure of self-redemption. As one remarks, "We're dead already. It's just a matter of how."

Principal among the characters are Schlermer, a tired, brooding hulk (Daniel Benzali); Abramowics, a wiseacre Pole with a cynically sharp tongue (Steve Buscemi); Rosenthal, a Hungarian intellectual (David Chandler); and Hoffman, a young, dull-witted brute (David Arquette).

The film begins in the Sonderkommandos' barracks. An old man (Dimitar Ivanov) is being revived by a camp doctor, Dr. Nyiszli (Allan Corduner). From this outset, it is apparent that the usual moral world has been thoroughly perverted. Moments after stabilizing the oldster, a prisoner takes a pillow and suffocates him as the old man struggles violently for his life. "Easy, easy," the killer whispers to his victim. Then, turning to the doctor, the killer-prisoner calmly explains the implausible as "what he wanted, that's all." The doctor's response is matter-of-fact: "Make sure they get his number."

Nyiszli is a Jew, too, but one who has also made his own Faustian bargain with Dr. Josef Mengele. He assists Mengele (Henry Stramm) and spies on the Sonderkommandos in exchange for a promise of freedom for his wife and daughter. Harvey Keitel delivers a chilling portrayal of a stern Nazi commander who tells Nyiszli, "I never truly despised the Jews until I saw them do the work here, and so well, to their own people."

The Sonderkommando plot is almost foiled when the Nazis catch and torture two camp women (Mira Sorvino and Natasha Lyonne) smuggling gunpowder from the camp's munitions factory. Such scenes throughout are nearly unbearable to watch. On the day set for the revolt, another moral complication is thrust upon the plotters when a girl (Kamelia Grigornova) is discovered alive after being gassed and the conspirators must decide whether to take the time to save her life at the risk of their own lives and plans. Unexpectedly, a fire and explosion erupt in another building and the Sonderkommandos' chaotic revolt is frantically set into motion by this accident. Some of the crematoriums were destroyed and never rebuilt before Auschwitz was liberated a few months later.

"The Grey Zone" evokes the physical and moral hell of the death camp as never before on film by eliminating the aesthetic distance between the audience and the action on the screen.

The movie conveys its horrors to fearsomely real effect and in minute detail, such as the whirring of the ventilation system in the gas chambers as the fans start to blow the poison. The graphic depiction of all of this killing is revolting and repugnant, but it is not gratuitous violence for the sake of titillating entertainment.

As the title implies, the death camps created a moral gray zone. In such a basely coercive, manipulative, murderous place as Auschwitz, it questions if there can there be any real choices left to act morally beyond self-preservation or sacrificial suicide. The Sonderkommandos' resistance, and half-hearted effort to save one girl out of millions, cannot erase the fact of their collaboration with evil and their betrayal of the innocents. Knowing that not everyone was offered a choice by the Nazis to live or die, the more disturbing question left for the audience to answer is: Faced with that awful choice, what would any of us do and what price would we be willing to pay?

Unfortunately, "The Grey Zone" may be avoided by the general moviegoing public for all the reasons that make it so compelling and important.

Because of graphic violence and depictions, frequent full-corpse nudity, much rough language and profanity, and ambivalent moral characters, the U.S. Conference of Catholic Bishops classification is A-IV — adults, with reservations. The Motion Picture Association of America rating is R — restricted.

Wilker is a guest reviewer for the U.S. Conference of Catholic Bishops' Office for Film and Broadcasting while staff critic Anne Navarro is on maternity leave.

CNS photo from Reuters

Scene from film 'The Transporter'

Jason Statham and Shu Qi star in a scene from 20th Century Fox's "The Transporter." The U.S. Conference of Catholic Bishops classification is O — morally offensive. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned. Some material may be inappropriate for children under 13.

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The Pope Speaks

POPE JOHN PAUL II

Opening 25th year of his papacy, pope entrusts his future to Mary

By JOHN NORTON
Catholic News Service

VATICAN CITY — Beginning the 25th year of his papacy, a landmark reached by only four of his predecessors, Pope John Paul II thanked God for his ministry and entrusted his future to the care of the Virgin Mary.

His first official act Oct. 16, the 24th anniversary of his election, was to sign a new apostolic letter on the rosary, calling it his favorite prayer and urging Catholics to rediscover its contemplative richness.

The signing was the highpoint of a festive general audience in a sun-bathed St. Peter's Square. Nearly 20,000 pilgrims applauded the frail 82-year-old pontiff, and his fellow Poles sang a rousing round of "Sto Lat," wishing him a hundred years of life.

Sometimes speaking with difficulty and pausing frequently for deep breaths, the pope recalled his words in Poland in August when he asked Mary to give him "strength in body and spirit, that I may carry out to the end the mission given me by the risen Lord."

"I repeat those words today," he said. He thanked God for his 24 years in the See of Peter and re-entrusted the church and "much-tormented" humanity to Jesus' mother.

"I also entrust my future to her. I place everything into her hands so that with the love of a mother she will present it to her son," said the pope, whose papal motto, "Totus tuus" ("All yours"), is dedicated to Mary.

The apostolic letter, "The Rosary of the Virgin Mary," announces the beginning of a "year of the rosary" and the addition to the centuries-old prayer of five optional "mysteries of light" that focus on episodes from Christ's public ministry.

The pope said the reason for adding new mysteries was to "broaden the rosary's horizon" and make it possible for those who recite it "with devotion and not mechanically" to explore more deeply the Gospel's content.

"The 'year of the rosary,' which we will live together, certainly will produce beneficial fruits in the hearts of all," he said.

"It will renew and intensify the action of grace of the Great Jubilee of the Year 2000 and will become a source of peace for the world," he said.

While the pope signed several copies of the letter, an aide led the crowd in the recitation in Italian of a decade of the rosary — the third glorious mystery, recalling the descent of the Holy Spirit at Pentecost.

Only four other popes in the church's 2,000-year history have governed longer than Pope John Paul. In April, the current pontificate would become the fourth-longest, surpassing the papacy of Pius VI, who reigned for 24 and a half years in the 18th century.

Highlighting the records Pope John Paul has set, the Vatican released a sheet of statistics from his 24-year pontificate. They include 98 foreign trips to 129 countries, for a total of 570 days — about 6.5 percent of the pontificate — spent on the road and a travel distance of 716,000 miles.

The pope has visited 301 of Rome's 334 parishes, created 201 cardinals, named 465 saints and beatified 1,297 people, and held 1,055 general audiences attended by 16.6 million people, the Vatican said.

Economy of Faith

GLENMARY FATHER
JOHN S. RAUSCH
Guest Columnist

Thinking about food

Three mornings a week, farmers from around my county drive their pickups to Stanton and set up a farmers market in the parking lot of Billings pharmacy. Even in early October, my favorite farmer, Roland, still brings fresh okra along with peppers, beans, tomatoes, cucumbers, potatoes and squash. He bought his farm five years ago and is working to become certified organic. A half mile away, a chain store stocks the same produce as the local farmers, but their vegetables on average traveled 1,300 miles to Eastern Kentucky and probably were treated with heavy doses of petrochemical herbicides and pesticides. Roland's sweet potatoes and new potatoes still have dirt on them — a natural coating that prolongs their storage life.

Autumn presents a ripe opportunity to think about food and food security. In the United States, food is abundant and cheap with the average middle-class family spending about 12 percent of its income on groceries. Yet, producing cheap food in America masks some hidden costs. Conventional agriculture relies on big production and big processing, but with enormous social and environmental consequences.

Critics of large-scale production cite its degradation of the environment. Conventional agriculture has become so dependent on petrochemicals for pesticides and herbicides that pesticide-resistant insects are appearing, while poisonous runoff is polluting nearby streams and underground water. Chicken and pork, now raised on large factory farms in confined feeding operations considered cruel by critics, produce large amounts of manure that pose an environmental threat to local wildlife, land and water. And, trucking food commodities over a thousand miles from farm to market shelf needlessly consumes fossil fuel that increases greenhouse gases.

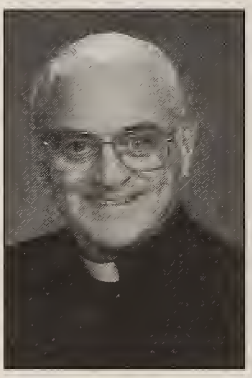
Critics of large processing facilities also fear for food safety. Every year, about 1.4 million Americans suffer from salmonella poisoning from poultry products and another 100,000 are sickened by E. coli bacteria linked to ground beef. While not all tainted meat products can be traced directly to meat packing plants, critics like Eric Schlosser, author of "Fast Food Nation," contend that the excessive line speeds in the slaughterhouses occasion the workers to make mistakes, harming themselves or contaminating the meat.

Moreover, the intensive confinement of animals on large factory farms demands regular doses of antibiotics to cope with the risks of contagious animal diseases and infections, which both produce stronger antibiotic-resistant bacteria and allow the buildup of drug residues in the animals. Much like the chemicals that soak into vegetables during their growing and processing, drug residues in animals become part of the American diet with long term consequences not fully understood.

Family farmers face the decision to join the system or quit. Although Catholic social thought consistently promotes family farming as sustainable and a pillar for rural stability, public policy favors agribusiness at the expense of the family farm. The consolidation and vertical integration of global agribusiness has simply undermined the bargaining power of independent farmers. Family farmers need creative alternatives to stay on the land and husband it as our common heritage.

The National Catholic Rural Life Conference urges people to vote with their fork because eating is a moral act. Autumn seems like the opportune time for Catholic parishes, especially urban parishes, to plan a farmers market for next year. Parishes with summer festivals could also contract with local farmers now for the chicken, corn and other vegetables they need.

Like other consumers each week I have a choice of buying plastic-like industrialized tomatoes at the local supermarket. Or I can support my friend, Roland, who brings 11 varieties of tasty tomatoes to my farmers market. Tough choice?



Spirituality for Today

FATHER JOHN CATOIR
CNS Columnist

The mystery behind a beating heart

As I recuperate from prostate cancer surgery, I have a better perspective on life's preciousness. I am feeling fine, and I thank you for the cards and kind words, but I want to share some thoughts with you.

This setback has given me time and space to ponder the mystery behind each and every beating heart — the mystery of life itself. Dante's "Divine Comedy" has a final line that always intrigued me, as I hope it will you. He refers to God as "the Love that moves the Sun and the other stars." In a day when people believed that the sun moves around the earth, he wondered about the mystery of it all.

The lines immediately preceding his final sentence expand upon this wonder: "Our most treasured dreams, our instincts our intelligence have to give way to a sense of the sacred of the commonplace, of the cosmos and so of its Creator.... Then, as a smoothly turning wheel, we are drawn toward ... the Love that moves the Sun and the others stars."

Try to imagine a supreme intelligence behind all the movement in the universe. It gives rise to gratitude and joy.

The gift of life is precious. God is responsible for each and every heartbeat, every day of the year.

My mind turns to the heartbeat of a baby in the womb. The most powerful slogan in the pro-life arsenal is this: "Abortion stops a beating heart."

Abortion stops the love force that moves life forward. Abortion is an intrusion on God's mysterious plan. Abortion stops the growth, cancels the future and turns out the light. Abortion terminates a human life.

Pope John Paul II said, "Man is true to himself only when he sees himself as coming from God, in an attitude of poverty. He is conscious of his dignity only when he acknowledges in himself and in others the mark of God who created him in his own image."

To be conscious of the power of God behind every beating heart is to be made humble and grateful for the gift of life.

President George W. Bush said, "We believe in fostering a culture of life.... We believe that a life is a creation, not a commodity, and that our children are gifts to be loved and protected."

My sympathy goes out to all the mothers who, in a panic, failed to protect the life within them. God forgives, and man forgives, but nature does not forgive. It will be hard to shed the guilt of such a deed. However, if you believe in God's merciful love, time will heal you. Be patient, think positively and remember the words of St. Peter, "Charity overcomes a multitude of sins."

Once I watched an open-heart operation on television. I saw a beating heart stop when they redirected the flow of blood to an artificial heart machine. For the first time I wondered what made the heart beat..

I saw that the machine was plugged into an electric outlet in the wall, but what made the heart start beating again when they stitched up the person's chest?

I was told that there is an electric current in the body. This is true and quite mysterious, but Dante gave me a better answer. He said it is by the same love that moves the sun and the stars that the heart beats.

Light One Candle

MSGR. JIM LISANTE
Guest Columnist

Reading ... October 2002

A friend of mine with a solid background in the church communications field recently took a job in a Catholic high school where, among other things, she's teaching an elective course in journalism.

On the first day of school, she asked students in that class for a show of hands: How many of you read a newspaper every day?

Nothing. Zilch.

After a long silence, one student made an effort to be helpful. "If my mother leaves the paper open on the breakfast table, I look at the front page."

Another, clearly looking for a lifeline, posed a question: "Does the horoscope count?"

Welcome to the 21st century. Reading is rapidly becoming one of the lost arts, and all too often whatever reading is being done is reading in all in the wrong places. There's evidence of that in the growth of the teen magazine field, where the emphasis is on pop culture, keeping up with fashion trends, even advice on sexual matters.

It used to be that television took the blame for the decline in serious reading among the young, and there's more than a grain of truth in that. In recent years, it's the computer that has become the culprit, again with good reason. Anyone with young children or grandchildren around knows how quickly they develop computer skills, but that doesn't always mean that reading skills grow at the same time.

E-mailing and instant messaging have spawned a language all their own, in fact, with abbreviated words and phonetic spelling (in the interest, supposedly, of saving time and display space) substituting for proper English usage. There's even a "text message version" of the Bible (published this year by Westminster John Knox Press) in which, for example, the stately King James translation of Ecclesiastes (" A time to keep, and a time to cast away; a time to rend, and a time to sew; a time to keep silence, and a time to speak") is reduced to: "2keep & 2chuck; 2shut it & 2talk." If this is progress, let me off!

Good reading is never out of style. Almost 400 years ago, William Walker wrote: "Learn to read slow; all other graces will follow in their proper places." In our own time, American author Mason Cooley observed that reading "gives us someplace to go when we have to stay where we are."

I'm happy to say that the Christopher Awards recognize the importance of quality literature by spotlighting important books and authors every year. We're honored to have as a member of our judging panel Charles Scribner III, of the well-known publishing family, whose father Charles Scribner, Jr., once noted: "Reading is a means of thinking with another person's mind; it forces you to stretch your own."

I don't know whether these thoughts will console my friend with her high school classroom full of non-readers (aspiring journalist non-readers, at that!), but that situation might already have been corrected. Even before the semester started, she had made arrangements to take part in a national publication's "newspaper in the classroom" program, so by now these budding writers should be reading away. Newspapers might not be anyone's idea of classic literature, of course, but they do have a way of spurring good reading habits in young people — not to mention a lively interest in what's going on in the world around them.

And I don't know whether that student who wanted to know, "Does the horoscope count?" ever got a reply. I think that I'd be inclined to answer, "Maybe — just maybe — it's a start."

Question Corner

FATHER JOHN DIETZEN
CNS Columnist

Is it wrong to shop on Sunday?

Q. Is it wrong to shop on Sundays? We're not sure what keeping holy the Sabbath day means anymore. Is it a sin to work or do unnecessary activities? Is it a serious sin? (Ohio)

A. Many Catholics, it seems, are still unaware that the "forbidden" Sunday work concept developed in a radically different culture than our own, one that was primarily agricultural.

Today, as the church understands observance of the Lord's day, it misses the point entirely to discuss, as we used to, whether work, or gardening, or changing the oil in the car are allowed on Sunday.

Whatever obligations the church asks us to observe on Sunday are meant as an aid to keeping a spirit of reverent reflection, worship and rest. Vatican Council II calls Sunday "the original feast day" and urges that it in fact become "a day of joy and freedom from work" (Constitution on the Liturgy, 106).

The Catechism of the Catholic Church (Nos. 2185-2187) and the Code of Canon Law (Canon 1247) say the same. The faithful "should avoid any work or business which might stand in the way of the worship that should be given to God, the joy proper to the Lord's day or the needed relaxation of mind and body."

Clearly, the aim is to have our homes and activities reflect, on that day above all, the peace, joy, contentment and love that should be ours because of what Jesus has done for us.

If work or shopping seriously conflicts with that purpose, then one should of course reconsider it carefully. In a society like ours, however, sometimes people must shop or fulfill other duties that cannot be cared for on other days. Even legitimate entertainment activities like movies, concerts, sports programs and so on require working people to make them available.

If you participate in the Mass regularly and keep up your prayers and other relationships with God as well as you can, none of these activities — watching television, knitting, washing the car — need to be wrong for you on Sunday. Do them and enjoy them.

This is what "keeping holy the Sabbath day" means for us Christians today.

Jewelry for priests

Q. Lately I notice that hand jewelry (rings, bracelets) is not uncommon for priests at Mass. In my Catholic education I recall that one congregation was granted the privilege of wearing rings. Did the church change the general rules about this? (Illinois)

A. There has been no change. Canon law (284) requires that clergy wear suitable ecclesiastical garb according to norms issued by the conference of bishops and in accord with legitimate local customs.

The latest general instructions on the subject are in the 1994 "Directory for the Life and Ministry of Priests." Clerical attire, it explains, must be different from lay dress, conform to the dignity and sacredness of his ministry, and observe the style and color established by bishops' conferences.

In 1998 the American bishops established appropriate norms for priests (black suit and Roman collar, or perhaps a cassock in church and at home), particularly in the exercise of their ministry.

None of these or other documents mention or forbid "hand jewelry." If these adornments are worn, they should, of course, conform to the symbolic value the church urges for priests' attire.

Coming of Age

AMY WELBORN
CNS Columnist

The problem with making enemies

Do you have any enemies?

I hope not, but it's perfectly possible that you do, no matter what I think.

Two of my kids, as it happens, are observers right now of situations that have something to do with the issue of enemies.

On one end of the seriousness scale, my 11-year-old daughter has reported that there's a girl in her class who has taken up a role as a bestower of popularity. It's not a huge problem now, but I can see it growing into something big, as those of you who already have endured your early teen years probably can attest.

(For some reason, this whole "popularity" thing dies out around junior year, doesn't it? Did you ever wonder why?)

So this little girl has begun to sow seeds, not of hatred yet, but certainly of division. A bunch of the girls still like to play tag at recess. The popularity girl approached one of these girls, who'd been her own best friend for years, and informed her that "girls who play tag are only semipopular."

Huh?

As I said, this isn't a major war, and there doesn't seem to be any bitterness yet, but the seeds, unfortunately, are being sown. Labeling, division and snobbery have taken root.

Now, let's move onto the other end. Recently in our town there was a terrible incident in which a mob of kids had gathered at a party at a certain girl's house. By early Saturday morning, three had been shot dead and two others injured.

The details have emerged slowly, but they're pretty scary. The conflict apparently centered around two guys who were former students at — gulp — my son's high school. The groups associated with each guy had gotten into fights two days during the week on school grounds, and the word was that the two had been planning their shootout at Friday night's football game, but had, as it turned out, killed each other later instead.

As I said, scary.

The two situations are really quite different. Exile over semipopularity is nowhere near as serious as being 19 and dead on a street at 2 in the morning. But if you look deeply enough, you can see the same source.

And it just might be the same source, if you're honest, of your own dislike of others.

It doesn't matter who it is: your ex-boyfriend who betrayed you; the parent who initiated a divorce; the teacher who seems to have it in for you; the kid whose existence just irritates you for no good reason you can express. Of course, people hurt us. Of course, people bug and irritate us, and are different from us. But does that mean we should forget that they're human beings?

Jesus has an opinion on this. You might have heard it: Love your enemies. Do good to those who hate you.

You notice that there's no qualification or "if" there. It's pretty much an order, but an order from the one who loves us, knows what's best for us and also knows the only path to a peaceful world: never forgetting that each person, no matter how different, is God's child, too, and — hard to believe, but true — is loved by God just as much as we are.

It's a hard road, sure.

But look where the other road leads.

Photo by Ellen N. Sigmon

Fun for the whole family

Emily Toy, a student at Belmont Abbey College, paints a butterfly on the face of Tiffany Kollah, a third-grade student at St. Michael School, at St. Michael Church's 43rd Annual Fun Fair Oct. 12. The day began with a 5-mile race and the Tiger Tot, a 1-mile fun run. Later, children at the fair played games, sampled rides and got their face or hair painted. Adults had the opportunity to make bids at the silent auction, play bingo, buy bake sale items and enter a raffle for a local shopping spree. Funds raised by the event are used each year by the St. Michael parent/teacher organization to purchase extra teaching materials, athletic equipment and needed supplies for maintenance and landscaping at the church and school.

ARTWORK, from page 9

What leaps out immediately is Father Tupa's bold and vibrant palate. The browns and grays of brick and mortar are replaced by bright reds, oranges and yellows. Deep black shadows become muted purples and cool blues.

"I'm a timid person," he said. "This is my way of speaking out to the world. I love strong colors."

Father Tupa always has had a passion for art, even studying it in college, although he dropped out, "a terrible, abysmal failure."

"I was 20 years-old and didn't have vision of what art was," he said, because growing up in North Dakota he didn't have access to it, though he "loved the concept, loved the idea of it."

Realizing "something deeper was not being answered," he entered the monastery.

"It was a good fit," he said, "a lot of discipline, and I needed that so badly. My life was a mess at that point."

In the Benedictine community, everyone contributes through their work, "be they liturgists, plumbers, painters or carpenters," he said. But when he expressed an interest in art to the abbot, Father Tupa said he was told, "Brother, we have enough artists."

So he went to Paris to study French literature, something "totally outside the realm of art," he said, "and yet, it was a tremendous opportunity to see life in Paris and look at art, to see how so many great artists lived in the past and visit the great museums of the world.

"Since I was doing a thesis, I had no relations other than with tables, chairs and books," he said, "so I did a series on tables and chairs" as an outlet, "a counterbalance to the precise work of the thesis."

That reinvigorated his love of art, which he has reinvested in "finding new iconography and new religious imagery."

"I think the church has been out of art for a number of centuries," he said. "We were so involved until the 17th century. And then because of change in cultures, involvement of church in different avenues, the whole relationship between art and faith all of a sudden took a tremendous dive."

For Father Tupa, "art can be outside the strict parameters of monastic life." It also allows him great freedom, he said, because he's not involved in the academics of art, so he can just concentrate on enjoying working at art.

He plans on doing another pilgrimage, perhaps to India, he said, because the multiculturalism rooted in the nation's Hindu, Muslim and Christian histories "might be really interesting."

"Art and religion," he said, "one informs the other. Religion is part of the psyche that lots of people don't work with, and I put that part in something very secular — art — and use it to express joy, freedom and life."

Photo by Rev. Mr. Gerald Potkay

The path to healing

Brother Leonard Konapka, MIC, former pastoral associate at Our Lady of Grace Church in Greensboro, talks to Victoria Zaccaria with her daughter, Barbara Zaccaria-Kutchuk, looking on during the Oct. 15 session at the church's "Week of Healing and Prayer," which ran Oct. 7-11. This night's session was titled, "Finding Our Path Through Inn Spiritual Healing."

Classifieds

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Visit to Mexican orphanage a journey of love

By MOLLY MURTOLA
Special to The Catholic News & Herald

VERACRUZ, Mexico — Despite degrading sanitation, severe unemployment opportunities and unjust wages for workers, I witnessed a miracle among the people of Alpha Y Omega Casa Hogar Orphanage in Poza Rica, in the central part of the state of Veracruz, Mexico. As a student at the University of North Carolina at Asheville, I chose to leave my comfortable world and experience the powerful presence of the Holy Spirit.

If I had to describe Casa Hogar and my mission trip there, I would describe it the same way that I would describe the Bible. I would call it a "love story."

The moment our bus parked at the base of the hill where the orphanage sits, all the children started waving and running down toward us with open arms. Although they had never met the majority of the people in our group, they were excited that we were there and they greeted us with pure love and acceptance. This was my beginning, yet God had much more in store for me.

The children, staff, volunteers and friends of the orphanage were incredible individuals who were shining lights of God's love and presence. While Casa Hogar does not operate on any regular income, their constant faith that God will provide is a strong part of their daily lives.

Our group of 40 was served breakfast each morning and I participated in services held in various locations that drew large crowds. We were able to collect money to buy an iron, 10 mattresses and a washer and dryer for the orphanage, as well as fulfill the need for sponsorship for all children.

I was on my own spiritual journey. A beautiful, 14-year-old girl, Thalia, called me her "hermana" ("sister"). Two younger children, Carlos and Diana, were my constant companions, staying close to my side, holding my hand, coloring pictures for me, playing with my hair and using the camera. A young mother offered me oranges out of her backyard.

The people of Casa Hogar revealed the face of God to me and I was blessed to be able to fall in love with them. They praised God like I had never seen before. I realized how God wants to be an integral part of every moment of our lives. When we took food and God's Word to families living in a trash dump, they warmly welcomed God and us.

Perhaps my initial thoughts were that these people were poor, but in actuality, they were rich in the things that matter. They did not have enough food or even a sustainable lifestyle, but they had many of the fruits of the Spirit - love, faith, hope, generosity, peace and the willingness to share the priceless gifts that God has given to them. They had the very things I think our world needs to focus on, and perhaps in doing so, we can begin to understand what the love story is all about.

Murtola is a member of St. Eugene Church in Asheville, and a sophomore at the University of North Carolina at Asheville. She has plans to be a missionary after graduation.

Courtesy Photo

Molly Murtola, right, rides a bus in Mexico with Diana, a child at the Alpha Y Omega Casa Hogar Orphanage in Poza Rica. Murtola visited the orphanage on a mission tripto the country.

ROSARY, from page 1

3. Christ's announcement of the kingdom of God with the invitation to conversion.

4. Christ's Transfiguration, when he revealed his glory to his Apostles.

5. The institution of the Eucharist at the Last Supper as the sacramental expression of the paschal mystery.

In his document, the pope asks that the "mysteries of light" be recited especially on Sundays, the official said.

Traditionally, mysteries of the rosary have been dedicated to specific days of the week: the joyful mysteries recited on Mondays and Thursdays, the sorrowful mysteries on Tuesdays and Fridays, and — until now — the glorious mysteries on Wednesdays, Saturdays and Sundays.

In his document, the pope said he respected the traditional form of the rosary and did not want to change it, the source said. But the pope also spoke of the rosary's evolution as a prayer form and said the "mysteries of light" was an appropriate modern contribution.

The pope may have drawn inspiration from a Maltese priest he beatified in 2001, Blessed George Preca. In 1957, Blessed Preca devised five new mysteries corresponding to events in Jesus' public life and called them "mysteries of light"; they are similar to those formulated by the pope.

The other 15 mysteries were standardized by Pope Pius V in 1569.

The recitation of the rosary begins with the Apostles' Creed, the Our Father, three Hail Marys and a Glory Be to the Father. Then five decades are recited, each devoted to a mystery; each decade includes an Our Father, 10 Hail Marys and a Glory Be to the Father.

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Congregation of Notre Dame sister facilitates God's love to many

By JOANITA M. NELLENBACH
Correspondent

HAYESVILLE — On a recent Sunday, Congregation of Notre Dame Sister Therese Martin (known to everyone as Sister Terry) spent her "day of rest" sharing food and clothing with families in need, and driving a mother and children to and from the Hispanic Mass at Holy Redeemer Church in Andrews. Just another typical day of what she calls "facilitating."

Congregation of Notre Dame Sister Terry Martin

Her early experiences prepared her for her current work.

The second of eight children, Terry Martin grew up in New York City. Her mother was her earliest influence in helping others.

"My mother was an exceptional outreaching type of person," Sister Terry said.

In the early days of her marriage, during the Depression, Sister Terry's mother housed men, referred by her pastor, who were looking for work in New York City. She also cared for a foster child.

"As if that wasn't enough, (later) she worked with Dorothy Day in the Bowery," Sister Terry said. "While we were all in school, she would go to Welfare Island and do thousands of volunteer hours. This is where I received my reflecting the Lord's sharing of gifts."

Terry's elementary school teachers were Sisters of St. Joseph and School Sisters of Notre Dame, who encouraged the children to save their pennies to help baby girls in China. So the children walked five miles to school, saving the 2-cent trolley fare for the missionaries. "When (the sisters) got $25, it went to the missionaries in China; they would adopt the babies," Sister Terry said.

In the summer between seventh and eighth grades, the Congregation of Notre Dame (CND) sisters offered Terry a job as telephone receptionist at their boarding school, Notre Dame Academy on Staten Island. They extended that to letting her board at the school to complete her education in return for receptionist work, cleaning, serving meals and washing dishes.

"When I was in the eighth grade, one of the CNDs was going to Japan," Sister Terry said. "So, I thought, 'Oh, wow, I could be a missionary if I joined this order.'" That, she thought, would be "like helping all those little Chinese babies."

After graduating in 1947, she entered the order at age 17, going into the novitiate at the order's motherhouse in Montreal.

She professed her final vows in 1949, but couldn't get to go to Japan. Fresh out of high school, she lacked the graduate education needed for such work, since the CNDs were founding schools in Japan. During her teaching career in New England and New York, she earned a bachelor's in English at Notre Dame College on Staten Island and a master's in biology from Villanova University in Philadelphia.

After 25 years of teaching, she struck out in a new direction. CND Sister Vivian Lauver, who taught her in eighth grade, invited Sister Terry to work with her in the coal camps in St. Charles, Va., thereby, Sister Terry said, "reaffirming my missionary spirit."

After teaching adult education classes and working with the women in the camp, Sister Terry returned to New York to teach for two years. There, she heard about Sister of Charity Loretto John Meehan, who was working in Hayesville and who might know about teaching opportunities there. So she drove to Clay County, N.C., to check it out. Sister John put her in touch with Ida Timpson, director of adult education at Tri-County Community College in Murphy.

"(Ida) said, 'This is perfect. I have this ($5,000) grant; let's use it for REACH,' " Sister Terry recalled. "So, I wrote back to my community and asked permission to do that. The CND community gave me a grant of $12,000 for whatever."

She has been in Hayesville since 1991.

Sister Terry worked with REACH, taught adult education at Tri-County and started a community center in Texana, a black community in Murphy. In addition to her facilitating, she's involved with Clay and Cherokee House Raising Volunteers (similar to Habitat for Humanity) and is president-elect of the local Civitan Club.

She continues to facilitate.

"A person calls me up and says, 'I have a double bed. Do you know of anyone?' and someone comes along who needs it," Sister Terry said.

With permission from Father George Kloster, she keeps such items in a storage building at Immaculate Heart of Mary Church in Hayesville. The Men's Club at St. William Church in Murphy picks up materials from those who give and helps Sister Terry distribute them to those in need.

Recently, she posted a list of needs for a 70-year-old woman who was making the break from years of domestic abuse. Enough items showed up to furnish the woman's home.

"That's what energizes — facilitating other people's resources and gifts to those in need," Sister Terry said. "I'm sharing my ministry. Without them, I couldn't do it."

Contact Correspondent Joanita M. Nellenbach by calling (828) 627-9209 or e-mail jnell@dnet.net.

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Matthew 22:34-39

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Catholic student swings into Little League history

...PAGE 4

OCTOBER 25, 2002 SERVING CATHOLICS IN WESTERN NORTH CAROLINA IN THE DIOCESE OF CHARLOTTE VOLUME 12 № 6

Vatican decision on sex abuse norms draws local, national positive response

By JOANN S. KEANE
Editor

CHARLOTTE — Leaders of the three dioceses in the Carolinas responded favorably to a decision by the Holy See to establish a Vatican-U.S. bishops commission to revise some of the key elements of the "Charter for the Protection of Children and Young People."

"The Holy See has expressed complete solidarity with the bishops in the United States in their condemnation of sexual abuse of children," said Msgr. Mauricio West, diocesan administrator of the Diocese of Charlotte. "I am confident that the commission will move expeditiously in addressing clerical abuse of children in restoring and preserving trust in church leaders."

On Oct. 18, the Vatican responded to the U.S. bishops' sex abuse norms with concern that "ambiguity and confusion" could arise when the norms are applied because some of the provisions are "difficult to reconcile with the universal law of the church."

Problematic areas include the definition of terms like "sexual abuse," the role of diocesan review boards and the canonical procedures for dealing with priests who have abused minors.

"This news does not mean that the Vatican has rejected the U.S. bishops' efforts, or that the Vatican and the bishops of the United States are adversaries in this issue," said Bishop F. Joseph Gossman, bishop of the Diocese of Raleigh. "It means rather that the Vatican joins the American bishops in condemning sexual abuse that has occurred within our dioceses, and wishes to collaborate with us in further developing the charter and the norms."

"The American bishops are looking for some concrete direction in regard to the implementation of the norms in conjunction with canonical procedure," said Bishop Robert Baker of Charleston, S.C.

Bishop Wilton D. Gregory, president of the U.S. Conference of Catholic Bishops and bishop of Belleville, Ill., said a commission made up of four U.S. bishops and four Vatican officials would meet soon and hoped to finish its work in time for the plenary meeting of U.S. bishops in November.

"We're dealing with a basically sound document that needs modification rather than recasting," Bishop Gregory told reporters at a Rome press conference. He said the commission would be "fine-tuning" the norms, and that the Vatican had not categorically rejected any element of the American bishops' sex abuse plan.

"Nothing (in the charter and norms) has been taken off the table," he said. "Nothing has been ruled out."

Bishop Gregory said the commission's review did not mean that implementation of

See VATICAN, page 11

Photos by Chris Keane

Top: Marlo Wallace of Catholic Social Services hands out roses to the jubilarians after the the 25th and 50th wedding anniversary Mass at St. Thomas Aquinas Church Oct. 20. Bottom: Bishop William G. Curlin, former bishop of the Diocese of Charlotte, celebrated the Mass. For story, see page 5.

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Columnist Father John Dietzen discusses what to tell children about Halloween

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From Parent to Parent to guide their children

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Sister or Mercy finds calling as educator and chaplain

...PAGE 12

CNS PHOTO FROM CATHOLIC PRESS PHOTO

Tapestry of two Ugandans beatified by Pope John Paul II hangs at St. Peter's

Portraits of Ugandan catechists Jildo Irwa and Daudi (David) Okelo hang on tapestries outside St. Peter's Basilica at the Vatican where Pope John Paul II beatified six people Oct. 20. The youths, aged 12 and 16, were killed during a tribal uprising in 1916.

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For information on specific programs, please call your local office.

'Manna From Heaven' movie needs friends first, then fans

WASHINGTON (CNS) — "Manna From Heaven," a film rich in Catholic imagery, is coming to a theater near you. Eventually. Maybe. The film, about a nun who decides on Ash Wednesday that a monetary windfall that benefited her family and friends decades ago must be repaid by Easter Sunday, features a veteran cast, making the film seem much more expensive than the under-$4 million budget it took to make it. Nor did it hurt that a Catholic family of a mother, father, and five adult daughters pooled everything they had to make "Manna From Heaven," their third feature-length film. Ursula Burton — so-named because her mother was once a lay missionary working with Ursuline sisters in Barbados — plays the nun. Mother Gabrielle B. Burton wrote it. Daughters Gabrielle C. and Maria Burton co-directed it; Maria also portrays a next-generation member of the "we're-in-the-money" clan. All five Burton daughters have roles and are credited as producers. Mom and Dad — Gabrielle B. and Roger Burton — are executive producers; they also play a pair of two-left-footed students at a dance studio.

Pope says church art should not be hidden in storage rooms

VATICAN CITY (CNS) — Church art should not be hidden away in storage rooms, but needs to be shown and made known among the entire community, Pope John Paul II said. The pope, speaking Oct. 18 to members of the Pontifical Commission for the Cultural Goods of the Church, said artistic works were one of the church's greatest material assets and should not be locked up. He said there was a growing consensus in society that "sacred art, architecture, archives, libraries, museums, music and theater do not represent merely a heap of historical-artistic artifacts, but a collection of assets that can be used by the entire community." Exhibiting and highlighting these works is a good way for local churches to engage in cultural dialogue, he said.

Rotary International president meets pope during visit to Italy

VATICAN CITY (CNS) — The president of the U.S.-based volunteer organization Rotary International met Pope John Paul II during a mid-October visit to Italy aimed at raising support for international peace projects. Bhichai Rattakul met briefly with the pontiff after the weekly general audience in St. Peter's Square Oct. 16. In a statement, Rotary said Rattakul told the pope about the group's efforts to promote peace and combat illiteracy, drug abuse, hunger and polio. "To build world peace in a moment that is so difficult, we all must contribute to diffusing the seed of love," said Rattakul, former foreign minister of Thailand. One of Rotary's newest peace programs is a two-year master's-level scholarship program in international relations, peace and conflict resolution, launched in partnership with eight well-known universities around the world. The first class of 70 students started this year.

Author finds trend in young adults becoming more religious

WASHINGTON (CNS) — Two years ago, when more than 1 million youths descended upon Rome for World Youth Day, Colleen Carroll, a writer for the St. Louis Post Dispatch daily newspaper, was asked to write an editorial about it. Her colleagues wanted to know "what's going on with today's kids" — why they would travel great distances and put up with a lack of amenities to hear the words of an aging pontiff. Carroll, who was then 25, looked into what the World Youth Day participants were saying and found them to be extremely enthusiastic about their beliefs and invigorated by the pope's message that their faith could impact the world. Observing the vibrant faith of these Catholics in a world that can often be hostile to religion, was a stepping stone for Carroll, who won a Phillips Journalism Fellowship in 2000 to travel for a year around the country researching and writing about what she saw as a trend among young adult Christians who seemed to be returning to traditional aspects of their faith.

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Diocesan planner

November

1 HICKORY — St. Aloysius Church and other area churches are sponsoring a World Community Day ecumenical worship service tonight, 7 p.m., St. Andrews Lutheran Church, 629 8th St. NE. Ruth Thoni, SFO, of St. Aloysius Church will be the guest speaker. Faith stories of Christian, Jewish and Muslin women will be featured. Men and women of all faiths are invited. Child care provided. Refreshments after service. Details? Call Carole Marmorato (828)256-8956

1 HOT SPRINGS — The Jesuit House of Prayer, 289 NW Hwy. 25/70, is hosting a married couples weekend retreat tonight, 7 p.m. through morning Mass with light lunch on Nov. 3. Fr. Vince Alagia and Steve and Marlene Stowe will coordinate the program which allows couples to grow in their love for each other and others around them. For registration call (828)622-7366.

1 WAYNESVILLE — St. John the Evangelist, 234 Church St., offers today and the first Friday of the month Eucharistic adoration. Call (828)456-6707 for details.

1 WINSTON-SALEM — St. Leo the Great Church, 335 Springdale Ave., will have adoration and benediction today and the first Friday of each month from 9 a.m.-5 p.m. All are encouraged to spend some quiet time with the Blessed Sacrament. Call (336)724-0561 for information.

2 BELMONT — A 500 family Knights of Columbus yard event will be held today in the family center of Mary, Queen of Apostles Church, 503 N Main St, 8 a.m.-noon. Pancake breakfast and funnel cakes will be offered. On hand: king-sized bed and linens, new tools, camcorder, TVs, VCRs, appliances, yard/garden equipment, clothing, household items and various collectibles. Everything will benefit local charities.

2 GREENSBORO — Join Catholic women from local parishes for breakfast and a talk on "The Communion of Saints" with Father Tony Larry following the 9 a.m. Mass at St. Paul the Apostle Church, fellowship hall, 2715 Horse Pen Creek Rd. Bring a photo or prayer card of a deceased loved one for the Holy Souls table. Call Sue Perez (336)643-6199 before Oct. 30 if attending. Childcare available upon request.

3 CHARLOTTE — A Remembrance Mass at the Church of Our Lady of the Snows in Illinois will be broadcast today on the Hallmark Network at 11 a.m. This is a special Mass to recognize and remember loved ones who have gone before us. The church will be adorned with thousands of roses. Questions? Call (618)397-6700.

3 CHARLOTTE — The St. Maximilian Kolbe Fraternity of the Secular Franciscan Order will be gathering today at 2 p.m. at Our Lady of Consolation Church, 2301 Statesville Ave. Those interested in learning more about the SFO and the Franciscan way of life are invited to attend. For information call Skyler Mood (704)545-8133.

Catholic disability organization gets new name

WASHINGTON (CNS) — The National Catholic Office for Persons with Disabilities has changed its name to the National Catholic Partnership on Disability to reflect an expanded mission and outreach. "Our name change reflects our ongoing commitment to create partnerships with all Catholic organizations and people who seek to expand outreach and evangelization to the over 14 million Catholics who live with various disabilities," said Mary Jane Owen, executive director, in a statement.

Bishops: Standing during eucharistic prayer should be rare exception

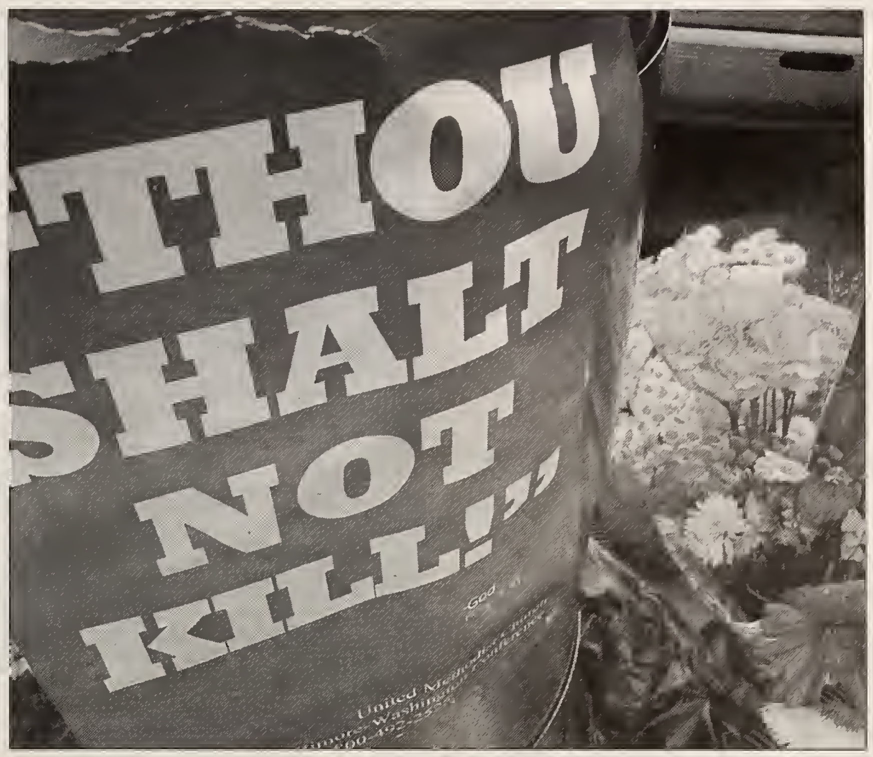
WASHINGTON (CNS) — Standing during the eucharistic prayer at Mass in U.S. dioceses is permitted "only on exceptional and extraordinary occasions ... and never on a regular basis," the U.S. bishops' Committee on Liturgy said in its latest newsletter. The committee's September newsletter, made public in mid-October, said "the only licit posture" during the eucharistic prayer is kneeling, unless Catholics "are prevented on occasion from kneeling due to 'health, lack of space, the large number of people present, or some other good reason.'" The newsletter was quoting from the General Instruction of the Roman Missal. The determination of what is a "good reason" is left to bishops in each diocese, the newsletter said. Since the Vatican-approved U.S. adaptations of the Roman Missal took effect April 25, the bishops' Secretariat for Liturgy has received "several inquiries" about the proper posture during the eucharistic prayer, the newsletter said.

Speakers examine effects of Vatican II 40 years after its convening

SEATTLE (CNS) — The revolution launched by the Second Vatican Council was so profound it may be premature to see it from a historical perspective, but its effects are deeply understood by people every day in the liturgy, according to speakers at a Seattle conference on the council's 40th anniversary. Dominican Father John Markey, an assistant theology professor from Barry University in Miami, said at the Seattle conference, titled "Fanning the Flame," that even four decades after Vatican II it may be premature to place the council's effect in a historical perspective. "Vatican II was a revolution," he said. "It was the most fundamental shift in self understanding by the church in 1,500 years," said Father Markey. "It fundamentally altered the structures that no one could have foreseen or planned. It is a revolution because it is not over yet. "We now realize we are in the middle — or early stage — of a transformation that takes years to complete and is beyond the power of anyone to control or stop," he said.

Italian Web designer launches poll for Internet patron saint

ROME (CNS) — Despite years of church study and suggestions, the Internet is still without an official patron saint. An Italian Web designer hopes to help things along with an innovative Web poll that already has drawn thousands of votes for potential candidates and has attracted the attention of Vatican officials. The top selections so far, according to statistics on the site in late October, include Sts. Alphonsus de Liguori, Don Bosco, Gabriel the Archangel, Clare and Maximilian Kolbe. Francesco Diani, director of www.santiebeati.it, said about 15,000 people had registered votes since the poll's start in June. Most voters have been Italians, but Diani said he also has received feedback E-mails in Spanish, French, and English.



CNS PHOTO FROM REUTERS

Memorial outside gas station remembers sniper victim
Flowers and a banner compose a memorial Oct. 20 for Kensington, Md., sniper victim Lori Lewis-Rivera, who was shot and killed Oct. 3 as she vacuumed her car. With fear rising from the recent random shootings, trauma specialists have been in consultation with schools in the Archdiocese of Washington.

K OF C

Please pray for the following priests who died during the month of November:

Rev. Msgr. John P. Manley	*1981*
Rev. John J. Hyland	*1975*
Rev. John S. Regan	*1976*
Rev. Stephen A. Sullivan	*1989*

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3 SALISBURY — Sacred Heart Church, 128 N. Fulton St., will be celebrating a charismatic and healing Mass today at 4 p.m. Father John Putnam, pastor, will be the celebrant. Prayer and worship with prayer teams will be available at 3 p.m. For details call Bill Owens (704)639-9837.

4 CHARLOTTE — The bereavement support group will meet tonight from 6-7:30 p.m. and every first Monday in the family room at St. Gabriel Church, 3016 Providence Rd. This support group is for anyone who has experienced the loss of a loved one. For details call Ruth Posey (704)370-3238.

4 CHARLOTTE — Christians in Career Transition (or crises) will have a meeting tonight and Nov. 18 from 7-9 p.m. in the conference room, St. Matthew Church, 8015 Ballantyne Commons Pkwy. For information call Rev. Mr. Jim Hamrlik (704)576-0456.

4 CLEMMONS — Holy Family Church, 4820 Kinnamon Rd., is celebrating a charismatic Mass tonight at 7:30 p.m. The sacrament of reconciliation will be given at 7 p.m. and the laying on of hands will take place after Mass. The next Mass will be celebrated on Dec. 2. Need details? Call (336)778-0600 or Jim Passero (336)998-7503.

6 ALBEMARLE — The Forever Young Club of Our Lady of the Annunciation Church, 416 N. 2nd St., will be having a meeting and a covered dish lunch in the family life center this morning at 10 a.m. For details call Mary Garris (704)982-8427.

6 CHARLOTTE — The Happy Timers of St. Ann Church, 3635 Park Rd., will be having a meeting with a luncheon and program at 1 p.m. in the parish activity center. All adults age 55 and older are welcome. For information about the senior group or bingo every Thursday night at 7 p.m. call Charles Nesto (704)398-0879.

7 GUILFORD COUNTY — The Ladies Ancient Order of Hibernians Guilford County Div. 1, an Irish-Catholic social and charitable inter-parish group, will be having a meeting tonight at 7:30 p.m. at St. Pius X, Kloster Center, N. Elm St. and Cornwallis Dr. in Greensboro. For information call Alice Schmidt (336)288-0983.

7 WAYNESVILLE — St. John Church, 234 Church St., will offer Inquiry Sessions tonight and each week on Thursdays at 7 p.m. for people interested in the Roman Catholic Church. Baptized Catholics who wish to receive further sacraments are also invited. Call (828)456-6707 or (828)648-7369 with questions.

7 WINSTON-SALEM — The Franciscan Family invites you to a Peace Meal at St. Leo the Great Church activity center, 335 Springdale Avenue, 6 p.m. The simple meal will be potato soup, bread and water. A "love basket" will be provided to benefit Catholic Social Services. RSVP: Bob Imperial (336)777-0626.

8 CHARLOTTE — Worldwide Marriage Encounter weekend will start today. For information/registration call Tom and Emilie Sandin (336)274-4424.

9 CHARLOTTE — The Vietnamese Cursillo community will meet at 7:30 p.m. tonight and every second Saturday of the month for a school of leaders at St. Thomas Aquinas Church, 1400 Suther Rd. For details call Ky Do (704)532-9094.

9 CLEMMONS — A 2nd and 3rd degree event will be held by the Clemmons Knights of Columbus Council at Holy Family, 4820 Kinnamon Rd., today. Call Tony Blackburn (336)764-5242 for information.

9 FOREST CITY — Immaculate Conception Church, 1024 W Main St., will hold a Christmas Craft fair today from 9 a.m. to 3 p.m. The "Busy Fingers" club will offer homemade crafts. Lunch will be available. Questions? Call (828)245-6053 or (828)245-4017.

10 CHARLOTTE — A charismatic Mass will be held at St. Patrick Cathedral, 1621 Dilworth Rd. East, this afternoon at 4 p.m. with prayer teams at 3 p.m. and a potluck dinner at 5 p.m. in the school cafeteria. For information contact Josie Backus (704)527-4676.

Catholic student swings into Little League history

By ELLEN NEERINCX SIGMON
Correspondent

CLEMMONS — Michael DeLuca owes a lot of favors to the other altar servers at St. Leo the Great Church in Winston-Salem.

Many of them filled in for him while he and his friends on the Southwest Forsyth All-Star Little League team won their way into the 2002 Little League World Series in Williamsport, Pa., this summer. The team was only the third North Carolina team in history to make it to the World Series.

Michael comes from a baseball family. His father, Chuck DeLuca, has been involved with the local Little League board for nine years, plays adult baseball and served as the third base coach for Michael's All-Star team.

His nine-year-old brother, Robert, plays baseball, too, and was on another All-Star Little League team this summer. Both Michael and Robert have played since they started with t-ball at the age of four. His mother, T.C. DeLuca, served as "team mom" for Michael's team, making all the travel, meal and hotel arrangements as the team won the district, state and regional competitions.

The team was undefeated, 14-0, through regional play, but did not make it to the semifinals at the World Series.

That did not matter to the more than 150 family members and local fans who turned out to honor the team at a banquet held at Holy Family Church Oct. 19. The mayors of Clemmons and Lewisville, Bill McGee and Bob Stebbins respectfully, officially proclaimed the day to be Southwest Forsyth Little League All-Star Day.

The coaches of the team, John Scott, Mark Wylam and DeLuca, were quick to give the credit for their success to the players.

"Thank you so much for the memories you provided for us," said DeLuca to the team. "We were the recipients of your hard work and efforts."

Some of the players gave credit to God for their success. "Our summer was amazing, and you guided us every step of the way," said player Robbie Scott in the blessing before the meal.

Scott jokingly told his players that he had been approached for a book deal, saying that each of the players would write a chapter of the book. Then, as he presented he player with a plaque and autographed ball, he told them the name of the chapters that each player was to write. One example of the humorous chapter titles was "How to concentrate on your pitching when you know you're missing 'Spongebob'."

SWFLL
Austin Dillon #21
Peyton Covington #3
Michael DeLuca
Chad Gentry #12
Daniel Genung #8
SE REGION
LLWS 2002

Photo by Ellen N. Sigmon

Michael DeLuca (second from right, first row) and several members of the Southwest Forsyth All-Star Little League team pose for a group photo behind pumpkins carved for the banquet honoring them at Holy Family Church Oct. 19. The team won its way into the 2002 Little League World Series in Williamsport, Pa., this summer.

The players also received 2002 Little League World Series bats with their names engraved on them.

Don Beaver, owner of the Winston-Salem Warthogs, Charlotte Knights and Hickory Crawdads baseball teams and a member of the first team from North Carolina to go to the Little League World Series, attended the banquet. Beaver said that he was impressed with the hard work of the players and the coaches, and talked to them about how this experience would affect them.

"The things you learn in sports will carry you through the rest of your lives," he said. "Your sporting competition will come back and help you."

Beaver is also a member of the Little League Hall of Fame.

Dave Goren, sportscaster at WXII television, spoke to the players as well, and served as master of ceremonies at the banquet.

"As a sports anchor, I get to deal with plenty of athletes," he said. "I was extremely impressed with these young men and the way they handled themselves. It was probably the best story we will cover all year."

T.C. DeLuca talked about the spirituality of the coaches and team, saying that they prayed before every game. She also talked about the problem her son had in getting the 30 service hours he needed for confirmation because of his baseball schedule this summer.

Luckily, she said, the youth minister at St. Leo the Great Church organized a "Works of Mercy week" in June during the one free week that Michael had between his regular season play and All-Star play.

T.C. DeLuca said that the youth in the church do clown ministry at children's and nursing homes, and work with Meals on Wheels and the food bank during the week.

"It allows the young people a chance to do community service and get an appreciation for everything they have and others don't," she said.

Michael was able to get 25 of his service hours that week, she said.

Michael, who just turned 13, is an eighth-grader at Our Lady of Mercy School in Winston-Salem. He won't be able to play Little League anymore, since the maximum age is 12.

"He has the perfect Little League birthday," said his mother. She said that she expects that he will still continue to play baseball.

The players on the 2002 Southwest Forsyth All-Star Little League team are David Morgan, Austin Dillon, Christopher Sanders, Scott Riggsbee, Chad Gentry, Alex Robertson, Daniel Genung, Robbie Scott, Taylor Russell, Peyton Covington, Michael DeLuca, Sammy Lucas and David McConnell.

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Love is in the air

Bishop calls gold and silver jubilarians 'heroes'

By **KEVIN E. MURRAY**
Associate Editor

CHARLOTTE — Marriage is a holy union initiated by God, and a union that can serve as an inspiration to us all, said Bishop William G. Curlin, former bishop of Charlotte, during the annual Mass celebrating the 25th and 50th wedding anniversaries.

Sponsored by the Family Life program of Catholic Social Services Special Ministries, the celebration allowed 140 couples to renew their vows and recommit themselves to one another at St. Thomas Aquinas Church Oct. 20.

Presiding over the ceremony, Bishop Curlin talked about the ups and downs in marriage and in life.

"Life is a roller coaster ride," he said. "It's wonderful to have someone who loves you to take the ride with you. And you look back and say to yourself, 'At the terrified moments in my life, you were with me, and you put your arms around me and said you loved me, and I could bear the suffering that day.' Isn't that what love is all about?"

The love began with God, said Bishop Curlin, who shared that he has counseled young couples preparing for marriage for over 40 years.

"God initiated the love. God touched your heart when you met this man or woman, and he touched you so deeply that you could see in that person what others couldn't see," he said. "Do you see Christ in one another? We see with human eyes, but we also see with our hearts. You can talk about all of the material things you have to deal with ... but they are no substitution for what's in the heart."

"People forget to make God a part of their marriage," said Liz Elkin. She and her husband Gary, parishioners of St. Michael Church in Gastonia, celebrated 25 years together. "My father's advice was to keep God in our marriage. He was right. My parents will be celebrating 50 years in a few years."

"A family that prays together, stays together," said Barbara Gardin. She and her husband, Thomas, parishioners of St. Helen Mission in Spencer Mountain, celebrated their silver anniversary. They are both looking forward to celebrating 50 years together.

To the jubilarians, Bishop Curlin said, "I hope that as you celebrate today, it's not just 'I have survived 25 or 50 years, but we have grown deeper in love through these years. We understand one another better. We're more accepting, more kind, more gentle, more uplifting of each other's mind and heart.'"

To accomplish this, a marriage requires sacrifice, heroic action, kindness and compassion. That, said Bishop Curlin, is what is needed in a world still tarnished by war, racism, hatred and violence.

"The heroes we need to change our world are you," he said. "You have lived your lives all these years with the joys and the challenges, and your love has triumphed above all and made you better.

"Young people today need to look at you and realize that you are proof that marriage is a sacrament, and marriage is a triumph in this world with all its weaknesses. Your love has enabled you to rise above the things that others have given up on. Let your love shine," said Bishop Curlin. "You're our heroes."

Rev. Mr. Mark Nash, who assisted the Mass along with pastor Father Ignatius Zampino, O.F.M. Cap., said, "As a married clergy member, I look to them as role models. I think today it's easy to lose sight that marriage is a sacrament. I get inspired by these couples."

"They are truly a sterling example for other couples," said Gerry Carter, director of Special Ministries. "They prove that even with all of the twists and turns in a marriage, perseverance and trusting in God really can lead to long, contented marriages, to which younger couples can aspire."

Golden jubilarians John and Elizabeth Welsh, parishioners of St. Thomas Aquinas, agreed with the bishop. "There's hope for the world if people can stay together and love each other for 50 years," said John Welsh.

Foundation needs your help to continue making TRACS

By **KEVIN E. MURRAY**
Associate Editor

TRIAD — Students and educators in the six Triad diocesan schools have benefited from the Triad Area Catholic Schools (TRACS) Education Foundation.

"The intent of the TRACS Education Foundation is to promote annual giving and deferred giving for each of the Catholic schools in the Triad area for the purpose of providing tuition assistance to more families and to fund other schools' needs," said Jack McAleer, board chairman of the foundation.

The foundation began as a concept over a year ago as a group of Triad parents met with leadership from the Diocese of Charlotte, said McAleer. The foundation is now governed by a 25-member board of directors including four representatives and the principals from each of the Triad's six K-12 Catholic schools: St. Pius X and Our Lady of Grace in Greensboro, Immaculate Heart of Mary in High Point, Our Lady of Mercy and St. Leo in Winston-Salem and Bishop McGuinness High School in Kernersville.

"From the beginning, this board has been passionate about sharing ideas and actively searching for ways to fully leverage the resources of the Triad Catholic community," said McAleer.

Last year, the annual giving campaign appealed to all parents and Triad-area Catholics and helped fund the following:

A photography lab, instrumental music program and emergency tuition assistance at Bishop McGuinness; tuition assistance and technological improvements at Immaculate Heart of Mary; improved security, classrooms equipped with computers, lap tops, expanded curriculum and professional development opportunities for teachers at Our Lady of Grace; media centers and tuition assistance at Our Lady of Mercy and at Saint Leo; and enhanced curriculum, learning support, enrichment programs, tuition assistance, teacher grants and endowments at St. Pius X.

"Although we experienced a successful first annual Triad-wide campaign, the side benefit is that for the first time we are looking at the Triad as one Catholic community," said McAleer. "I think we'll be a stronger Catholic community because of it."

The board is again appealing to all Triad-area Catholics to support the TRACS Education Foundation. The 11,000 regis-

See TRACS, page 12

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Tuesday, October 15 from 9-11 a.m.

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Charlotte Catholic High School
Sunday, November 3
Program begins at 3 p.m.

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Our Lady of the Assumption Catholic School
4225 Shamrock Drive

St. Ann Catholic School
600 Hillside Avenue

St. Gabriel Catholic School
3028 Providence Road

St. Patrick Catholic School
1125 Buchanan Street

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3100 Park Road

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7702 Pineville-Matthews Road

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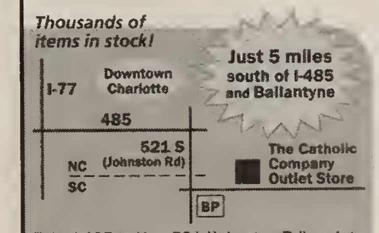

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Book Review

Books highlight spiritual innovators

Reviewed by WAYNE A. HOLST
Catholic News Service

"There is great value in spirituality that emphasizes and supports withdrawal from society," writes Wayne Teasdale, author of "A Monk in the World." "But in our time, with its special needs, we require a spirituality of intense involvement and radical engagement with the world."

In the real multicultural and multifaith world where people actually live, the wisdom of monks and other great spiritual masters needs to be made more accessible. These two books, each in its own way, do just that.

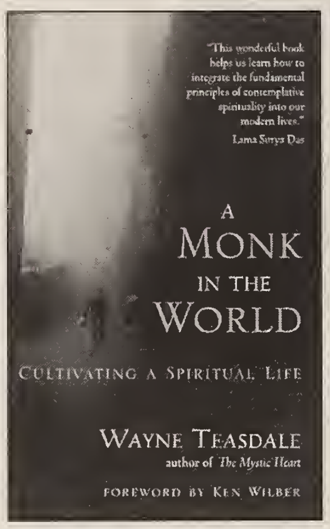
Teasdale continues: "Perhaps one day we will all witness the eventual emergence of a universal order of ... contemplatives or mystics from all traditions united in their awareness, their love and their dedication to the earth, humankind and all sentient beings."

The 75 leaders in "Spiritual Innovators" could be the beginning of just such a universal order. They range from Father Hans Kung, the Rev. Billy Graham, Archbishop Desmond Tutu and Joseph Campbell, to Black Elk, Seyyed Hossein Nasr and Maharishi Mahesh Yogi.

Authorities from various faith groups were asked to nominate individuals who brought the most change, excitement, innovation, creativity and vitality to the religious and spiritual lives of the world's people in the 20th century. Ira Rifkin edited those nominations to produce this inspirational collection of 75 brief profiles, along with book and Web links for further investigation.

During the last 100 years, spirituality has been transformed from particular traditions operating in cultural isolation to an unprecedented commingling. Religions and their underlying philosophies were free to break out of their cultural constraints, giving rise to mutually transforming interfaith exchanges. "Interspirituality," a term describing the emergence and blending of the traditions, has now become a global reality.

In "A Monk in the World," Teasdale writes that interfaith encounter is a fixture of the new global culture. In an innovative and visionary chapter on the church as matrix, he proposes that the Christian church in the third millennium can become a welcoming place for all the religions, reflecting a genuine, universal spiritual spaciousness that allows for diversity without doing violence to her self-understanding and mission. He explains: "Although the church certainly has a preeminent position regarding the means of salvation, and she possesses the fullness of those means by virtue of her intimate relationship with Christ, she also has a responsibility in our age to be a bridge for reconciling the human family."


"This wonderful book helps us learn how to integrate the fundamental principles of contemplative spirituality into our modern lives." Lama Surya Das
A
MONK
IN THE
WORLD
CULTIVATING A SPIRITUAL LIFE
WAYNE TEASDALE
author of The Mystic Heart
FOREWORD BY KEN WILBER

While it has often been stated that spirituality and mysticism unite diverse faiths while religion and dogma divide them, both books help readers probe more deeply into what this might mean. Pope John Paul II has anticipated and reflected these trend-setting developments through his interfaith gatherings at Assisi.

It is enriching to discover that many of the world's great spiritual leaders, though diverse and sometimes at seeming odds, can also discover points of convergence suggesting ways to help the earth's peoples find healing and renewal together.

While there will always be a need for religious doctrine and institutional maintenance, we, at the beginning of a new century, seem to be entering a time of unprecedented spiritual gathering.

Teasdale writes with vision: "I don't think the world's religions and spiritual leaders realize how much influence and power to change the world they have if they work together."

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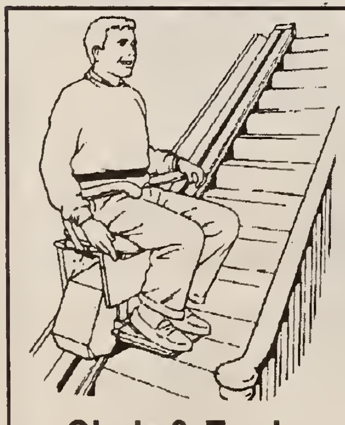

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Word to Life

Sunday Scripture Readings: Nov. 3, 2002

November 3, Thirty-first Sunday of Ordinary Time.
Cycle A. Readings:
1) Malachi 1:14b to 2:2b, 8-10
Psalm 131:1-3
2) 1 Thessalonians 2:7b-9, 13
3) Gospel: Matthew 23:1-12

By JEFF HENSELY
Catholic News Service

I turn 55 in 11 days. I tease that it's retirement age, but no one takes me seriously — least of all me.

One of the nice things about growing older is that you join the group who put their stones down first when called to accountability by your conscience — the soft voice that forms the words, "Let he who is without sin ..."

Another nice thing about aging is that you develop a growing appreciation for the great kindness and perseverance and genuine love of so many, many people you come in contact with in the course of daily life.

I suppose if there were to be a down side to this growing appreciation of how much more virtuous so very many people are than I am, it would be jealousy, but that's not how it works at all. For those who are genuinely unselfish, those who persevere in lifting heavy loads placed in their lives, those who face adversity with courage, only inspire us to greater patience and to a hunger for more of the God-like love we see in them.

And that is the fruit God wants in us. He wants us to be able to say with the psalmist, "O Lord, my heart is not proud, nor are my eyes haughty; I busy not myself with great things, nor with things too sublime for me."

Love, service and humility, simple things that are not always easily obtained, but always lead us to the goal Jesus lays out for us in this week's reading from Matthew 23: "The greatest among you will be the one who serves the rest. Whoever exalts himself shall be humbled, but whoever humbles himself shall be exalted."

QUESTIONS:

Do you see examples of God's love in people around you? Are you able to appreciate God at work in you, pouring his love out to others through you?

SCRIPTURE TO ILLUSTRATE:

"The greatest among you will be the one who serves the rest. Whoever exalts himself shall be humbled, but whoever humbles himself shall be exalted." — Matthew 23:11-12

Weekly Scripture

Scripture for the week of October 27 - November 2

Sunday (Thirtieth Sunday in Ordinary Time), Exodus 22:20-26, 1 Thessalonians 1:5-10, Matthew 22:34-40; **Monday (Sts. Simon and Jude),** Ephesians 2:19-22, Luke 6:12-16; **Tuesday,** Ephesians 5:21-33, Luke 13:18-21; **Wednesday,** Ephesians 6:1-9, Luke 13:22-30; **Thursday,** Ephesians 6:10-20, Luke 13:31-35; **Friday (All Saints Day),** Revelation 7:2-4, 9-14, 1 John 3:1-3, Matthew 5:1-12; **Saturday (All Souls),** Daniel 12:1-3, Romans 6:3-9, John 6:37-40

Scripture for the week of November 3 - November 9

Sunday (Thirty-first Sunday in Ordinary Time), Malachi 1:14—2:2, 8-10, 1 Thessalonians 2:7-9, 13, Matthew 23:1-12; **Monday (St. Charles Borromeo),** Philippians 2:1-4, Luke 14:12-14; **Tuesday,** Philippians 2:5-11, Luke 14:15-24; **Wednesday,** Philippians 2:12-18, Luke 14:25-33; **Thursday,** Philippians 3:3-8, Luke 15:1-10; **Friday,** Philippians 3:17—4:1, Luke 16:1-8; **Saturday (Dedication of the Lateran Basilica),** Ezekiel 47:1-2, 8-9, 12, 1 Corinthians 3:9-11, 16-17, John 2:13-22

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'Below' average thriller

By GERRI PARE
Catholic News Service

NEW YORK — "Below" (Dimension) is a submarine drama attempting to be a haunted-house thriller. Unfortunately, too few thrills surface in this waterlogged tale of a World War II U.S. submarine beset by every possible problem once a woman (gasp!) arrives on board.

After the captain has died under disputed circumstances, the tense commanding officer, Lt. Brice (Bruce Greenwood), surfaces in the mid-Atlantic to rescue two wounded soldiers and a British nurse (Olivia Williams) whose hospital ship was torpedoed. The superstitious crew considers a female on board a sign of ill luck, and this gal fails to mention one of her two soldier-patients is German.

Soon weird mechanical malfunctions begin to threaten everyone on board. Even more unnerving are those ghostly voices and momentary apparitions that may or may not be the result of diminishing oxygen on the sub. With virtually everyone turning paranoid, Lt. Brice doesn't welcome the nurse's persistent questions about how the previous skipper died, or challenges to his commands by a levelheaded ensign (Matt Davis). It was bad enough when the sub stubbornly clung to the ocean floor, but when it finally rises it seems to be plotting a course of it own.

David Twohy's direction relies on horror-film cliches more than it builds genuine suspense or a sense of mounting dread. Developments in the murky proceedings are telegraphed well in advance, making the film unreel rather slowly and predictably. The clanging, pinging, groaning sound effects that emanate from outside the sub do create a creepy atmosphere and the performances are adequate, but it's never truly frightening nor does the narrative become emotionally involving.

Because of brief violence, some profanity and intermittent rough language, the U.S. Conference of Catholic Bishops classification is A-III — adults. The Motion Picture Association of America rating is R — restricted.

Pare is the director of the U.S. Conference of Catholic Bishops' Office for Film and Broadcasting.

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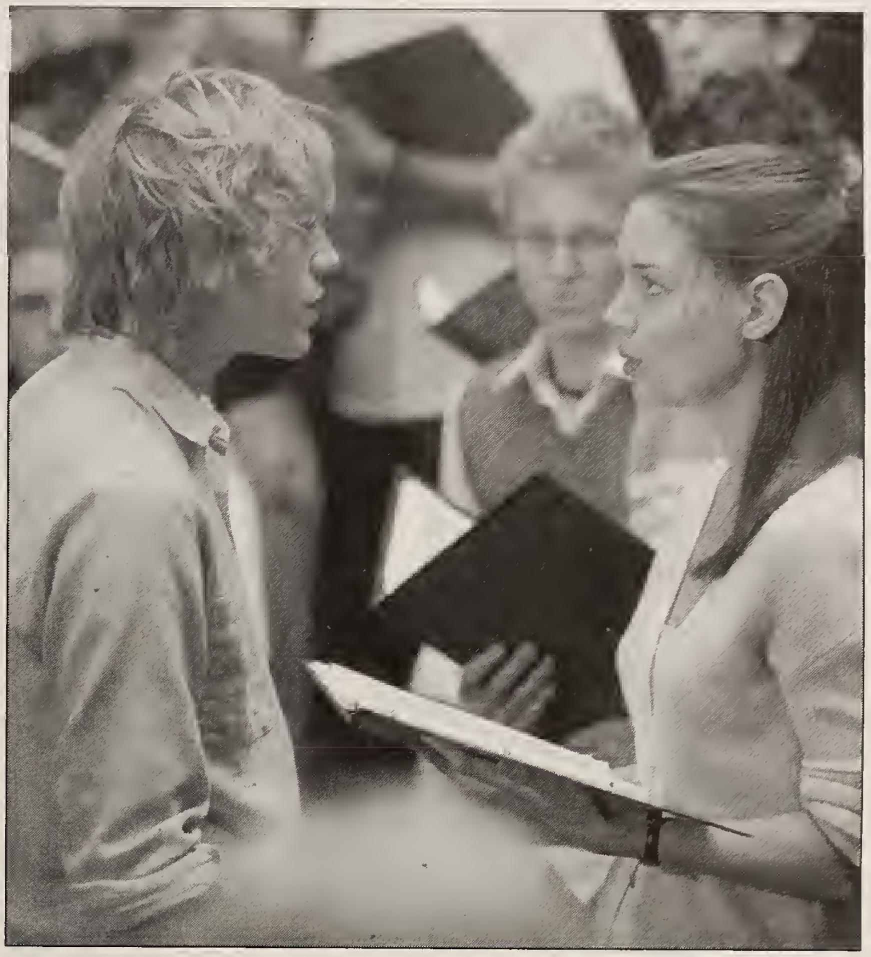

· CNS photo from Paramount Pictures

Scene from 'Abandon'

Charlie Hunnam and Katie Holmes star in "Abandon" by Paramount Pictures and Spyglass Entertainment. The U.S. Conference of Catholic Bishops classification is A-III — adults. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned. Some material may be inappropriate for children under 13.

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The Pope Speaks

POPE JOHN PAUL II

Church remains holy despite failings of its members, pope says

By JOHN NORTON
Catholic News Service

VATICAN CITY — Because the church is the "body of Christ," it is holy despite the failings of its members and numerous scandals throughout the centuries, Pope John Paul II said.

Speaking Oct. 23 to pilgrims at his weekly general audience in St. Peter's Square, the pope also encouraged believers to pray to obtain a "simple heart" that places childlike trust in God in times of "misunderstandings and difficulties."

The pope, continuing a series of talks on the Liturgy of the Hours, focused on Psalm 86, which he called an "eloquent prayer of trust and faith in God who brings salvation to those who cry out to him."

He noted that in some translations of the Hebrew text the psalmist asks God to care for him "because I am holy." This description is particularly apt for Christians, he said, because Christ "sanctified" his followers.

Because of this, the "body of Christ" as a whole can proclaim itself holy even "while it suffers tribulations, various temptations, innumerable scandals," said the pope, quoting fifth-century theologian St. Augustine.

"This holy one is not proud because he trusts in the Lord," the pope said.

He said Psalm 86's appeal to God to know his will and obtain a "simple heart" was beautiful and brought to mind the heart of a child, "who without duplicity or calculations entrusts himself completely to the Father to walk in the path of life."

The Liturgy of the Hours includes the psalm in morning prayer, the pope said, to help believers "at the beginning of a day that presumably will bring with it not only duties and labors, but also misunderstandings and difficulties."

Our Turn

THERESE J. BORCHARD
CNS Columnist

The Sniper from my perspective

I feel vulnerable all over again. I was just beginning to regain a sense of confidence since the terrorist attacks of last September. I almost forgot to notice all suspicious characters boarding my plane to Ohio last month when little David and I flew home to visit Grandma. I resumed my regular jog around the picturesque grounds of the Naval Academy, ignoring the extra security at the gates. I began running errands without looking over my shoulder.

And then a sniper decided to hone his hunting skills by targeting random victims, shooting 13 people, killing 10 in the Washington area all within a short period of time.

One attack in which a 13-year-old boy was shot outside his middle school in Prince George's County, Md., happened less than 15 miles from my home. As I drank my morning coffee and listened to the morning news, my husband warned me that the skilled shooter most likely escaped onto Route 50 and might be heading to Annapolis, where we live.

Outdoor recess and PE class were held inside on that beautiful October day at most schools in surrounding counties. The public parks were empty, despite the crisp fall air that everyone had been awaiting after a hot and humid summer.

I couldn't decide whether or not to cancel David's 15-month checkup at a doctor's office right off the highway. I charted the exact location of the parking lot in relation to the front entrance, surrounding trees and highway exit, determining if this would be a plausible place for the shooter's next attack. And then I grew angry all over again that violence and hatred and crime had somehow interrupted my day's plan.

And that's when and where faith came to save me, as it always does. In the depth of my insecurity, I realized I have absolutely no control. What's more, I never did.

"Our God can handle even the worst that can happen to us as finite human beings," writes Catherine Marshall. "Since Christ is beside us, no troubles that life can bring need cast us adrift. This is a knowledge which can release us from lifelong bondage to fear."

Marshall basically paraphrases Psalm 23, one of my favorites; I rely on it in times such as these when I feel the ground beneath me crumble: "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for you are with me; your rod and your staff, they comfort me."

I cling to the words of St. Teresa of Avila, who said, "Let nothing disturb you, let nothing frighten you: Everything passes away except God; God alone is sufficient."

So I went on with my day. I let the doctors poke my little guy with sharp needles and inject whatever they say he needs to stay healthy. I walked him to the empty parks, where we played alone until naptime. And I thanked God for a faith that isn't random, that makes sense most of the time.

The Bottom Line

ANTOINETTE BOSCO
CNS Columnist

Music's healing powers

A man named Michael Whitman has produced two CDs titled "Before Their Time, Memorial Songs and Music." The CDs feature music by more than 30 composers — music Whitman felt could offer comfort and healing to people who had suffered the loss of a loved one.

It was my friend Saul Bennett who put me in touch with Whitman. Bennett knew we had something soul-deep in common. Each of us had lived through the pain of suddenly and unexplainably losing a child. Bennett's daughter Sara, only 24, went to work one morning, felt a headache and within an hour died from a brain aneurysm. Whitman's son Breck, 23, like my son Peter, 27, killed himself.

Whitman explained to me the unexpected way the CDs came about. Agonized with the shock, denial and anger that such a terrible death brings on, he had to write his son's obituary. "I couldn't leave this task to anyone else." But soon the sobs came as the enormous love he felt for his son overtook him. Then a friend called, a gifted pianist and choral director, Sydney Long. She wanted to play a song for Whitman and his family, a song for Breck, a boy she had known for so long.

She arrived and sang "Breck's Song." "I wish I could have held you, I wish I could have taken your hand, And kept you safe with my love from your darkness."

Her song "captured the heart of our grief," Whitman said. "This was my first experience with applying music to a raw wound, and it hurt and soothed at the same time. Music immediately became a companion for me and a very dependable source of comfort as I began to live with loss."

As Whitman began to confront how music had become a focus in his healing, he made discoveries about the therapeutic gifts of music from general literature, reading even how music can have a calming effect on people in comas. "I came to believe that our bodies are hard-wired for music, that it goes to our emotional centers" where healing must begin.

He quoted from psychologist, musician and author Judith Schlesinger, who contributed a great feature for the booklet accompanying the first CD of "Before Their Time": "Sometimes the sheer beauty of sound reassures us that, no matter what terrible things have happened, the universe still has goodness and hope and angels."

Whitman wanted to share the comfort and healing he had received from music to help other survivors recover from the emotional trauma caused by premature deaths from accidents, illness, disease, war, suicide and murder. This motivated him to put together a collection of songs in memory of people who died young, performed by professional artists.

A hospice volunteer, he produced "Before Their Time" in conjunction with Vermont/New Hampshire Hospice to benefit hospice foundations and suicide-prevention associations. "Almost $25,000 has been distributed to date from sales of Volume 1," he said.

I play these CDs and relate to them with comfort because each song is honest and authentic in its words and sound. As Whitman affirmed, "They capture emotions and feelings with the reality of shared personal experience, a flavor that cannot be invented by someone untouched by loss."

For information on ordering "Before Their Time," call 800-447-3803 or, on the Internet, www.beforetheirtime.org. Free copies of Volume 1 are available to bereavement support groups.

Light One Candle

MSGR. JIM LISANTE
Guest Columnist

Hard times, strong children in Argentina

A Christopher staff member who is from Argentina recently ran into an acquaintance who is also from there. He had just returned from a trip back home to visit relatives. "Don't go!" he told her. "But if you must, be prepared. I cried virtually every day. Children rummaging through garbage, looking for food. I saw them with my own eyes in the neighborhood where I grew up. Children eating from garbage in Buenos Aires! Our beautiful, clean city of plenty ...." He couldn't talk anymore and just walked away.

You have probably seen news headlines about how Argentina has suffered horrendous economic turmoil over the last year or so. A generally prosperous country with a strong middle class, it now has severe problems with massive debt, high inflation and devalued currency. Unemployment is soaring, crime is at record levels and people who never experienced want are left trying to deal with a world turned upside down. Those who were doing well are barely getting by and those who were poor — like those children picking through garbage — are destitute.

Life can change so quickly. Those of us who have had the blessing of stability — political, economic, personal — tend to forget how fragile our day-to-day existence really is. And if painful realities are tough for adults, they can be even harder on children. Maybe that's why I was so impressed to hear about the positive things young Argentineans are doing to help those in even greater need than they are.

For example, students and their parents at 170 schools in Buenos Aires are now cultivating organic gardens. Using patios and other small spaces, they are growing spinach, lettuce, beets, onions, radishes, tomatoes and beans. Not only are they gaining a sense of self-sufficiency, but they are supplying local soup kitchens with much needed food. In fact, many primary and secondary schools are encouraging youngsters to take part in a variety of community-oriented projects that emphasize leadership and service. One group of high school students works with mothers in an especially hard-hit neighborhood to help them understand and improve infant nutrition. An educator hopes that both youngsters and adults realize that "nobody is too poor or too small to have nothing to offer."

Other students are making an effort to learn more about the way their government works. They have created their own legislatures within their schools to discuss problems, particularly those that affect their own neighborhoods. More than just talking over problems, they have gone on to present their ideas to real local lawmakers. Amazingly, several have become reality, including an extension in subway service.

But my favorite account of young people helping others is that of "Las Bandana de Monte." That's the name five 12-year-old girls use when they sing. They perform to benefit different groups that need assistance, such as nursing homes, soup kitchens or schools. They charge only one peso admission to the concerts so that even poor people can attend, but with large audiences, they are able to offer much needed support to the institutions. The girls even pass out fliers and appear on local TV and radio stations to promote their performances. And their mothers volunteer, too, by acting as chaperones. The young singers have also promised their parents that their activities won't interfere with their schoolwork.

Hard times really can bring out the best in people of all ages. But it means realizing that other folks are probably worse off than we are — and desperate for what we have to give — our best selves.

Question Corner

FATHER JOHN DIETZEN
CNS Columnist

What to tell children about Halloween

Q. With Halloween approaching, some friends of our children say they are told in their church that Halloween is the work of the devil and they should have nothing to do with it.

Our understanding is that this "celebration" is religious and has something to do with All Saints Day. What can we tell our children? (New York)

A. Nearly anything can be abused and misunderstood, and Halloween is no different. Particularly those Christians who are unfamiliar with the Catholic Christian traditions of feasts and saints can find it mystifying.

In addition, the commercial and secular world have so co-opted Halloween that many customs today have nothing to do with the religious history and meaning of the celebration.

The fact is that, as you suggest, the Halloween tradition is closely connected to the feast of All Saints. On that day we honor the famous people we always refer to as saints: Paul, Peter, Joseph, Mary, Francis and lots of others.

We also, however, honor the countless people, many of whom we have known personally — including our family and friends — who quietly, with no fanfare or publicity, lived generous, holy and faithful lives, and have gone to God.

The ancient English word "hallow" declares something holy or blessed. This is, for example, what it means in the Lord's Prayer. All Saints Day was for centuries called Hallow-Mass, the Mass celebrating all the saints. Halloween is a shortened form of Hallows-Even, the evening before All Saints.

How did Halloween become the night the witches ride and disembodied spirits roam the earth? As with many other celebrations, we can thank the Irish. In the ancient Celtic calendar, Nov. 1 began the new year. Among the Celts, just as in every culture we know, the first day of the new year, and the evening before, were times of revelry, dancing, singing, games and often generally making a fool of oneself.

So it was with the ancestors of the Irish. They picked up such partying, including a New Year's Eve fire, as part of religious traditions inherited from the ancient Druids.

While Christians always honored the martyrs and certain other saints, no one is quite sure how the celebration honoring all the saints developed in the Western world.

Apparently, at least to some degree, it represents another of those achievements of Christian genius, successfully transforming a pagan place or festivity (Christmas and Candlemass Day are other examples) into an authentic and significant Christian celebration.

In many places today, Halloween has again become more connected with the next day's feast. Christian schools and numerous Catholic homes use the occasion to remind us of the saints, including ourselves and our efforts to honor and imitate the holy people who, as the Eucharistic Prayer puts it, have gone before us with the sign of faith and rest in the sleep of peace.

A free brochure on ecumenism, including questions on intercommunion and other ways of sharing worship, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651.

Questions may be sent to Father Dietzen at the same address, or e-mail: jjdietzen@aol.com.

Family Reflections

ANDREW & TERRI LYKE
Guest Columnists

Many ways to care

Recently, friends shared with us how their grandparenting differed from their parenting. They said that they were better able to have a non-anxious presence with their grandchildren. For a variety of reasons — prominent among them is the fact that they aren't the primary care providers for their grandchildren, and that they have been seasoned through their parenting experiences with wisdom — they can be more relaxed with their grandchildren and enjoy them in ways they couldn't enjoy their children. This non-anxious presence is characteristic of many in the grandparenting stage of family life. Though, we don't have to wait until we're grandparents to develop this important skill.

It's all about how we define "care" in our care giving. Merriam-Webster's Collegiate Dictionary defines care as suffering of mind; a disquieting state of mixed uncertainty, apprehension and responsibility; a cause for such anxiety. Now that definition rings true for us regarding parenting. Very often our care is expressed in fear and uncertainty, especially with our older child who paves the way for the younger. We even wear it as a badge of honor. We worry because we care so much. Invested in our caring are our fears, our need for control and our egos.

The dictionary gives another set of definitions for the word care: painstaking or watchful attention; the act of maintaining; management, supervision; a critical watching and directing. Under these definitions, fear and anxiety impede one's ability to care.

When we act out of this kind of caring we divest ourselves of our fears and anxieties, our egos and our need for control. This kind of care comes from our sense of generosity and wisdom that is born of faith. This kind of care happens when we teach by example rather than by dictum.

Arun Gandhi, grandson of Mohandas K. Gandhi, tells a story about how his grandfather helped a family whose child wouldn't abstain from eating sweets even though it was harmful to his health and despite stern restrictions by the parents. Parental authority alone didn't work because the parents continued to have candy available for themselves. Gandhi talked with the boy and asked the parents to return with him in 15 days. When they returned he had another talk with the boy, who after their conversation immediately gave up eating sweets. The parents were astonished and asked how he accomplished this in only two conversations. He told then that he made a pact with the boy that if he would himself give up sweets the boy would also. He had abstained for 15 days and taught by example.

Paul speaks of Christ "emptying himself" for our sake in Philippians 2. In a similar way, parents are called to empty themselves for the sake of their children. Perhaps this kind of caring is easier for grandparents. But it is a skill that would aid us as parents and allow us to enjoy our children as their grandparents do.

Fun and fellowship

Courtesy Photo

Despite the rainy weather, parents and children at St. Mary Church in Shelby had a blast at the 2002 Parish Picnic Oct. 13. The event featured a standing-room only Mass, lunch, music, activities and games for children and adults, and Seaweed the Sea Monster (a children's slide).

Classifieds

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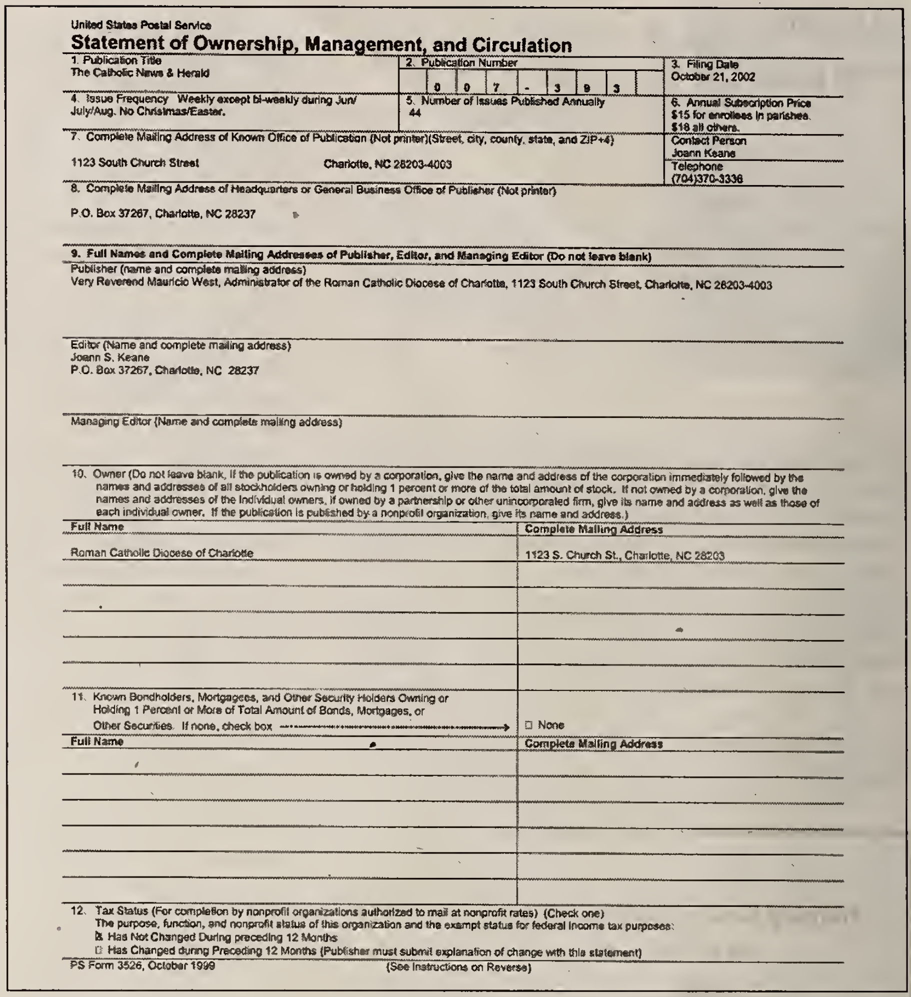

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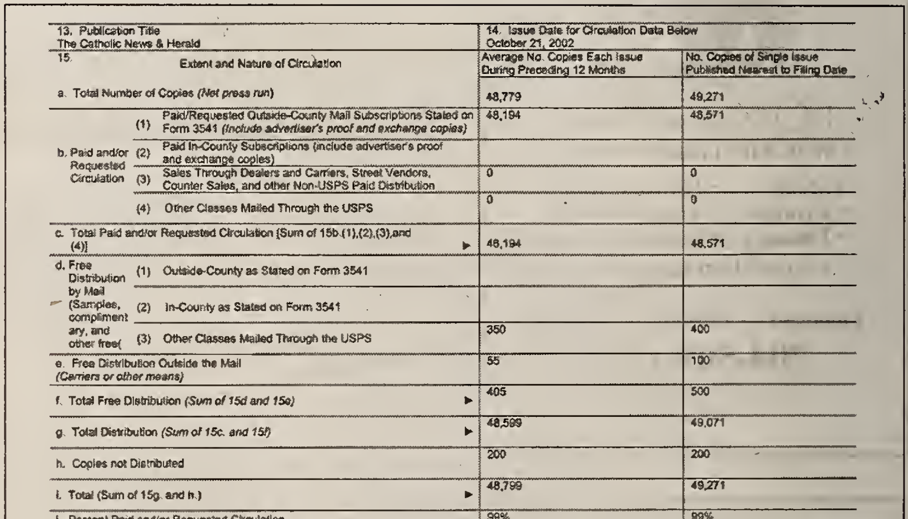

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The Catholic NEWS & HERALD

VATICAN, from page 1

the sex abuse charter was now "frozen" in U.S. dioceses.

Locally, Msgr. West said, "Our diocese will continue its work of protecting children from sexual abuse, seeking the truth in all allegations, cooperating with civil officials in any investigation, and being just in dealing with victims and the abused."

"Our priorities remain the same: to work to protect our children and young people from sexual abuse and harm, to reach out to help heal the victims of sexual abuse and their families, to guard against false allegations by providing due process for the accused, and to rebuild the trust and confidence of the community in the leadership of the Catholic Church," said Bishop Gossman.

Catholic News Service contributed to this article.

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Vatican names commission to revise sex abuse norms

By JOHN NORTON
Catholic News Service

VATICAN CITY — The Vatican announced the names of the members of a new joint commission set up to study and revise some elements of the U.S. bishops' sex abuse norms.

The U.S. commission members include Cardinal Francis E. George of Chicago and three other prelates who have played key roles in the U.S. bishops' response to sex abuse and have expressed confidence that the commission will endorse the substance of the abuse policy.

In a statement Oct. 23, the Vatican said the commission members from Holy See offices are:

- Cardinal Dario Castrillon Hoyos, prefect of the Congregation for Clergy.
- Archbishop Julian Herranz, president of the Pontifical Council for the Interpretation of Legislative Texts.
- Archbishop Tarcisio Bertone, secretary of the Congregation for the Doctrine of the Faith.
- Archbishop Francesco Monterisi, secretary of the Congregation for Bishops.

It said the U.S. members of the commission are:

- Cardinal George.
- Archbishop William J. Levada of San Francisco.
- Bishop Thomas G. Doran of Rockford, Ill.
- Bishop William E. Lori of Bridgeport, Conn.

When the Vatican announced a week earlier that the joint commission would be formed, Bishop Wilton D. Gregory, president of the U.S. Conference of Catholic Bishops, said the commission hoped to finish its work in time for the plenary meeting of U.S. bishops Nov. 11-14 in Washington.

Parent to Parent to guide their children

By MARY MARSHALL
Correspondent

CHARLOTTE — "We train parents to network and communicate about the toxic issues in today's culture."

That's the message that John Clarkson, director of operations for The Passage Group, related to 42 parents, counselors and principals representing seven Catholic schools — All Saints, St. Ann, St. Gabriel, St. Patrick, Holy Trinity and Our Lady of Assumption in Charlotte and Our Lady of Mercy in Winston Salem. They gathered for a Parent to Parent 2000 training session at St. Gabriel Church Oct. 17.

Parent to Parent 2000 is a video-based program created in 1988 by Bill Oliver, president of the Passage Group, to help create confident parents capable of guiding their children around the influences of today's "toxic culture."

The parents gain better understanding of what their children are exposed to and build the confidence needed to deal with the influences that keep kids from getting into trouble, such as premature, promiscuous sex; violent behavior; bad grades; laziness; drugs; alcohol and cigarette use; and the lack of character and respect.

"Today's children are bombarded with an aggressive culture through video games, TV, movies, music, the Internet and advertising," said Clarkson. "The culture seeps into their souls. They're going to experiment, but parents need to be there, guiding them in the right direction."

Parents learn to understand their parental role of model, mentor, monitor and motivator.

"We need more crazy moms and dads — parents who aren't afraid to get between their kids and this culture; parents who draw the line so kids know right from wrong; parents who are awake when their kids come in at night; parents who show up at their parties," he said.

The process of Parent to Parent is unique in that it has a built-in facilitator replacement system. As parents complete the video based program, some become "facilitators." Through the Facilitator Training Package, schools can continue to replace facilitators and ensure the long-term success of the program.

The eight individual sessions — "Today's Toxic Culture," "Put Yourself in the Way," "Awareness is your Best Friend," "Remember the Difference," "Expect and Inspect," "Never Cry Alone," "Traps to Avoid" and "Building a Family Vision" — aim to strengthen the skills of today's parents. Although parents are encouraged to attend all sessions, each session stands alone allowing them to attend as their schedule permits.

Parent facilitators use a video module to present information and provide specific, proven skills, which can be put into action by the participants. Classes of 10 to 12 people are recommended, enabling parents to engage in discussions and exercises that increase their ability to address many of the behaviors encouraged by the toxic culture.

For example, the "Traps to Avoid" session explores specific parent traps, like education without character, wealth without work, life without a vision, freedom without accountability, and entertainment without conscience, which keeps children from becoming successful adults.

Through group discussions and exercises, the parents network customizing skills that relate to their specific needs. Their bonding is a vital part of the program, eliminating that isolated feeling they often endure when dealing with their children's issues.

"Parents and school administrations renew partnerships as they discover how to reinforce the many programs offered through schools that relate to character education, sex education, conflict resolution and substance abuse issues," said Clarkson. "Parents learn that nothing can replace them when it comes to protecting their children from today's issues.

"Through the Parent to Parent program, parents learn how to work with their children to help them reach their goals and dreams," he said.

For more information about Parent to Parent 2000, visit www.passagegroup.com.

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Sister finds calling as educator and chaplain

By JOANITA M. NELLENBACH
Correspondent

CHARLOTTE — Her mother's stories and the sisters she met influenced Mercy Sister Ann Marie Wilson to embrace religious life.

Her great-aunt, Mother Mary Raphael Doyle, brought Sister Ann Marie's mother from Limerick, Ireland, in 1920 to study nursing at Mercy Hospital (now Carolinas Medical Center at Mercy) in Charlotte.

Mother Raphael sometimes traveled to Brooklyn, N.Y. to beg for money to keep Mercy Hospital open.

"I remember her joyful spirit; she saw humor in everything," said Sister Ann Marie, who was born in Brooklyn. "Not only did she influence me, but my mother's sister, Mary John Madden, became a Sister of Mercy. When she was novice mistress, she had all the novices praying that I would come to Belmont."

Sister Ann Marie had considered joining another order, but, she said, "I came down to Mercy Hospital in November of 1960 to visit Mother Raphael and Sister Mary John. They took me to the Mercy convents to visit the sisters. The sisters were so friendly and welcoming that I decided this was the community I would come to."

None of the Sisters of Mercy asked her to join, she said, but, "You saw how happy they were. Their spirit attracted and continues to attract."

Entering the order in August 1961 at age 20, she taught school while attending Sacred Heart College in Belmont, earning her bachelor's in elementary education in 1974.

After teaching at several schools, including St. Michael School in Gastonia, she became principal of Sacred Heart School in New Smyrna Beach, Fla., and earned her master's in religious education from Marywood College (now Marywood University) in Scranton, Pa.

Mercy Sister Ann Marie Wilson

She later transferred back to Charlotte to become principal of St. Patrick School. Then, after six years as principal of St. Gabriel School, she began to think about another way to serve.

"As a teacher and principal, I often saw myself coming to the hospital to visit students or family members who were patients," Sister Ann Marie said. "I saw myself leaning more and more toward that."

From October 1993 to August 1994, she trained as a hospital chaplain at Bon Secours Hospital in Charleston, S.C. She has served as chaplain at Carolinas Medical Center at Mercy since September 1994.

What is most profound for her, she said, is "being allowed to enter into a patient's most vulnerable situations. I find that I go to minister to them, but so often I get ministered to. When people share their pains, their joys, their sorrows, it helps you to be a better listener. It helps them to deal with what they're going through, how their journey of faith has led them to accept what they're going through. It's a very sacred moment, to enter into someone's life."

She often gets to know people well when they've been in and out of the hospital for several years, but sometimes patients she's just met offer inspiration. One woman had lost both legs, an arm and her eyesight to diabetes.

Sister Ann Marie said, "I thought, 'What can I say to her?' When I introduced myself, she reached out her hand and said, 'I thank God every day for my blessings.' All I could do is just hold her hand and say, 'If there is anything you wish to say, I'm here to hear.' Being a chaplain is a very humbling experience."

Often she has the joy of seeing patients recover, but sometimes that doesn't happen. Comforting those who are making their last journey is also part of her ministry.

"Being a chaplain is just being present to the person and journeying with them," Sister Ann Marie said. "Many times you accompany them to paradise."

TRACS, from page 5

tered Catholics in the Triad area will receive information about the annual giving campaign by November. The goal for this year's campaign is $244,000.

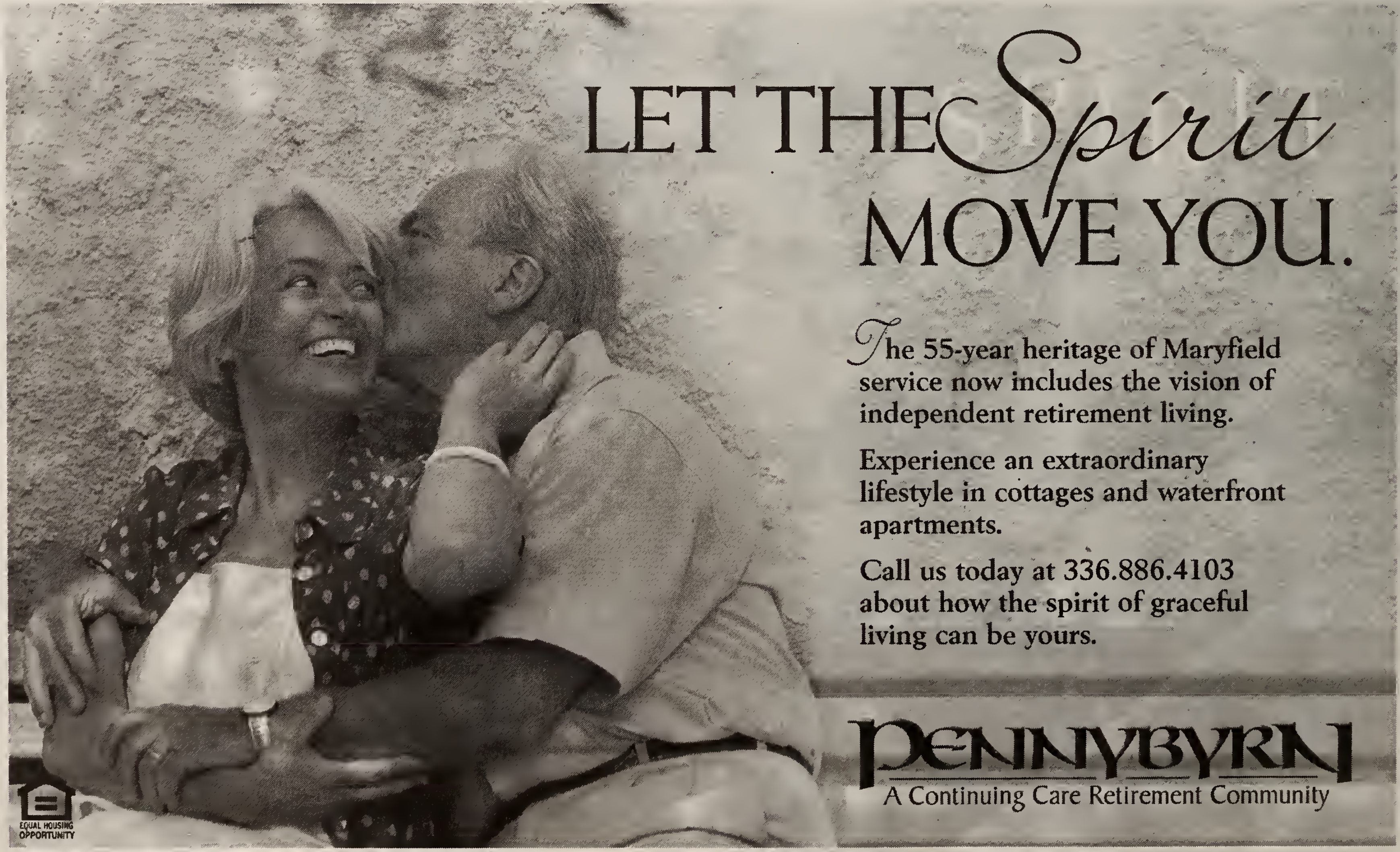
Many parishioners will receive a general "ask" letter, while parents of students enrolled in the schools and members of parishes with schools will receive the "ask" letter with an insert about the particular programs for which funding is critical. Donors may choose to receive monthly pledge reminders.

"With the support of our community and the hard work of the board, we will be able to continue to foster the growth of today's youth into productive Christian leaders," said Jennifer Smith, director of development for Catholic schools. "We are looking forward to making a difference in the lives of students."

"This effort will allow us to identify and meet current and future needs of all Catholic schools in the Triad," said McAleer. "This is indeed a positive change that will greatly enhance Catholic education now and for years to come."

To find out more about how to support the TRACS Education Foundation annual giving campaign, call Jennifer Smith at (704) 370-3303 or e-mail jjsmith@charlottediocese.org, or go online at http://www.charlottediocese.org/ourschools.html.

Contact Associate Editor Kevin E. Murray by calling (704) 370-3334 or e-mail kemurray@charlottediocese.org.



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Do not be called 'Master'; you have but one master, the Christ. The greatest among you must be your servant. Whoever exalts himself will be humbled; but whoever humbles himself will be exalted."

Matthew 12:10-12

EVERY WEEK Readings & Entertainment ...PAGE 6 - 7

Editorials & Columns ...PAGE 8 - 9

NOVEMBER 1, 2002

SERVING CATHOLICS IN WESTERN NORTH CAROLINA IN THE DIOCESE OF CHARLOTTE

VOLUME 12 Nº 7

The changing face of Catholicism

Hispanic Pastoral Plan reveals needs, calls for action

By JOANN S. KEANE
Editor

HICKORY — If you are non-Hispanic, chances are good that you're becoming a minority in the Diocese of Charlotte.

And as the face of Catholicism rapidly changes, there comes the challenge of meeting the increasing needs of a diverse population bursting at the seams.

At St. Aloysius parish in Hickory, Father Ed Sheridan, pastor, is quick to describe the changes — and challenges — within his own parish boundaries. Three years ago, he instituted a Spanish language Mass. "We started with 75 people the first Sunday," he said. Today, 500-plus are on hand for the Sunday liturgy. To meet the needs, he thinks about adding a second Spanish language Mass.

For a diocese that identifies half its population as Hispanic, celebrating the Mass in Spanish is paramount; but what about the other ministerial services that make a church a parish?

For the better part of this year, Franciscan Sister Andrea Inkrott, director of Hispanic Ministry, facilitated rounds of meetings to prioritize the needs of the Hispanic community.

Last month, the results of the Hispanic Pastoral Plan for 2002-2005 were unveiled, publicly proclaiming a litany of needs, carefully tethered with potential plans of action.

Diocesan Administrator Msgr. Mauricio West called the Hispanic Pastoral Plan for 2002-2005 "a living document." "This plan will provide a framework for ministry to the Hispanic community in the Diocese of Charlotte," he said. "Its implementation will

See HISPANIC, page 5

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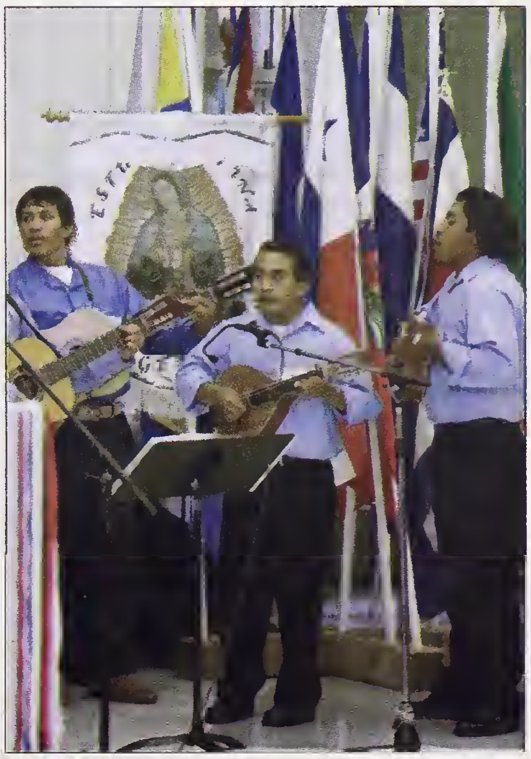

Photos by Joann S. Keane

Flags representing homelands of Hispanic immigrants were displayed during the Hispanic General Assembly, held at St. Leo the Great Church in Winston-Salem. The Assembly provided the backdrop for the presentation of the Hispanic Ministry Pastoral Plan 2002-2005. The number of Hispanics in the Diocese of Charlotte has dramatically increased in a relatively short time: Hispanics now constitute 50 percent of the total Catholic population in the 46-county diocese.

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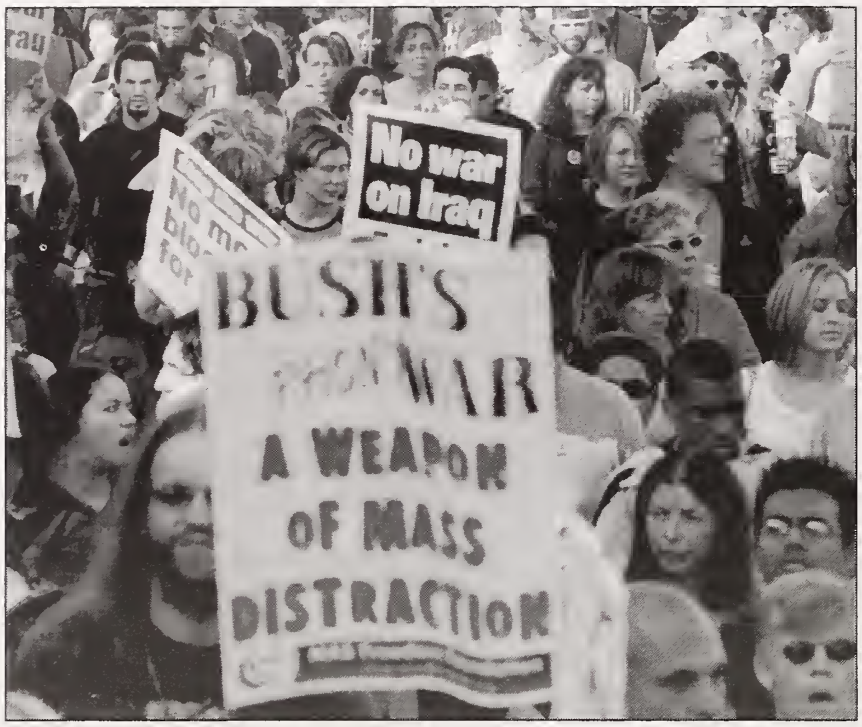
'Legal Rights' workshop benefits the poor, Hispanics ...PAGE 4

Seminar focuses on unifying multicultural parishes ...PAGE 10

Sister answers call to help others through ministry ...PAGE 12


No war on Iraq
BUSH'S WAR A WEAPON OF MASS DISTRACTION

CNS PHOTO FROM REUTERS

Demonstrators against President George W. Bush's proposed war against Iraq march near the White House Oct. 26. Tens of thousands of anti-war protesters took part in the march after speakers denounced the Bush administration's Iraq policies and demanded a revolt at the ballot box to promote peace. Similar demonstrations were held in other U.S. cities and abroad.

Second edition of New Catholic Encyclopedia released

WASHINGTON (CNS) — The Catholic world is not the same as it was in 1967 when the first edition of the New Catholic Encyclopedia was published. Since then, liturgical changes instituted by the Second Vatican Council have swept through Catholic churches, scriptural scholarship has expanded and canon law has been revised. So when editors considered revising the New Catholic Encyclopedia, published this September by The Catholic University of America Press and the Gale Group, they had to consider not only basic changes in the church but also new biographies of deceased Catholics, newly canonized saints, changes in women's roles, Pope John Paul II's extensive travels and developments in other religions.

Pope deplores Moscow hostage tragedy, prays for victims

VATICAN CITY (CNS) — Pope John Paul II prayed for the victims of the Moscow hostage crisis and said he hoped such tragedies would not be repeated in the future. The pope, speaking at his Sunday blessing Oct. 27, had been following the news of the stand-off in a Moscow theater between Chechen guerrillas and Russian security forces. The security forces stormed the theater Oct. 26, using a mysterious toxic gas to subdue the guerrillas. At least 50 rebels and 118 of the nearly 700 hostages were killed, and more than 600 others were hospitalized, 150 in intensive care. The pope said he wanted to ask Mary in a special way to protect Russia in the wake of the violence. "Today we invoke, in particular, the intercession of the Madonna so well-loved by the Russian people, who in these days have suffered much," the pope said.

Benedictine says interest growing in Christian meditation tradition

NEW YORK (CNS) — Groups formed under the auspices of the World Community for Christian Meditation are growing faster in the United States than any other part of the world, according to the Benedictine monk who directs the community. In a New York interview Oct. 25, Father Laurence Freeman also said the number of meditation groups is growing in Canada, Australia, Great Britain and some non-English speaking countries, and now there about 2,000 such groups worldwide. "A great need in the church today is for the teaching of contemplation," he said. "Our mission is to help revive the Christian tradition of meditation, and help recover it not just for monks and nuns but also for lay people." Father Freeman, who lives in a monastery in England, spent a month in the United States that included meeting with a couple of New York meditation groups, retreats in Houston, San Antonio and Pecos, N.M., an address at a Lutheran church in Las Vegas and engagements in California.

Steinfels criticizes media for imprecise reporting on sex abuse

LOS ANGELES (CNS) — Imprecise and incomplete reporting of the clergy sex abuse scandal has prompted "a kind of free-floating outrage" in U.S. Catholics that has left them ill-equipped to fix the abuse problem, a columnist for The New York Times said Oct. 18. Peter Steinfels said "most Americans, including most Catholics, have at best a very imprecise understanding of the clerical sex scandal — not of the terrible nature of the misconduct itself but of its exact scope, the time frame, when it largely occurred, the legal issues involved, the motives and mentalities that allowed it to happen, and the record of how different bishops handled it at different times." He added, "What most people believe is simply that children and young people have been, right up to this year, endangered by a significant number of molesting priests, and that many bishops, perhaps most, have knowingly, even criminally allowed this to happen." But he said his own opinion is that "the truth is much more complex, and that not knowing more of it contributes to a kind of free-floating outrage and ill fits American Catholics to repair the problem."

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Diocesan planner

November

3 ASHEVILLE — The Saint Martin De Porres Pro-Chapter of the Dominican Laity (Order of Preachers) is having a special Profession Mass today at 2 p.m. at the Basilica of St. Lawrence, DM, 97 Haywood St. Father Martin Iott, the Provincial Promoter of the Dominican Laity, will celebrate Mass. Six members are making their perpetual commitment after a discernment period of over four years. One member is making a temporary commitment of three years. For information call Beverly Reid (828)253-6676.

5 CHARLOTTE — The regularly scheduled cancer support group meeting for survivors, family and friends will be held today at St. Matthew Church, 8015 Ballantyne Commons Pkwy. and every first Tuesday at 7 p.m. in the office building conference room. For information call Marilyn Borrelli (704)542-2283.

7 WINSTON-SALEM — The Healing Companions is a grief support group for the bereaved. They will meet tonight and Nov. 21 in Conference Room B, St. Leo the Great Church, 335 Springdale Ave. Details? Call Joanne Parcel (336)924-9478.

8 CHARLOTTE — Worldwide Marriage Encounter weekend will start today. For information or registration, call Tom and Emilie Sandin (336)274-4424.

9 CHARLOTTE — The Vietnamese Cursillo community will meet at 7:30 p.m. tonight and every 2nd Saturday of the month for a school of leaders at St. Thomas Aquinas Church, 1400 Suther Rd. For information call Ky Do (704)532-9094.

9 CLEMMONS — Now is your opportunity to achieve your 2nd and 3rd degree exemplifications in the Knights of Columbus. A 2nd and 3rd degree event will be held by the Clemmons Council at Holy Family, 4820 Kinnamon Rd., today. Questions? Call Tony Blackburn (336)764-5242.

9 FOREST CITY — Immaculate Conception Church, 1024 W Main St., will hold a Christmas Craft fair today from 9 a.m. to 3 p.m. The "Busy Fingers" club will offer homemade crafts. Lunch will be available. Questions? Call (828)245-6053 or (828)245-4017.

9 LAKE JUANLUSKA — Rt. Rev. Francis Kline, Abbot of Mepkin Abbey, will be the featured speaker at Fire in the Mountains 2002 "Anatomy of Prayer" today. Rev. Anastacio Rivers will conduct separate sessions in Spanish. For information or registration call (828)274-0318; email fitm@dnet.net; or visit the Web site www.fireitm.org.

9 MINT HILL — St. Luke Church, 13700 Lawyers Rd., is holding its annual Arts and Crafts Festival today from 8:30 a.m. - 3:30 p.m.. More than 40 talented artists and craftsmen will display their works. A children's corner is provided. Food will be available. For information call (704)841-1372 or (704)567-8625.

9 SYLVA — The Lay Carmelite Community begins a new series of classes for inquiry and formation today and the 2nd Saturday of the month following the 9 a.m. Mass at St. Mary Church, 22 Bartlett St. Call (828)586-9496 for information.

10 CHARLOTTE — A charismatic

Vanier, founder of L'Arche, shares his message of faith, light

WASHINGTON (CNS) — On Sept. 11 last year, Jean Vanier was home in Paris, where he lives in a household with developmentally disabled friends. When he head about the terrorist attacks on the World Trade Center and the Pentagon, he recalled, he could not watch the unfolding drama on television. He stayed in his room, saying, "I need space to pray ... and not be consumed by fear." The humanitarian who founded the international L'Arche movement visited Washington in mid-October. He spoke to students and others at Georgetown University and later to an ecumenical gathering at a Presbyterian church on the topic of "Becoming Human." "What happened on Sept. 11 created something new," he said. In today's world, he said, people must ask themselves, "What does it mean to be human ... to be a disciple of Jesus ... to be a peacemaker?"

Domestic violence is sinful, bishops reiterate in updated document

WASHINGTON (CNS) — "When I Call for Help," the statement on domestic violence which will be before the U.S. bishops at their November meeting, has a familiar ring to it. That's because the document, subtitled "A Pastoral Response to Domestic Violence Against Women," is a revision and an update of a 1992 statement that said "violence in any form - - physical, sexual, psychological or verbal — is sinful; often it is a crime as well." As it was 10 years ago, the statement was proposed by two committees of bishops — the Committee on Women in Society and in the Church and the Committee on Marriage and Family. Approved for publication a decade ago by the bishops' Administrative Committee, the document did not go before the full body of bishops last time. In a joint message urging approval of the revised document, the chairmen of the two committees said more than 240,000 copies of the original statement had been sold in English and Spanish and had been used by parishes, diocesan women's commissions and family life offices, hospitals and women's groups throughout the country.

Vatican II was obligated to reject anti-Semitism, cardinal says

ROME (CNS) — The Second Vatican Council's rejection of anti-Semitism was not simply an act of courtesy aimed at improving Christian-Jewish relations but was an obligation of Catholic faith, said Cardinal Walter Kasper. In fact, the council taught that anti-Semitism is a sin, said the cardinal, president of the Vatican's Commission for Religious Relations with the Jews. The seriousness of the council's teaching, he said Oct. 28, can be seen in the fact that while the church can be patient with those uncomfortable with Vatican II's liturgical reforms it "cannot accept in any form or for any reason the lingering of prejudice or contempt for Jews and Judaism." At a conference marking the 37th anniversary of the council's document, "Nostra Aetate," on relations with other religions, the cardinal said Vatican II recognized that in its "relations with Judaism and with Israel, the very soul of the Catholic Church was at stake."

Football 50 years ago was whole different game, Catholic says

SUPERIOR , Wis. (CNS) — Professional football hasn't always been a glamorous sport, with highly paid stars performing in lavish stadiums as millions more saw them on national television. Alex Wizbicki played in a different era, but he and other gridders from 50 years ago helped make big salaries and celebrity status possible for today's players. At 80, the former Green Bay Packer and Buffalo Bill is a courtly gentleman who doesn't begrudge the current stars their salaries, or wish he'd been born later to share in the wealth. "We had our fun, and were lucky we got out with limited injuries," said Wizbicki, a parishioner at the Cathedral of Christ the King in Superior, in an interview with the Catholic Herald, Superior's diocesan newspaper. He's still vigorous and works two days a week as a wine consultant at a local liquor store.

CNS PHOTO COURTESY BIBLICAL ARCHAEOLOGY SOCIETY

A French inscription scholar believes the writing found on this ancient burial box likely refers to James, the brother of Jesus. The words in Aramaic read, "Jacob (Ya'akov) son of Joseph (Yosef) brother of Jesus (Yeshua)." The researcher, Andre Lemaire, was permitted to study and photograph the ossuary that surfaced recently in a private collection in Jerusalem. Some scholars remain cautious about its authenticity.

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Mass will be held at St. Patrick Cathedral, 1621 Dilworth Rd. East, this afternoon at 4 p.m. with prayer teams at 3 p.m. and a potluck dinner at 5 p.m. in the school cafeteria. For information call Josie Backus (704)527-4676.

10 CHARLOTTE — The Third Order of Discalced Carmelites is open to men and women 18 years and older who wish to deepen their relationship with God. The group meets this afternoon, 2-4 p.m., St. Ann Church, 3635 Park Rd. For information call Joyce (704)536-5049.

11 FRANKLIN — The Women's Guild of St. Francis of Assisi Church, 299 Maple St., will have their monthly meeting tonight at 7 p.m. in the Family Life Center. The meetings feature guest speakers and special events periodically. For information call Claire Barnable (828)369-1565.

12 BELMONT — Meetings are today and every Tuesday through Dec. 10 for non-active Catholics who would like to become involved in the church again. The Catholics Returning Home program is at Mary, Queen of Apostles Church, 503 N Main St., 7-8:30 p.m. Questions? Call Dennis (704)825-9600, Ext 26.

12 BELMONT — A concert featuring Nancy Walker and Tim Lindeman will take place today at 8 p.m. at Belmont Abbey Basilica, 100 Belmont-Mt. Holly Rd. The program will feature Bach, Shostakovich, Chopin, Scriabin and Beethoven. Open to the public. No admission charge.

12 CHARLOTTE — The St. Gabriel Church Arthritis Support and Education Group will meet this morning from 10-11 a.m. in Room D of the parish ministry center located at 3016 Providence Rd. For details call (704)362-5047 Ext 217.

12 STATESVILLE — The Senior Club will meet at St. Philip Church, 525 Camden Dr., 11 a.m. this morning for Mass. Immediately after Mass will be a sandwich lunch, meeting and program put on by C.A.R.E. of Eden Gardens. Call (704)872-2579 for information.

13 CHARLOTTE — The 50+ Club of St. John Neumann Church, 8451 Idlewild Rd., will conduct a meeting this morning at 11 a.m. with a program and lunch in the parish center. Donations are being accepted. For information call Bobbe Conlin (704)643-1376 or Gloria Silipigni (704)821-1343.

14 CHARLOTTE — "Grief Sharing Series: Video and Discussion Group" is being offered once a week from today through Dec., 10-11:30 a.m. Each session will be held at St. John Neumann, Council Room, 8451 Idlewild Rd. Call Amy Deal for sign-up. (704)573-1023.

14 CHARLOTTE —Free CSS, Elder Ministry workshop for seniors is today at St. Gabriel Church, Ministry Ctr., 3016 Providence Rd., 10 a.m.-2:30 p.m. The topic "Creative Aging, A gift to be Cherished" is presented by Richard von Stamwitz. Bring your own lunch. Drinks will be provided. For pre-registration call Sandra Breakfield (704)370-3228.

14 CHARLOTTE — The Women's Guild will host a fashion show today at 7:30 p.m. in the Msgr. Pharr Activity Center at St. Vincent de Paul Church, 6828 Old Reid Rd. Come see the latest fashions by Coldwater Creek of SouthPark. Refreshments, door prizes, etc. For reservations call Dot Poutier (704)552-9576 or Roz Spinks (704)554-1281.

14 WAYNESVILLE — St. John Church, 234 Church St., will offer Inquiry Sessions tonight and each week on Thursdays at 7 p.m. for people interested in the Roman Catholic Church. Baptized Catholics who wish to receive further sacraments are also invited. Call (828)456-6707 or (828)648-7369 with questions.

15 SALISBURY — Diocesan wide Cursillo School of Leaders will meet today 9-11 a.m. at Sacred Heart, 128 N Fulton St. Daily Mass is at 8 a.m. Questions? Call Dan Hines (704)544-6665. All Charlotte area Cursillistas who want information via email: bmayer@alltel.net.; Web site: www.charlottecursillo.org

16 BELMONT — The 2002 Sisters of Mercy Annual Bazaar is today from 10 a.m. - 4 p.m. in Curtin Hall, Mercy Administration Center on the Sisters of Mercy Campus, 101 Mercy Dr. Homemade goods, jewelry, unique items, Christmas decorations and fabrics will be available. For information call (704)829-5260.

Casa Guadalupe receives award

By KEVIN E. MURRAY
Associate Editor

RALEIGH — Casa Guadalupe, an outreach of Catholic Social Services in Winston-Salem and Greensboro, received a 2002 Defenders of Justice Award in the Grassroots Empowerment category at the Wake County Commons Building Oct. 24.

Since 1990, Casa Guadalupe has provided critical services and information to the Piedmont Triad Hispanic community, including helping immigrants achieve legal, permanent residency and citizenship.

"We're a direct service provider for the Hispanic community in Winston Salem and Greensboro," said Lisa Reyna, program director for Casa Guadalupe. "Immigration, interpreting, translating — anything where language is a barrier, we help with. We defend the rights of those who can't speak for themselves."

Between the two Triad offices, Reyna estimated that Casa Guadalupe assists 600-700 people per week. "Because of the amount of people we see, the Center felt we were really making a difference with individuals," she said.

The Defenders of Justice Awards are given by the North Carolina Justice and Community Development Center, which is dedicated to stamping out poverty in the state by helping minorities and low-income people achieve economic security, according to the organization's Web site.

First presented in 1999, the awards are given to individuals, businesses or organizations dedicated to moving low-income North Carolinians to economic self-sufficiency. Awards are given to those making significant contributions in: litigation; research and public policy development; public policy advocacy; and grassroots empowerment/community capacity building.

"It's nice to get recognition," said Reyna, "especially with the caliber of people who win this award."

Other recipients have included members of congress and other activists. Jubilee-NC, a statewide organization, also won in the 2002 Grassroots Empowerment category.

Contact Associate Editor Kevin E. Murray by calling (704) 370-3334 or e-mail kemurray@charlottediocese.org.

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'Legal Rights' workshop benefits the poor, Hispanics

By JOANITA M. NELLENBACH
Correspondent

FRANKLIN — The family had a baby and a rented house with no heat — in October. Rats ran through the house and were dying in the crawl space beneath the building. The smell would have come through, even without the holes in the floor.

The family, Hispanics new to the area, talked to Dora Ochoa with REACH of Cherokee County. This wasn't a domestic violence problem — REACH's focus — but Ochoa speaks Spanish. She approached the real estate agency, which refused to return the family's deposit or rent. Ochoa helped the family find a lawyer willing to work with low-income people. The lease was terminated, and the landlord refunded their money.

"That just goes to show the power of an advocate plus the power of an attorney's letterhead," Ochoa said.

For those who didn't know where to turn for help with legal issues, the Smoky Mountain Vicariate offered "Legal Rights: Families with Limited Income" Oct. 19 at St. Francis of Assisi Church in Franklin.

"The vicariate tries to sponsor two social justice workshops a year," said Mary Herr, regional faith formation consultant for the Smoky Mountain Vicariate.

"Legal Rights" was the second workshop presented this year. The first was "Bienvenidos," held at St. Mary Church in Sylva in May to address ways of welcoming Hispanics to the area.

While all the workshops won't be on Hispanic issues, this seemed the greatest need at this time, Herr said. Although "Legal Rights" was open to all low-income persons, the attendees were Hispanic. The presentations were translated into Spanish for those who couldn't speak English.

Ochoa discussed help for domestic abuse victims. Carolyn Burton, attorney for Legal Aid of North Carolina in Sylva, discussed landlord-tenant issues, consumer law and food stamps. Ada Volkmer, immigration specialist for Catholic Social Services Western Regional Office in Asheville, spoke on immigration law.

Regarding the problems faced by low-income people, Hispanic and otherwise, Herr asked, "How do we respond as Christians?"

"By listening to needs and directing people to resources," said Congregation of Notre Dame Sister Terry Martin.

"Get involved by contacting social services offices to see what their needs are," said Eduardo Bernal, coordinator of Hispanic Ministry for the Smoky Mountain Vicariate.

Herr suggested voting for political candidates who will work for changes that benefit the poor. "The more people who are involved, the greater the voice you have," she said.

Burton, who addressed poor working conditions immigrants often face, said that "some employers treat employees poorly" because there seems to be "a perception that Hispanics and other foreigners are subhuman. Consciousness-raising can make people aware that all people are equal."

"If Hispanic (attendees) found this helpful, spread the word," Glenmary Father Bond said. He suggested more meetings to help low-income people understand their rights and that "local church leadership keep congregations aware of needs" in their areas.

Contact Correspondent Joanita M. Nellenbach by calling (828) 627-9209 or e-mail jnell@dnet.net.

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Use Mary's role as guide says Pope

By JOHN THAVIS
Catholic News Service

VATICAN CITY — Pope John Paul II urged Marian academic experts to develop a deeper theological and spiritual understanding of Mary's role as the church's "sure guide" in the third millennium.

The pope made the remarks Oct. 29 at an annual joint meeting of pontifical academies; this year's meeting was dedicated to the theme of Marian studies.

The pope also awarded the 2002 Pontifical Academy Prize to a Marian scholar, Rosa Cali, who wrote a doctoral thesis on the "anti-Mariological texts" of the church fathers. The prize carries a research grant worth about $30,000.

The pope encouraged Marian scholars to consider new sources as well as traditional ones in their study of Mary and her impact on the church. For example, he said, experts could examine the lives of the saints and their personal experience of Mary or Mary's treatment in art throughout the centuries.

He said the upcoming 150th anniversary of the 1854 proclamation of the dogma of the Immaculate Conception offered a good opportunity to increase scholarship and reflection and communicate Mary's significance to people around the world.

"Mary is truly the luminous dawn of the new evangelization, the sure guide of the church's path in the third millennium," he said.

The pope recalled that in 2000 he asked the whole church to return to a contemplation of the "face of Christ" as it looks ahead to evangelization.

"Who better than Mary to help us and encourage us in this task?" he said.

The joint session of the pontifical academies included representatives from the 10 pontifical academies in Rome and at the Vatican.

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HISPANIC, from page 1

require participation from our entire faith community."

Many nations, many needs, one voice

The colors were vibrant, as flags from nearly at least two-dozen Hispanic nations were presented during the Hispanic General Assembly held in September at St. Leo the Great parish in Winston-Salem. A roll call of nations followed by representatives carrying banners proudly declaring individual parish Hispanic ministry. What ensued that September Saturday was a presentation of the Hispanic Pastoral Plan to the Hispanic community.

Six days later, the plan was unfurled again, this time to the bilingual task force, meeting to collaboratively brainstorm how to best put the plan into action. Systematically, each potential goal was analyzed and each point collaboratively discussed for prioritization.

In this diocese, almost 50 parishes work with Hispanic communities. Each of the 10 vicariates has a full time Hispanic ministry coordinator.

When the coordinators gather in a few weeks, Sister Andrea hopes some of the goals can be fine tuned and readied for implementation. "We can't do everything with equal effort right away," said Sister Andrea.

Along the periphery, pastor support must be rallied, said Sister Andrea. "Beginning without the support and work of everyone, this plan is only a piece of paper," she said.

Local efforts reflect national actions

With Hispanics poised to become the majority of U.S. Catholics, new priorities are needed to improve Latino participation and leadership in church life, says a draft document to be voted on at the U.S. bishops' November meeting.

This means strengthening "communion and participation with a strong emphasis on social justice, evangelization and the integral education of the faithful," says the draft document.

If approved, the document, "Encuentro and Mission: A Renewed Pastoral Framework for Hispanic Ministry," would be an addendum to the bishops' 1987 national pastoral plan for Hispanic ministry.

The draft document says that there are 25 million Hispanic Catholics in the United States, about 40 percent of the entire Catholic population.

Two central issues now for Hispanic ministry are "what model of leadership will Hispanic Catholics offer as they become the majority group" and "how will this model strengthen the unity of the body of Christ in increasingly culturally diverse communities," says the document.

A key element for pastoral ministry is incorporating Hispanics into church life while retaining their cultural identity, it says.

"The commitment of Hispanics to become active participants and to offer their unique contributions in the life of the church and society — versus being assimilated — has been a key value and principle for Hispanics/Latinos in ministry," the document says.

Catholic News Service contributed to this article.

Contact Editor Joann S. Keane by calling (704) 370-3336 or e-mail jskeane@charlottediocese.org.

After two days, joint group proposes draft revisions to sex abuse norms

By JOHN THAVIS
Catholic News Service

VATICAN CITY — After a two-day meeting, a Vatican-U.S. commission has drafted proposed revisions to the U.S. bishops' norms on clerical sex abuse cases.

A Vatican statement Oct. 30 said the commission's "suggestions" would be discussed at the plenary meeting of the U.S. Conference of Catholic Bishops in Washington Nov. 11-14. Once approved by the U.S. bishops, a revised policy will be forwarded to the Vatican for final approval or "recognitio," it said.

The Vatican's terse, three-line statement gave no details of the commission's Oct. 29-30 meeting at the Vatican.

Nor did it say what revisions were proposed to the "Essential Norms" for sex abuse cases or to the bishops' "Charter for the Protection of Children and Young People." None of the eight U.S. and Vatican participants were immediately available for comment.

When Bishop Wilton D. Gregory, president of the USCCB, announced the formation of the commission Oct. 18, many observers expressed skepticism that the panel could finish its work before the mid-November meeting of U.S. bishops.

Bishop Gregory said at the time that he was confident the commission would act quickly. He said it was a matter of "fine-tuning" and clarifying the U.S. bishops' policy, not rewriting it.

One Vatican source said the modifications adopted by the commission involved language to protect the due process rights of accused priests. He would not elaborate.

The U.S. bishops overwhelmingly adopted the norms during a June meeting in Dallas, and Vatican approval would make them binding in all U.S. dioceses. But since that time, Vatican and other church officials have questioned whether the norms adequately protect priests from false accusations; they have also said the definition of "sexual abuse" appears too vague and that the role of diocesan review boards needs clarification.

In mid-October, the Vatican issued a two-page letter praising the U.S. bishops' efforts to prevent further abuse and restore the trust of the faithful. But it said some of the norms could cause confusion or ambiguity and called for the mixed commission of four U.S. bishops and four top Vatican officials to study and revise the document.

The U.S. commission members included prelates who have played key roles in the U.S. bishops' response to sex abuse: Cardinal Francis E. George of Chicago; Archbishop William J. Levada of San Francisco; Bishop Thomas G. Doran of Rockford, Ill.; and Bishop William E. Lori of Bridgeport, Conn.

The Vatican members were Cardinal Dario Castrillon Hoyos, prefect of the Congregation for Clergy; Archbishop Julian Herranz, president of the Pontifical Council for the Interpretation of Legislative Texts; Archbishop Tarcisio Bertone, secretary of the Congregation for the Doctrine of the Faith; and Archbishop Francesco Monterisi, secretary of the Congregation for Bishops.

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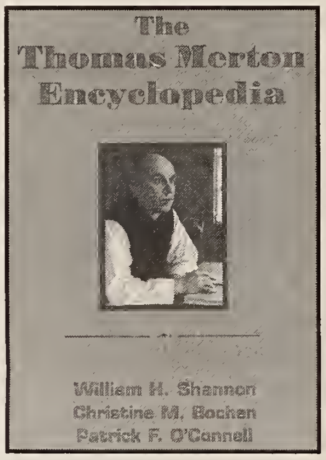
Book Review

Encyclopedia imparts Merton's wisdom

Reviewed by FATHER PATRICK EASTMAN
Catholic News Service

Go into any bookstore in this country that has a religion section and you will certainly see at least one book by Thomas Merton and oftentimes a whole shelf full. Now, three author-editors have produced "The Thomas Merton Encyclopedia" on this widely read spiritual writer.

All three have served as president of the International Thomas Merton Society, an association for scholars and general readers who have been influenced by Merton. Msgr. William Shannon has been a priest of the Diocese of Rochester, N.Y., for 59 years; Christine Bochen is professor of religious studies at Rochester's Nazareth College; Patrick O'Connell is an associate professor of English and theology at Gannon University in Erie, Pa., and current editor of The Merton Seasonal, the Merton society's quarterly journal.



The Thomas Merton Encyclopedia

William H. Shannon
Christine M. Bochen
Patrick F. O'Connell

Merton, or Father Louis, as he was known in his monastic community at Gethsemani, Ky., was born in Prades, France, in 1915 to Owen and Ruth Merton, both artists. Both had died by the time Merton was 16. He was educated at Oakham School in England, followed by Cambridge University, which he left under a cloud. He finally entered Columbia University in New York in 1935, receiving a master of arts degree in English in 1939.

Merton entered the Trappist Abbey of Gethsemani on Dec. 10, 1941. He became something of a household name with the publication of his autobiography, "The Seven Storey Mountain," in 1947. He went on to write about 100 books, including journals and letters, as well as essays on prayer, social justice, war, literature, interreligious dialogue and monastic renewal.

Although much of his writing was completed more than 40 years ago, Merton's books and ideas have continued to be very influential, as illustrated by the almost 5,000 active members of the International Thomas Merton Society. In his early years at the monastery, Merton discovered that much of the ancient contemplative tradition had been lost. He became a significant influence in the restoration of the contemplative heritage in the West. His life ended with a tragic accident in Bangkok in 1968 when he was participating in a dialogue between Christian and Buddhist monks.

In the course of the 350 entries in the encyclopedia, the authors cover not only all of Merton's published writings, but also the themes and topics addressed by this multifaceted man. Although Merton was secluded in a Trappist Monastery, he had a wide range of friends from many walks of life.

No college, university or high school that has a religious studies section in their library should be without this book. Similarly, all monastic and religious communities of whatever religious tradition, Christian or not, should have it available. It surely is an invaluable reference for those who already are interested in Merton, whether for personal enrichment or scholarly and academic study. For others it will serve as a useful introduction to a man who still has much wisdom to impart to our world.

At the end of each article there is cross-referencing, which certainly facilitates any search for information that the reader might have. Footnotes, which sometimes point to further reading material, are given at the end of the entry.

Finally, I must comment most favorably on Orbis Books' presentation of this volume. It is substantial, well-bound, attractively laid out, clearly printed and well illustrated with 50 black-and-white photographs and drawings. All in all, we can be grateful for this work, which Orbis calls "the indispensable guide to the life and thought of one of the spiritual and literary giants of the 20th century."

Father Eastman, a member of the International Thomas Merton Society, is a diocesan priest of Tulsa, Okla. He was born in England in 1937, ordained an Anglican priest in 1969, came to the United States in 1983 and was ordained as a married Catholic priest in 1984.

Word to Life

Sunday Scripture Readings:
Nov. 10, 2002

November 10, Thirty-second
Sunday of Ordinary Time
Cycle A Readings:
1) Wisdom 6:12-16
Psalm 63:2-8
2) 1 Thessalonians 4:13-18
3) Gospel: Matthew 25:1-13

By DAN LUBY
Catholic News Service

"Where were you, man?" The questioners were exasperated. Their friend had just finished running punishment laps for arriving late to basketball practice. Panting, sweating, he said: "Hey, you don't have to run the bleachers after practice, so get off my back. I was only 30 minutes late. What's the big deal?"

"If you'd been here on time, you'd be on the varsity now." Stunned, he listened as the story of his almost dream come true unfolded in bitter detail.

The varsity coach, they said, had asked the JV coach where the boy was. "We need one more guy to scrimmage, and I think he's ready. Send him over when he gets here." His friends grinned, knowing how long he'd wanted to move up.

When practice began the varsity coach called the missing boy's name. In the echoing silence, his friends looked at each other and shook their heads.

The coach pointed to another of the JV players. "Come on. You'll be with us now." The lucky boy grinned and ran to his new, higher status.

The boy who'd been late groaned. He'd forgotten a geometry assignment and had to stay after school to finish it. Neglected homework had cost him dearly.

Afterward the coach stopped him. "Sorry, but I needed you right then for practice. Maybe this'll remind you to get your homework done."

In Sunday's Gospel, all the girls in the story are eager for the bridal celebration, but some don't pay enough attention to what's happening around them to be ready when the bridegroom arrives. They are left out, not because the bridegroom is cruel but because they let themselves be distracted by unimportant things.

As winter nears and darkness penetrates more of our days, let us be alert so that, when the light shines, we can fully embrace it.

QUESTIONS:

What's one specific way I can pay more attention to what's truly important? What distractions from things that really matter can I minimize in my life?

Weekly Scripture

Scripture for the week of November 3 - November 9

Sunday (Thirty-first Sunday in Ordinary Time), Malachi 1:14—2:2, 8-10, 1 Thessalonians 2:7-9, 13, Matthew 23:1-12; **Monday (St. Charles Borromeo)**, Philippians 2:1-4, Luke 14:12-14; **Tuesday**, Philippians 2:5-11, Luke 14:15-24; **Wednesday**, Philippians 2:12-18, Luke 14:25-33; **Thursday**, Philippians 3:3-8, Luke 15:1-10; **Friday**, Philippians 3:17—4:1, Luke 16:1-8; **Saturday (Dedication of the Lateran Basilica)**, Ezekiel 47:1-2, 8-9, 12, 1 Corinthians 3:9-11, 16-17, John 2:13-22

Scripture for the week of November 10 - November 16

Sunday (Thirty-second Sunday in Ordinary Time), Wisdom 6:12-16, 1 Thessalonians 4:13-18, Matthew 25:1-13; **Monday (St. Martin of Tours)**, Titus 1:1-9, Luke 17:1-6; **Tuesday (St. Josaphat)**, Titus 2:1-8, 11-14, Luke 17:7-10; **Wednesday (St. Frances Cabrini)**; Titus 3:1-7, Luke 17:11-19; **Thursday**, Philemon 7-20, Luke 17:20-25; **Friday (St. Albert the Great)**, 2 John 4-9, Luke 17:26-37; **Saturday**, 3 John 5-8, Luke 18:1-8

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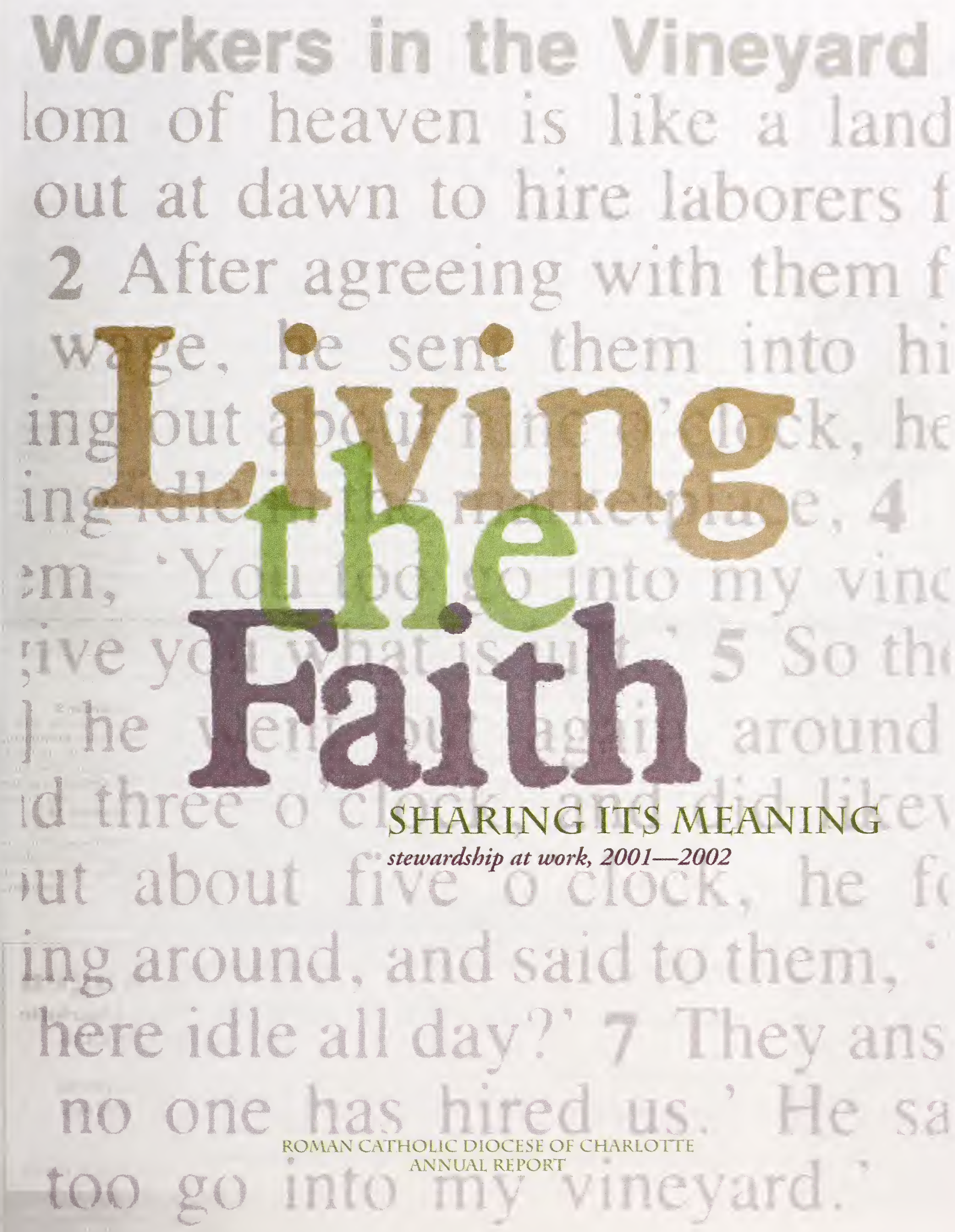
ROMAN CATHOLIC DIOCESE OF CHARLOTTE
ANNUAL REPORT



Workers in the Vineyard
lom of heaven is like a land
out at dawn to hire laborers f
2 After agreeing with them f
wage, he sent them into hi
ing out about nine o'clock, he
ing idle in the marketplace, **4**
em, 'You too go into my vin
give you what is just.' **5** So th
he went out again around
d three o'clock, and did likew
ut about five o'clock, he f
ing around, and said to them, '
here idle all day?' **7** They ans
no one has hired us.' He sa
too go into my vineyard.'

LETTER FROM THE DIOCESAN ADMINISTRATOR

October 2002

Dear Co-workers in Ministry:

As Administrator of the Diocese of Charlotte, I am accountable to you, the people of the Church of Western North Carolina, for the proper stewardship of our resources. I am pleased to present the annual report of the Diocese of Charlotte for the year ending June 30, 2002.

Although this past year has been a challenging year, our diocese is spiritually and financially healthy. I am especially pleased to report that no payments were made during the past year to, or on behalf of, victims of clergy sexual misconduct with children. The diocese has faced many of the same financial challenges as most organizations during this past year. We were confronted with staggering increases in employee health insurance costs and property/liability insurance premiums, as well as very poor performance in the financial markets. While more of our resources are needed to address these items, the need for services is greater than ever due to the economic downturn and the growing population in Western North Carolina. We are addressing these challenges head-on through on-going evaluation of programs and cost containment measures.

Much progress has been made and many good works accomplished during the past year under Bishop William G. Curlin's leadership. Our mission to grow as a community of praise, worship and witness is being fulfilled through the many ministries of the diocesan Pastoral Center, Catholic Social Services, our parishes and schools. These good works accomplished are the result of your generous stewardship of time, talent and treasure.

Vocations to the priesthood, permanent diaconate and religious life continue to be a high priority for the diocese. During this past year, Bishop Curlin ordained four men to the priesthood for our diocese. To better serve our seminarians and those discerning a vocation, the Director of Vocations was changed from a part-time to a full-time position as of 1 July 2002. The Office of the Vicar for Women Religious continues to serve the many religious sisters ministering in our diocese.

We continue to expand our educational ministries to fulfill our mission to teach. During this past year, we finalized plans for two new elementary schools and a major addition to Charlotte Catholic High School, all of which will open in the fall of 2003. Bishop McGuinness High School completed its first year at its new campus. This new 120,000 square foot school is a state-of-the-art facility centrally located in Kernersville to serve the entire Triad region. In addition, our Campus Ministry program has expanded its outreach to include the University of North Carolina at Asheville.

In order to better serve the growing population of Hispanics in our diocese, Our Lady of Quadalupe Church in Charlotte was dedicated this past January. This culminates several years of planning and fundraising to build a church that primarily serves the Hispanic community in Charlotte. Construction is now underway to build another church that will primarily serve the Hispanic community — in Booneville. In addition, the diocesan Hispanic Ministry has now established pastoral ministries in all ten vicariates, and Catholic Social Services has expanded its Hispanic social outreach program.

To fulfill the Church's mission to serve the least among us, Catholic Social Services is providing critical services to the less fortunate members of society. During this past year, Catholic Social Services undertook a major resettlement effort by assisting 328 refugees create new lives for themselves in North Carolina.

Our diocese continues to grow in number and need. There will be challenges ahead, just as there have been in the past. Together, we can work to build up God's kingdom here in Western North Carolina. It is only by your generous assistance that we will be able to continue to be responsive to the increasing needs of our people. I am grateful for your past support of your parish, the Diocesan Support Appeal and the special appeals that directly assist the ministries of the Church. I ask for your continued assistance as, together, we continue to build a community of faith.

May God bless you and your loved ones abundantly!

Mauricio W. West

Very Reverend Mauricio W. West
Diocesan Administrator

DIOCESAN SUPPORT APPEAL

In a year complicated with despair, uncertainty and sadness, the Diocesan Support Appeal was about "Planting Seeds of Hope." As a result of the $3,333,000 raised in last year's DSA, the 35 educational, multicultural, vocational and social service ministries were a source of hope for people throughout Western North Carolina.

A record number of catechists, from the Smoky Mountains to the Piedmont, received training necessary to help our children and youth better understand their faith. The Permanent Diaconate benefited from DSA funding as it welcomed 16 new candidates into the formation process. Expanded programs in Catholic Social Services provided outreach to thousands of people in need. New and innovative programs that focus on the needs of the young adults of the diocese began to make an impression on this often ignored group of Catholics. Parishes throughout the diocese will reap many benefits from the DSA as one of the largest classes of Lay Ministry graduates return to serve their faith communities.

Hispanic Ministry continues to provide assistance to the fastest growing segment of our Catholic population. The expanded Hispanic Youth Ministry program now serves over 22 Hispanic youth groups active within the diocese.

The programs and ministries funded by the DSA planted seeds that will yield a bountiful harvest for years to come!

10 *n*The one who supplies seed to the sower and bread for food will supply and multiply your seed and increase the harvest of your righteousness.

DSA Ministry Funding For The Years Ending June 30,

	2002	2001
Grants to Catholic Social Services	$1,134,606	$1,071,778
Multicultural Ministries	$404,612	$404,336
Hispanic	319,943	357,078
African American	37,840	3,709
Hmong	46,829	43,549
Vocations	$ 155,772	$ 139,860
Seminarian Formation	98,769	60,735
Permanent Diaconate	57,003	79,125

	2002	2001
Educational Ministries	$1,254,082	$1,212,782
Catholic Schools Office	227,733	237,069
Campus Ministry	392,639	362,796
Faith Formation	334,570	315,032
Youth Ministry	152,821	132,921
Lay Ministry	42,753	39,158
Media Resources	60,331	58,450
Vicar's Office	42,116	61,932
Evangelization & Liturgy	1,119	5,424
DSA Fundraising Costs	$ 137,539	$ 129,225

VOCATIONS CLERGY AND RELIGIOUS LIFE

The Call of the First Disciples 18 *p**As he was walking by the Sea of Galilee, he saw two brothers, Simon who is called Peter, and his brother Andrew, casting a net into the sea; they were fishermen. **19** He said to them, ''Come after me, and I will make you fishers of men.''

Seminarian Formation

Clergy Continuing Care

Support of Retired Priests

Office of Permanent Diaconate

Office of Women Religious

VOCATIONS, CLERGY AND RELIGIOUS LIFE

In a growing diocese such as our own, there are many signs of hope for the future. Our 22 seminarians with their eagerness and enthusiasm remind us of our need to pray that the Gospel and the sacraments may always be available to us. In these outstanding young men, we may rightly hope that our prayers will be answered. We who make up the Church in Western North Carolina must insure that, after a careful and rigorous process of discernment and screening, our candidates for the priesthood may be offered a first-rate education and a lengthy spiritual and pastoral formation process to equip them to fully respond to the Lord's call.

In December of 2001 two men, Father Christopher Roux and Father Adrian Porras, were ordained to the priesthood. In June of 2002, we witnessed the ordination of Father Johnathan Hanic and Father Larry LoMonaco.

Our parishes, schools, agencies and institutions are currently being served by 80 diocesan and 50 religious order priests. In addition, the 25 retired priests, who have so generously given of themselves to the people of God in the Diocese of Charlotte, have created a legacy of outreach and love.

Eighty-four diocesan permanent deacons serve the faithful in our parishes, agencies and ministries. The lengthy six-and-a-half year formation process began this year for 16 new candidates hoping to someday assist and preach at Mass, serve as RCIA or marriage preparation teachers, perform baptisms and serve in various parish and diocesan ministries.

The 57 religious sisters serving the Diocese of Charlotte bring a contagious enthusiasm to their ministry. They are the hands to people in social service ministry, schools and parishes.

The joyful witness of our seminarians, together with that of our faithful priests, deacons and religious men and women enables the Church to be a living sign of God's saving power for all to see.

fishers of men.

Vocations, Clergy and Religious Life — Financial Highlights for the years ending June 30,

	2002	2001
Revenue & other support	$2,208,733	$1,715,976
Contributions -		
Clergy retirement collection	394,091	313,453
Seminarian collection	143,534	146,608
Friends of Seminarian program	154,888	161,806
Other	74,720	82,875
Parish assessments	466,641	474,770
Grants	50,000	42,500
DSA funding	155,772	139,860
Administration funding	769,087	354,104

	2002	2001
Expenses	$2,208,733	$1,715,976
Seminarian formation	421,074	405,910
Contributions to priests' retirement programs	1,472,253	1,065,690
Other	315,406	244,376

EDUCATION

for him. **46** After three days they found him in the temple, sitting in the midst of the teachers, listening to them and asking them questions, **47** and all who heard him were astounded at his understanding and his answers. **48** When his

in the midst of the teachers,

EDUCATION FORMATION OFFICES:

- OFFICE OF THE VICAR
- CAMPUS MINISTRY AND YOUNG ADULT MINISTRY
- CATHOLIC SCHOOLS OFFICE
- EVANGELIZATION / MINISTRY FORMATION
- FAITH FORMATION OFFICE
- YOUTH MINISTRY OFFICE
- DIOCESAN MEDIA RESOURCE CENTER

DIOCESAN AND REGIONAL SCHOOLS:

- ALL SAINTS SCHOOL
- OUR LADY OF THE ASSUMPTION SCHOOL
- SAINT ANN SCHOOL
- SAINT GABRIEL SCHOOL
- SAINT PATRICK SCHOOL
- HOLY TRINITY CATHOLIC MIDDLE SCHOOL
- CHARLOTTE CATHOLIC HIGH SCHOOL
- BISHOP MCGUINNESS CATHOLIC HIGH SCHOOL

THE EDUCATION VICARIATE

From the moment of one's baptism, the Catholic community is and must be committed to the continuing formation of the believer. The educational mission of the Church is an integral and essential component of its saving activity.

Each of the agencies in the Education Vicariate fulfills a valuable service in assisting committed Catholics in parishes, schools and college campuses to participate in the pastoral mission of Jesus.

The Office of Faith Formation has developed a training program for catechists in parishes throughout the diocese. Their participation in these sessions prepares them to teach as Jesus did. During 2001-2002, hundreds of catechists from every corner of the diocese attended formational gatherings conducted at many sites.

The involvement of the diocese in an extensive program of Campus Ministry manifests clearly its commitment to the young people who attend 19 colleges within the area. Presently 13 men and women, witnessing to the presence of Jesus, serve as Campus Ministers. They view themselves as companions on the journey as they walk with, support and guide college students in the springtime of their lives.

Last June, 24 men and women from parishes in the diocese graduated from the LIMEX program. Each earned a master's degree in religious education or pastoral ministry. Many of the graduates were able to participate in this distance-learning program, conducted by Loyola University in New Orleans, due to diocesan scholarships made available to those in financial need. The dedicated graduates are involved in ministerial activities in parishes, schools or campuses within the diocese. Although this was the first class of diocesan sponsored graduates, many others will follow in their footsteps during the years ahead.

Evangelization, the proclamation of the Good News of Jesus Christ, is a key dimension of the Church's mission. The renewed and revitalized Office of Evangelization is providing valuable leadership in assisting the parishes to be truly evangelizing communities who share the Word with active and inactive Catholics, as well as with others who have not heard the call of Christ.

Catholic schools continue to be a source of great pride for the Diocese of Charlotte. Our schools provide an environment that foster spiritual, academic and emotional development of all children entrusted to our care. Through Catholic education, students learn to be caring members of their faith and civic communities.

EDUCATION FORMATION OFFICES OF THE DIOCESE OF CHARLOTTE — FINANCIAL HIGHLIGHTS FOR THE YEARS ENDING JUNE 30,

	2002	2001		2002	2001
REVENUE & OTHER SUPPORT *(INCLUDES DSA FUNDING OF $1,254,082 IN 2002 AND $1,212,782 IN 2001)*	$ 1,658,764	$ 1,698,091	EXPENSES	$ 1,658,764	$ 1,698,091

DIOCESAN AND REGIONAL SCHOOLS — FINANCIAL HIGHLIGHTS FOR THE YEARS ENDING JUNE 30,

	2002	2001		2002	2001
REVENUE	$26,193,086	$22,698,552	EXPENSES	$24,627,811	$ 20,949,336
TUITION AND FEES	21,302,634	19,052,936	INSTRUCTIONAL PERSONNEL	13,038,421	11,090,391
PARISH SUPPORT	2,080,487	1,782,014	OTHER INSTRUCTIONAL COSTS	1,568,221	1,227,391
BMHS CAPITAL CAMPAIGN GIFTS	141,669	817,075	FACILITIES	3,867,626	3,072,281
OTHER CONTRIBUTIONS AND GIFTS	988,351	729,740	ADMINISTRATIVE PERSONNEL	1,781,623	1,568,163
SALE OF BMHS FORMER CAMPUS	1,368,499	—	INTEREST	666,707	459,507
OTHER	311,446	316,787	OTHER	3,705,213	3,531,603

CATHOLIC SOCIAL SERVICES

Freedom for Service 13 [m]*For you were called for freedom, brothers. But do not use this freedom as an opportunity for the flesh; rather, serve one another through love. 14 [n]*For the whole law is fulfilled in one statement, namely, "You shall love your neighbor as yourself."

"You shall love your neighbor

Catholic Social Services of the Diocese of Charlotte, NC, Inc.

Justice and Peace Office

Special Ministries Office

Refugee Office

Charlotte Regional Office

Western Regional Office

Piedmont Triad Regional Office

Administrative Office

CATHOLIC SOCIAL SERVICES

Catholic Social Services helps the Church community fulfill its social mission through its organized ministry of love and service to people in need. Members of the Church community participate as volunteers (372 this past year), as clients and as contributors. Twenty-four percent of the annual CSS budget was funded by the Diocesan Support Appeal.

This past fiscal year, CSS touched 12,000 lives through more than 24,000 client contacts, helping people build hopeful futures by taking control of their lives. Couples deepened their relationship and strengthened their families through marriage preparation classes, adoption services, family planning classes and counseling services. Seventy-three children from North Carolina, China and Russia were adopted by loving families and continue to have CSS support services as long as they and their parents need them. Giving voice to the voiceless, CSS advocated for the unborn, the elderly and the disenfranchised.

Through CSS, immigrant Hispanic individuals and families received immigration assistance, information and referral and outreach services and/or participated in educational programs from centers in Asheville, Hendersonville, Charlotte, Winston-Salem, Greensboro and High Point. This past year, CSS appointed a full-time director of the Hispanic Center in High Point to insure the stability and expansion of its programs. The Refugee Resettlement Office assisted 328 people in building new lives in North Carolina. The refugees came from Vietnam, Cuba, Sudan, Liberia, Somalia, the former Soviet Union and Bosnia.

Guiding youth and young adults into a future of hope and promise is the focus of several programs in the Piedmont Triad area: support and educational programs for first-time parents/single moms; pregnancy prevention and human development programs for both boys and girls, ages 10-13; and Host Homes, which provides an array of services, including extensive counseling, to struggling youth and their families. THE CODE, a program for young males to live drug free and sexually abstinent, was initiated this past year.

CSS strengthens communities by empowering the people within them. The Office of Economic Opportunity of the Justice and Peace Office, serving Clay, Cherokee, Graham and Swain counties in far Western North Carolina, is a catalyst for collaboration and resource development in an economically challenged area. New this past year are the faith community project, which facilitates the partnership between faith communities and families participating in the state's Work First Program, and a rural life project to build a broad-based coalition to strategize for long-term economic development, based on the local resources of land and people.

***CSS** — providing help, creating hope, helping people change their lives.*

Catholic Social Services — Financial Highlights for the years ending June 30,

	2002	2001		2002	2001
Revenue & other support	$4,797,570	$ 4,264,018	Expenses	$4,919,300	$ 4,210,296
Federal and state agency awards	1,548,552	1,366,321	Adoption program	524,051	495,009
Other grants, contracts & awards	526,456	467,613	Counseling program	331,103	312,542
Contributions - Diocese of Charlotte:			Direct assistance	157,905	147,432
DSA funding	1,134,606	1,071,778	Elder ministries	113,073	117,959
Other support	103,028	136,909	Hand to Hand program	336,042	243,617
Contributions - Other	871,467	700,813	Hispanic Center, High Point	275,013	229,311
Fees	605,467	497,472	Hispanic services	750,638	642,204
Other	7,994	23,112	Host Homes program	243,143	252,080
			Refugee Resettlement	1,019,117	821,715
			Other programs	457,384	375,821
			Administrative expenses	607,397	487,188
			Fundraising expenses	104,434	85,418

THE FOUNDATION

The Faithful or the Unfaithful Servant

45 h*“Who, then, is the faithful and prudent servant, whom the master has put in charge of his household to distribute to them their food at the proper time? **46** Blessed is that servant whom his master on his arrival finds doing so.

to distribute to them

THE FOUNDATION

The Foundation of the Roman Catholic Diocese of Charlotte, founded in 1994, is a non-profit organization established to provide endowments for the Diocese of Charlotte and its parishes, schools, agencies and organizations. Our first eight years have shown significant growth. We began in 1994 with $500,000 in assets. We finished the year ending June 30, 2002 with $7,474,000 in assets. In our first year, we had 17 endowments. Now we have over 100 endowments. Twenty of those endowments were added during this past fiscal year.

One of those endowments was established by Ella Marie McGonagle Bickel, a parishioner of St. Vincent de Paul Church in Charlotte, who died in late 2000. A retired bookkeeper and widow, Bickel left her life savings, $600,000, to the church and parishioners that had touched her heart. Through her gift, Ms. Bickel left a legacy that will help meet the needs of poor people at St. Vincent for generations to come. More and more parishioners across the diocese are following Ms. Bickel's example by remembering the Church in their estate plans.

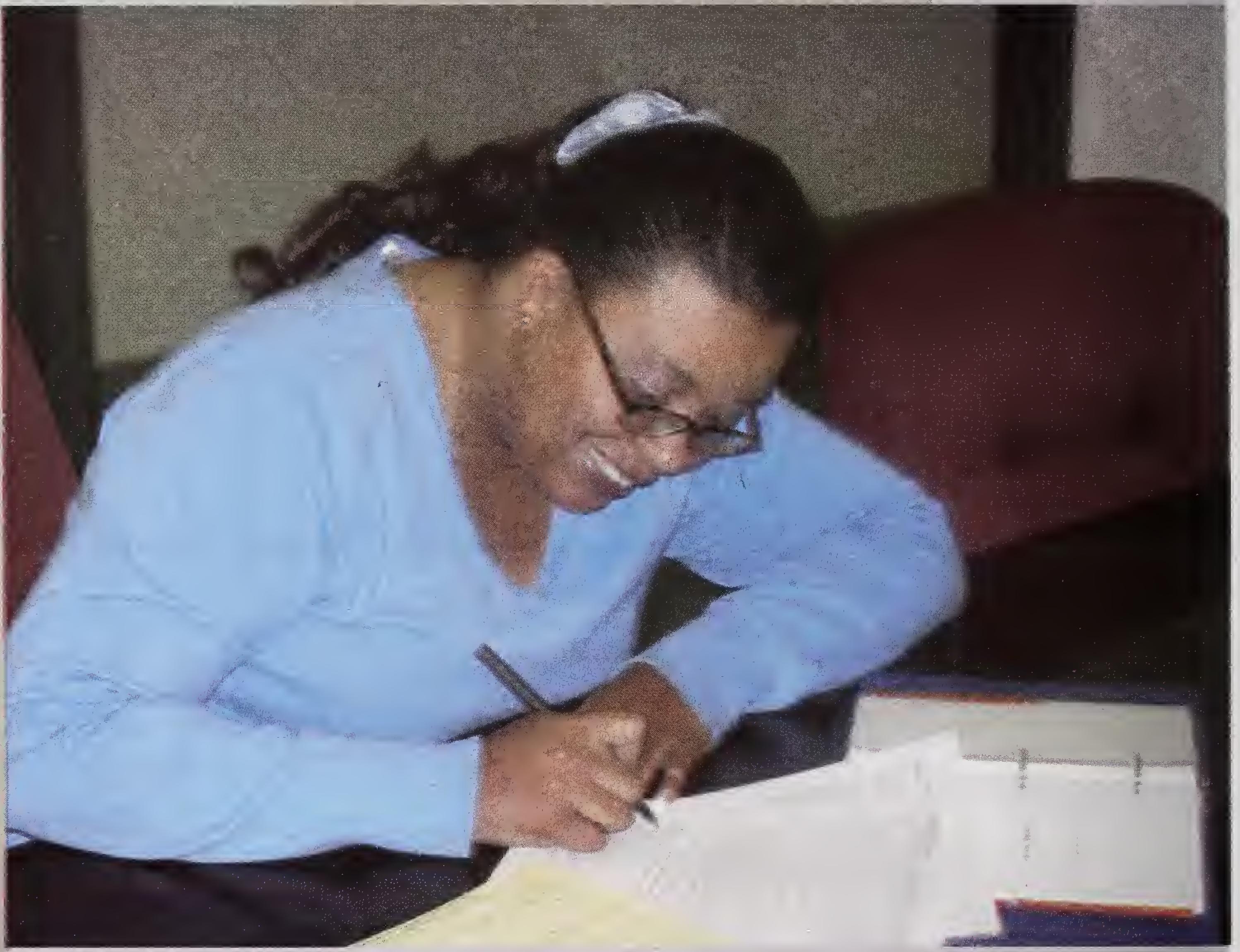
This year, we entered our second year of a grant making process open to all diocesan entities. Eighteen parishes, schools and agencies were awarded grants of up to $5,000 each. In its first three years of making grants, the Foundation will focus its efforts on programs that effectively support those who are poor; minority communities; and evangelical initiatives, with a particular emphasis on those whose efforts are collaborative.

Individuals and organizations who make a planned gift (bequest in a will, life estate gift, IRA, gift of life insurance, gift of real estate, or life income arrangement such as a trust or annuity), to the Diocese of Charlotte or any of its parishes, schools, agencies or organizations can be a member of the Catholic Heritage Society. The Society is the diocese's way of honoring the Christian generosity of Catholic friends who are providing for the future of the Church. More than 100 parishioners became members of the Catholic Heritage Society last year.

THE FOUNDATION OF THE ROMAN CATHOLIC DIOCESE OF CHARLOTTE — FINANCIAL HIGHLIGHTS AS OF JUNE 30,

	2002	2001		2002	2001
ASSETS	$7,473,985	$6,682,410	LIABILITIES	$3,805,320	$3,376,399
CASH	59,711	59,328	ACCOUNTS PAYABLE	25,082	13,944
RECEIVABLES	12,069	4,836	CUSTODIAL & ANNUITY OBLIGATIONS	3,780,238	3,362,455
ASSETS HELD IN TRUST	360,770	433,284			
INVESTMENTS	7,041,435	6,184,962			
			NET ASSETS	$3,668,665	$3,306,011
			UNRESTRICTED NET ASSETS	552,926	753,009
			TEMPORARILY RESTRICTED NET ASSETS	423,536	672,069
			PERMANENTLY RESTRICTED NET ASSETS	2,692,203	1,880,933

HUMAN CAPITAL



The Workers in the Vineyard 1 *‘‘The kingdom of heaven is like a landowner who went out at dawn to hire laborers for his vineyard.

to hire laborers

All employees and volunteers of the Diocese of Charlotte share in the mission that Christ entrusted to the Church — to spread the Gospel, to serve our brothers and sisters and to build up the body of Christ that is the Church. In support of this mission, the Diocese of Charlotte is committed to providing services and benefits for employees which promote spiritual as well as personal growth. Our policies are written and administered completely and inclusively to ensure the consistent and equitable treatment of all employees and to comply with all federal, state and local employment laws.

The Human Resources department is charged with the responsibility of providing a comprehensive benefits program that meets the needs of the employees of our diocesan parishes, schools and organizations. As benefit costs continue to escalate, it becomes a greater challenge to maintain quality benefit programs that are affordable for both the diocese and our employees. The cost of theses programs for all diocesan entities during the fiscal year ending June 30, 2002 was as follows:

Long Term Disability Insurance	$100,007
Health and Life Insurance	$3,281,886
Lay Pension Plan	$940,253
403(b) Plan Contributions	$494,011

All full-time employees are covered by life insurance and long-term disability insurance, and may enroll in the health insurance plan. All non-temporary employees participate in the Lay Pension Plan and are eligible to participate in the 403(b) retirement plan. In addition, paid vacation, sick leave and holidays are provided as part of the diocesan benefits package for employees.

As part of the diocese's commitment to employees, periodic continuing education sessions are provided to educate employees in the areas of employment policies and practices. Currently, all employees and volunteers are in the process of attending workshops throughout the diocese with the goal of increasing awareness of and preventing the sexual abuse of children.

It is through the collective efforts of our thousands of employees and volunteers that the diocesan mission of service to Western North Carolina is realized. Ministry to the many diverse communities in our region is possible only with the continuing contributions of all who work within the diocese.

Application For Lay Employment

Diocese
of
Charlotte

We consider applicants for all positions without regard to race, color, religion, creed, gender, national origin, age, disability, marital or veteran status, or any other legally protected status.

PROTECTING OUR YOUNG PEOPLE

the Diocese of Charlotte responds -

The "Charter for the Protection of Children and Young People", written by the U.S. Conference of Catholic Bishops at their spring meeting, has been embraced by the Diocese of Charlotte. The "Charter" represents a new chapter in restoring trust in the Church as a herald for the protection of our greatest treasure, our young people.

Since the publication of the "Charter" the Diocese of Charlotte has conducted 19 training sessions about this vital issue for diocesan clergy, employees and volunteers. Forty-four more training sessions are scheduled for this fall and winter. This training is directed to all who work with children and vulnerable adults. At the completion of these workshops, approximately 6,000 staff and volunteers will be trained to identify and help prevent the sexual abuse of minors in our diocese.

Upon receipt of an allegation of sexual abuse of a minor by a Church cleric, employee or volunteer, the Diocese will remove the alleged abuser from ministry, report the allegation to civil authorities and fully cooperate with their investigation.

The Lay Advisory Board, which has previously existed on an ad-hoc basis, now acts as a permanent committee to recommend the best course of action to be taken in cases of reported abuse. This lay board has already met with several individuals, and their recommendations have been and will continue to be a valuable part of the process of discernment, reconciliation and healing.

Our response as a diocese will always be one of sincere compassion in addressing the personal, psychological and spiritual needs of the people of God entrusted to our care. We have been greatly saddened by the intolerable abuse of children by a few priests. When abusive misconduct is brought to our attention the diocese responds in every way possible to determine the truth and meet the needs of victims. After consultation with families, and when determined appropriate, financial assistance has been provided to victims to aid in the healing process. It is important to note that no payments were made during the past year on behalf of victims of clergy sexual misconduct with children. In responding to allegations of sexual abuse, the total amount of financial payments made on behalf of victims since January of 1995 is $479,439, of which $110,000 was paid by insurance. None of the diocesan funds paid on behalf of victims came from the Diocesan Support Appeal or from parish savings. The Diocese of Charlotte has not sent any funds to assist other dioceses in the settlement of sexual abuse claims.

REPORT FROM CHIEF FINANCIAL OFFICER

I am pleased to report that the Catholic Diocese of Charlotte remains financially healthy, despite investment losses totaling $3,252,000 for the year ended June 30, 2002, resulting from the poor performance of the financial markets. The consolidated financial statements are presented on the following pages, and include all significant entities of the diocese except for parishes (and parish and inter-parochial schools), which report separately to their parishioners.

Diocesan operations completed the year ended June 30, 2002 with a decrease in net assets of approximately $1,104,000. Included in the total decrease is an increase in net assets restricted by donor-imposed stipulations of $246,000, as follows:

- $716,000 representing an increase in permanent endowment funds and perpetual trust funds for which the diocese is an income beneficiary, but never receives the assets held in trust; and
- ($470,000) representing a decrease in net assets resulting from donor imposed temporary restrictions that have been satisfied.

The net result is a decrease of unrestricted net assets of $1,350,000. The following items are included in the determination of this decrease:

Decreasing net assets:

- Net realized/unrealized losses on long-term investments: $3,001,000;
- Depreciation and amortization expense: $2,316,000;

Increasing net assets:

- DSA contributions - Included in current year revenues are those funds which exceed the current year program budget and, thus, are for use next year: $217,000.
- Self-insurance and employee benefit programs - The amount by which these revenues exceeded claims and other expenses: $185,000
- One-time gain on the disposition of property - $1,369,000

The net of the above five items account for a decrease in net assets of $3,546,000, as compared to the total decrease in unrestricted net assets of $1,350,000. The difference, which is a positive $2,196,000, represents the increase in net assets attributable to all other programs and activities. This increase in net assets provides funds needed for principle repayment of long-term debt and for the acquisition of property, plant and equipment not financed by debt.

The pie chart below depicts the major sources of revenues and summarizes expenditures for the fiscal year just ended. Revenues for the year totaled $42,053,000. Support of diocesan programs and ministries, i.e., program expenses, totaled $28,772,000, representing 67% of total expenditures. Expenses relating to supporting activities, i.e., administrative and fundraising expenses, totaled $14,384,000, of which 16% represents depreciation and amortization expense ($2,316,000).

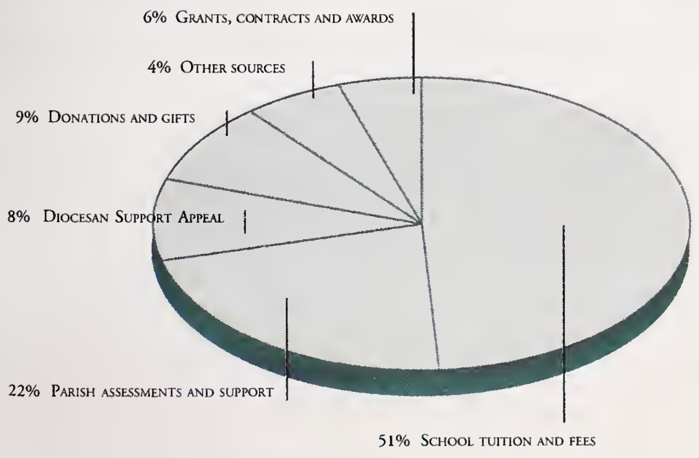
The diocesan Finance Office remains committed to the highest standards of fiscal integrity and accountability. It is our responsibility to ensure that accounting policies and procedures are being adhered to, and internal controls are in place and operating so as to safeguard Church assets and ensure that all financial activity is accounted for properly. Financial oversight is provided by the diocesan Finance Council, which is directly responsible to the diocesan administrator, and by routine financial audits.

The consolidated financial statements of the Diocese of Charlotte for the year ended June 30, 2002 and 2001 are presented on the following pages for your review. The integrity of these statements and the integrity of the underlying financial systems are the responsibility of the diocese. The public accounting firm of Deloitte and Touche, was engaged to perform an independent audit of the fiscal 2002 financial statements. Their audit report is also included in the financial report that follows.

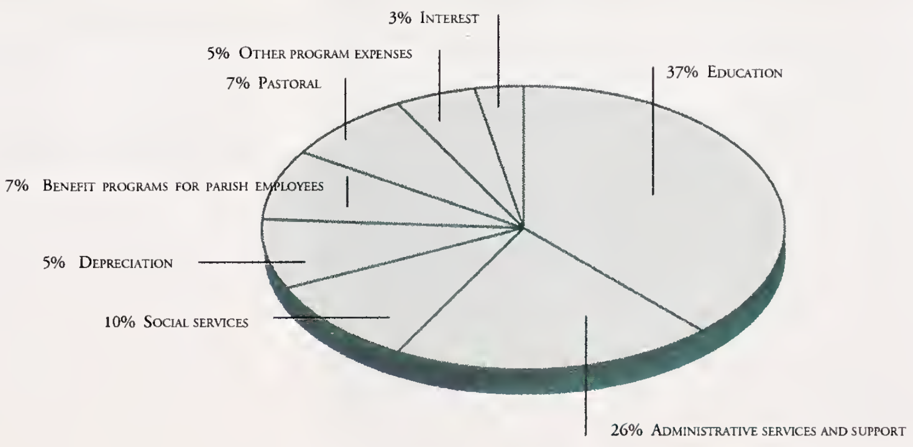
William G Weldon

William G. Weldon, CPA
Chief Financial Officer

SOURCES OF REVENUE



USES OF OUR RESOURCES



INDEPENDENT AUDITORS' REPORT

To the Most Reverend William G. Curlin, Bishop of Charlotte:

We have audited the accompanying consolidated statement of financial position of the Roman Catholic Diocese Of Charlotte ("the Diocese") (see Note 1) as of June 30, 2002, and the related consolidated statements of activities, and cash flows for the year then ended. These financial statements are the responsibility of Diocesan management. Our responsibility is to express an opinion on these financial statements based on our audit. The financial statements of the Diocese for the year ended June 30, 2001 were audited by other auditors whose report, dated October 12, 2001, expressed an unqualified opinion on those statements.

We conducted our audit in accordance with auditing standards generally accepted in the United States of America. Those standards require that we plan and perform the audit to obtain reasonable assurance about whether the financial statements are free of material misstatement. An audit includes examining, on a test basis, evidence supporting the amounts and disclosures in the financial statements. An audit also includes assessing the accounting principles used and significant estimates made by management, as well as evaluating the overall financial statement presentation. We believe that our audit provides a reasonable basis for our opinion.

In our opinion, such financial statements present fairly, in all material respects, the financial position of the Diocese as of June 30, 2002, and the results of its operations and cash flows for the year then ended in conformity with accounting principles generally accepted in the United States of America.

Deloitte & Touche LLP

Deloitte & Touche LLP
September 6, 2002

THE ROMAN CATHOLIC DIOCESE OF CHARLOTTE
CONSOLIDATED STATEMENT OF ACTIVITIES
YEAR ENDED JUNE 30, 2002

	Unrestricted	Temporarily Restricted	Permanently Restricted	Total
REVENUES:				
School tuition and fees	$ 21,302,634	$ -	$ -	$ 21,302,634
Contributions - Diocesan support appeal	3,550,000	-	-	3,550,000
Other support - Diocesan Support Appeal programs	344,705	14,502	-	359,207
Other donations and gifts	1,484,062	1,273,392	884,060	3,641,514
Parish assessments:				
Employee benefit programs	3,679,591	-	-	3,679,591
Property/liability insurance	806,712	-	-	806,712
Catholic News & Herald	739,650	-	-	739,650
Central office	1,977,301	-	-	1,977,301
Parish support of schools	2,080,487	-	-	2,080,487
Federal and state agency awards	1,443,122	105,430	-	1,548,552
Other grants, contracts and awards	43,087	723,138	-	766,225
Fees for services rendered	1,216,175	-	-	1,216,175
Rental income	662,633	-	-	662,633
Interest and dividend income	993,569	95,691	146,925	1,236,185
Net realized/unrealized losses on investments	(3,000,621)	(251,049)	(315,623)	(3,567,293)
Other income	2,041,934	11,242	-	2,053,176
Net assets released from restrictions - satisfaction of program restrictions	2,441,975	(2,441,975)	-	-
Total revenues	41,807,016	(469,629)	715,362	42,052,749
EXPENSES:				
Program expenses:				
Pastoral:				
Clergy, vocations and support for retired priests	2,208,749	-	-	2,208,749
Multi-cultural ministries	600,420	-	-	600,420
Contributions, grants and subsidies	375,951	-	-	375,951
Education:				
Regional and diocesan schools	14,606,642	-	-	14,606,642
Other education and faith formation	1,515,802	-	-	1,515,802
Social service programs	4,207,470	-	-	4,207,470
Benefit programs for lay parish employees	3,165,407	-	-	3,165,407
Property and liability insurance programs for parishes	581,176	-	-	581,176
Publication of Catholic News & Herald	839,790	-	-	839,790
Catholic Conference Center	520,208	-	-	520,208
Tribunal	150,627	-	-	150,627
Total program expenses	28,772,242	-	-	28,772,242
Administrative:				
Central office administration	2,073,007	-	-	2,073,007
Regional and diocesan schools administration	7,664,476	-	-	7,664,476
Social services administration	548,276	-	-	548,276
Rental property expense	89,046	-	-	89,046
Interest - parish savings and investment programs	356,355	-	-	356,355
Interest - long-term debt	675,697	-	-	675,697
Depreciation and amortization	2,315,597	-	-	2,315,597
Other	223,198	-	-	223,198
Total administrative expenses	13,945,652	-	-	13,945,652
Fundraising	438,674	-	-	438,674
Total expenses	43,156,568	-	-	43,156,568
CHANGE IN NET ASSETS BEFORE NET ASSET CHARGE	(1,349,552)	(469,629)	715,362	(1,103,819)
NET ASSET CHARGE - Clergy Retirement Plan	627,852	-	-	627,852
NET ASSETS:				
Beginning of year	27,199,170	3,641,830	9,192,940	40,033,940
End of year	$ 26,477,470	$ 3,172,201	$ 9,908,302	$ 39,557,973

See notes to consolidated financial statements.

THE ROMAN CATHOLIC DIOCESE OF CHARLOTTE
CONSOLIDATED STATEMENT OF ACTIVITIES
YEAR ENDED JUNE 30, 2001

	Unrestricted	Temporarily Restricted	Permanently Restricted	Total
REVENUES:				
School tuition and fees	$ 19,037,256	$ -	$ -	$ 19,037,256
Contributions - Diocesan support appeal	3,333,000	-	-	3,333,000
Other support - DSA programs	401,893	72,971	-	474,864
Other donations and gifts	1,181,284	1,781,955	142,599	3,105,838
Parish assessments:				-
Employee benefit programs	2,855,441	-	-	2,855,441
Property/liability insurance	754,760	-	-	754,760
Catholic News & Herald	699,195	-	-	699,195
Central office	1,683,315	-	-	1,683,315
Parish support of schools	1,782,014	-	-	1,782,014
Federal and state agency awards	1,287,985	78,336	-	1,366,321
Other grants, contracts and awards	16,637	661,976	-	678,613
Fees for services rendered	1,172,092	-	-	1,172,092
Rental income	684,105	-	-	684,105
Interest and dividend income	1,338,103	69,812	185,868	1,593,783
Net realized/unrealized losses on investments	(2,380,347)	(261,996)	(46,030)	(2,688,373)
Other income	517,572	12,499	-	530,071
Net assets released from restrictions - satisfaction of program restrictions	2,862,955	(2,862,955)	-	-
Total revenues	37,227,260	(447,402)	282,437	37,062,295
EXPENSES:				
Program:				
Pastoral:				
Clergy, vocations and support for retired priests	1,715,976	-	-	1,715,976
Multi-cultural ministries	589,750	-	-	589,750
Contributions, grants and subsidies	428,129	-	-	428,129
Education:				
Regional and diocesan schools	12,248,186	-	-	12,248,186
Other education and faith formation	1,558,561	-	-	1,558,561
Social service programs	3,580,989	-	-	3,580,989
Benefit programs for lay parish employees	2,768,472	-	-	2,768,472
Property and liability insurance programs for parishes	402,796	-	-	402,796
Publication of Catholic News & Herald	760,795	-	-	760,795
Catholic Conference Center	549,723	-	-	549,723
Tribunal	171,505	-	-	171,505
Total program expenses	24,774,882	-	-	24,774,882
Administrative:				
Central office administration	1,840,074	-	-	1,840,074
Regional and diocesan schools administration	7,082,283	-	-	7,082,283
Social services administration	484,122	-	-	484,122
Rental property expense	90,295	-	-	90,295
Interest - parish savings and investment programs	1,031,551	-	-	1,031,551
Interest - long-term debt	375,411	-	-	375,411
Depreciation	1,855,682	-	-	1,855,682
Other	195,457	-	-	195,457
Total administrative expenses	12,954,875	-	-	12,954,875
Fundraising	353,014	-	-	353,014
Total expenses	38,082,771	-	-	38,082,771
CHANGE IN NET ASSETS BEFORE NET ASSET CHARGE	(855,511)	(447,402)	282,437	(1,020,476)
NET ASSET CHARGE - Clergy Retirement Plan	(1,106,531)	-	-	(1,106,531)
NET ASSETS:				
Beginning of year	29,161,212	4,089,232	8,910,503	42,160,947
End of year	$ 27,199,170	$ 3,641,830	$ 9,192,940	$ 40,033,940

See notes to consolidated financial statements.

THE ROMAN CATHOLIC DIOCESE OF CHARLOTTE
CONSOLIDATED STATEMENTS OF FINANCIAL POSITION
JUNE 30, 2002 AND 2001

ASSETS	2002	2001
ASSETS:		
Cash and cash equivalents	$ 732,467	$ 4,784,354
Accounts receivable:		
Pledges, net	1,716,066	1,772,994
Other	1,110,963	760,379
Notes receivable, net	6,855,356	6,481,458
Advances to parishes, net	1,265,371	871,795
Assets held in trust	360,770	433,284
Beneficial interest in perpetual trusts	4,454,240	4,908,888
Investments	22,728,707	23,791,217
Property and equipment, net	47,971,921	46,573,340
Pension intangible asset	3,788,612	1,312,502
Interest in related entities	912,132	-
Assets whose use is limited	-	233,795
Prepaid expenses and other assets	489,330	417,795
TOTAL ASSETS	$ 92,385,935	$ 92,341,801
LIABILITIES AND NET ASSETS		
LIABILITIES:		
Accounts payable and accrued expenses	$ 2,489,316	$ 1,646,587
Accrued salaries, wages and benefits	1,589,553	1,440,918
Accrued pension expense	4,796,318	2,690,778
Accrued health claims	717,380	633,151
Accrued clergy long-term care	743,309	358,249
Accrued property/liability claims	165,103	79,845
Unearned revenue	4,266,793	3,847,687
Notes payable	2,858,375	527,467
Bonds payable	19,310,000	19,700,000
Custodial and annuity obligations	15,891,815	21,383,179
Total liabilities	52,827,962	52,307,861
NET ASSETS:		
Unrestricted net assets:		
Undesignated	10,606,439	11,984,279
Designated	16,349,710	16,321,422
Net asset charge - Clergy Retirement Plan	(478,679)	(1,106,531)
Temporarily restricted net assets	3,172,201	3,641,830
Permanently restricted net assets	9,908,302	9,192,940
Total net assets	39,557,973	40,033,940
TOTAL LIABILITIES AND NET ASSETS	$ 92,385,935	$ 92,341,801

See notes to consolidated financial statements.

THE ROMAN CATHOLIC DIOCESE OF CHARLOTTE
CONSOLIDATED STATEMENTS OF CASH FLOWS
YEARS ENDED JUNE 30, 2002 AND 2001

	2002	2001
CASH FLOW FROM OPERATING ACTIVITIES:		
Change in net assets	$ (1,103,819)	$ (1,020,476)
Adjustments to reconcile change in net assets to net cash provided by operating activities:		
Depreciation and amortization expense	2,315,597	1,864,841
Loss on beneficial interest in perpetual trust	454,648	148,182
Realized/unrealized losses on investments	3,567,293	2,688,373
Gain on dispostion of property	(1,365,122)	-
Changes in assets and liabilities:		
Decrease in pledges receivable, net	56,928	248,373
(Increase) decrease in accounts receivable - other	(350,584)	167,244
(Increase) decrease in prepaid expenses and other assets	(75,566)	137,089
Increase in accounts payable and accrued expenses	842,729	328,839
Increase in accrued salaries, wages and benefits	148,635	154,830
Increase in accrued health claims	84,229	209,117
Increase in accrued property/liability claims	85,258	4,045
Increase (decrease) in accrued pension expense	257,282	(106,780)
Increase in accrued clergy long-term care	385,060	249,249
Increase in unearned revenue	419,106	2,173,023
Net cash provided by operating activities	5,721,674	7,245,949
CASH FLOW FROM INVESTING ACTIVITIES:		
Purchase of property and equipment	(4,068,404)	(10,573,296)
Proceeds from the disposition of property	1,719,348	40,933
Investment in St. Matthew's Education Center	(912,132)	-
(Purchase) sale of investments, net	(2,198,474)	8,728,947
Issuance of advances and notes	(6,580,818)	(3,890,118)
Payments received on advances and notes	5,995,739	486,251
Decrease in discount on advances and notes	(219,247)	(106,703)
Increase in allowance on advances	36,852	58,484
(Decrease) increase in custodial obligations	(5,491,364)	357,638
Net cash used in investing activities	(11,718,500)	(4,897,864)
CASH FLOW FROM FINANCING ACTIVITIES:		
Decrease in bond issuance costs	$ 4,031	$ 4,031
Draw on line of credit	2,773,000	-
Repayment of bond payable	(390,000)	-
Repayment of note payable - Bank	(442,092)	(1,254,270)
Net cash provided by (used in) financing activities	1,944,939	(1,250,239)
NET (DECREASE) INCREASE IN CASH AND CASH EQUIVALENTS	(4,051,887)	1,097,846
CASH AND CASH EQUIVALENTS:		
Beginning of year	4,784,354	3,686,508
End of year	$ 732,467	$ 4,784,354
SUPPLEMENTAL DISCLOSURES OF NONCASH ACTIVITIES:		
As discussed in Note 7, in fiscal 2002 and 2001, the Clergy Retirement Plan's accumulated benefit obligation exceeded the fair value of plan assets, as such, the following were recorded:		
Pension intangible asset for unrecognized transition obligation	$ 3,705,552	$ 1,312,502
Accrued benefit cost	(4,255,630)	(2,299,325)
Net asset charge	478,679	1,106,531

See notes to consolidated financial statements.

THE ROMAN CATHOLIC DIOCESE OF CHARLOTTE
NOTES TO CONSOLIDATED FINANCIAL STATEMENTS
YEARS ENDED JUNE 30, 2002 AND 2001

1. ORGANIZATION

The Roman Catholic Diocese of Charlotte ("the Diocese") serves the Roman Catholic Church in Western North Carolina. The Diocese comprises a geographic area of 20,470 square miles covering 46 counties ranging from the North Carolina piedmont region to the North Carolina mountain region. The consolidated financial statements include the accounts of all significant organizations, except parishes (and parish and inter-parochial schools), which are directly owned by the Bishop of Charlotte and which operate under the auspices of the Diocese as follows:

* The Central Administration (Central Office), which provides administrative and other services to parishes, schools and agencies of the Diocese. Services include: coordination and support of educational programs and multi-cultural ministries; the vocations program; continuing formation of priests and support of retired priests; parish savings and investment program; employee benefit program; property/casualty insurance program; diocesan tribunal; operation of the Catholic Conference Center and Cathedral Publishing, Inc., the publisher of the Catholic News & Herald.

* Bishop McGuinness Catholic High School, which provides Catholic secondary education for the Winston-Salem, Greensboro and High Point areas.

* Mecklenburg Area Catholic Schools (MACS), which operates five elementary schools, one middle school and one high school in Mecklenburg County.

* The Mecklenburg Area Catholic Schools Education Foundation, which conducts and administers fundraising activities for the benefit of MACS.

* Catholic Social Services of the Diocese of Charlotte, North Carolina, Inc., a professional human service agency providing counseling, adoption, pregnancy support, foster care, crisis intervention, material assistance, burial assistance, Hispanic and immigration services, refugee resettlement, justice and peace advocacy and education, along with family enrichment services. Catholic Social Services oversees the operations of Catholic Legal Services, Inc., which renders indigent legal services for the Hispanic community.

* The Foundation of the Roman Catholic Diocese of Charlotte, Inc., which receives, administers and disburses funds through the creation of endowments for educational, religious and charitable purposes for the benefit of the Diocese and its various parishes, schools and agencies.

The activities of the above organizations have been consolidated by functional area in the accompanying consolidated statements of activities. All significant intradiocesan transactions have been eliminated in consolidation.

2. BASIS OF PRESENTATION AND SIGNIFICANT ACCOUNTING POLICIES

Basis of Presentation — The accounts of the Diocese are maintained on the accrual basis. The Diocese complies with Statement of Financial Accounting Standards ("SFAS") No. 116, Accounting for Contributions Received and Contributions Made, and SFAS No. 117, Financial Statements of Not-for-Profit Organizations.

Funds managed by the Diocese on behalf of affiliated organizations are in accordance with SFAS No. 136, Transfers of Assets to a Not-for-Profit Organization or Charitable Trust that Raises or Holds Contributions for Others.

Cash and Cash Equivalents - The Diocese considers all highly liquid instruments purchased with an original maturity of three months or less to be cash equivalents. The Diocese has designated $260,000 of cash and investments for property and liability self-insurance reserves as of June 30, 2002 and 2001.

Assets Held in Trust - Assets held in trust represent future beneficial interests to the Diocese under various trust arrangements. Amounts are recorded based on the actuarially determined present value of the future gift.

Investments - Investments are carried at market value. Market values are based on readily available market quotes.

Property and Equipment - Property and equipment is stated at cost, when purchased, and at estimated market value, when donated. Depreciation expense is determined by using the straight-line method over the estimated useful lives of the assets. The following represents the major classes of property and equipment at June 30, 2002 and 2001:

	2002	2001	LIFE *(IN YEARS)*
LAND	$ 9,808,922	$ 9,514,154	N/A
BUILDINGS	39,908,121	27,870,960	30-40
IMPROVEMENTS	4,129,567	3,946,000	10-15
FURNITURE AND EQUIPMENT	5,335,079	4,371,495	3-10
VEHICLES	1,313,015	1,333,538	5
CONSTRUCTION -IN-PROCESS	358,171	10,903,981	N/A
	60,852,875	57,940,128	
LESS ACCUMULATED DEPRECIATION	(12,880,954)	(11,366,788)	
	$ 47,971,921	$ 46,573,340	

In fiscal 2002, BMHS recognized a $1,369,000 gain on the sale of its Link Road facility. A portion of the sales proceeds is included within notes receivable on the accompanying statement of financial position.

Custodial Obligations - Custodial funds are managed by the Diocese, as agent, on behalf of the originating organization. These funds are not recorded as contributions or net assets of the Diocese but rather are included as assets and corresponding custodial obligations in the accompanying consolidated statements of financial position.

Net Assets — Diocesan net assets consist of the following:

Unrestricted — Unrestricted net assets consist of all resources of the Diocese which have no donor-imposed restrictions. The officials of the Diocese may, at their discretion, designate unrestricted support for a specified purpose.

Temporarily Restricted — Temporarily restricted net assets consist of contributions received whose use by the Diocese is limited by donor-imposed stipulations that expire by passage of time or can be fulfilled by actions of the Diocese. When a donor restriction expires, temporarily restricted net assets are reclassified to unrestricted net assets and reported in the combined statement of activities as net assets released from restrictions.

Permanently Restricted — Permanently restricted net assets consist of contributions received from donors whose use by the Diocese is limited permanently by donor-imposed stipulations.

School Tuition, Fees and Parish Support — Tuition and related fees represent amounts paid by students' families, net of applied tuition assistance, and are recognized over the school year (10 months) in which earned. Parish tuition assistance represents contributions made by the participating parishes of the Diocese specifically for tuition assistance. Amounts received in the current year for the following school year's tuition is recorded as unearned revenue in the accompanying statement of financial position.

Investment Income — Changes in the market value of securities are reflected as net realized/unrealized losses on investments in the accompanying consolidated statement of activities.

Tax-Exempt Status — The Diocese is exempt from federal income tax under Section 501(c)(3) of the Internal Revenue Code. Accordingly, no provision for income taxes has been reflected in these financial statements.

Use of Estimates in the Preparation of Financial Statements - The preparation of financial statements in conformity with accounting principles generally accepted in the United States of America requires management to make estimates and assumptions that affect the reported amounts of assets and liabilities and disclosure of contingent assets and liabilities at the date of the financial statements and the reported amounts of revenue and expenses during the reporting period. Actual results could differ from those estimates.

Reclassifications - Certain prior year amounts have been reclassified to conform with current year presentation.

3. PLEDGES AND OTHER RECEIVABLES

The Diocesan Support Appeal (DSA) campaign begins in the fiscal year prior to the expenditure of funds by DSA program agencies. At June 30, 2002 and 2001, respectively, $839,059 and $554,417 in pledges out of a goal of $3,550,000 and $3,333,000, had not been collected.

The Diocese assesses parishes and affiliates to cover the costs of general administration, property and liability insurance, employee health insurance, employee retirement and the Catholic News and Herald. Total assessments receivable at June 30, 2002 and 2001, respectively, were approximately $105,173 and $63,000.

4. NOTES RECEIVABLE

The Diocese has approximately $6,855,356 and $6,481,458 of notes receivable outstanding at June 30, 2002 and 2001, respectively, of which $6,828,087 and $6,446,568 were with parishes. Most of these notes bear interest at a rate of prime minus .5%; however, some are noninterest bearing.

5. ADVANCES TO PARISHES

The Diocese maintains a revolving loan fund, which was established primarily from resources provided by bequests stipulated for advances to small or needy parishes at no interest. Advances outstanding at June 30, 2002 and 2001, totaled approximately $1,852,262 and $1,636,476, respectively. These advances are long-term in nature and are reflected at their estimated present value of approximately $1,265,371 and $871,795 in the accompanying consolidated statements of financial position at June 30, 2002 and 2001, respectively.

6. INVESTMENTS

Investments are held with Wachovia Bank of North Carolina (the "Trustee") under an agreement with the Diocese. Investments are carried at market value and realized and unrealized gains and losses are reflected in the consolidated statement of activities. The cost and fair market value of investments at June 30, 2002 and 2001, are summarized below:

	2002	
FOUNDATION	COST	MARKET
ENDOWMENT FUNDS:		
CASH AND CASH EQUIVALENTS	$ 553,105	$ 553,105
MARKETABLE SECURITIES:		
EQUITY SECURITIES	3,326,808	3,343,882
BOND FUNDS	3,017,947	3,031,128
ANNUITY FUNDS:		
CASH AND CASH EQUIVALENTS	2,913	2,913
MARKETABLE SECURITIES:		
EQUITY SECURITIES	64,165	63,341
BOND FUNDS	46,236	47,066
FOUNDATION INVESTMENTS	$ 7,011,174	$ 7,041,435
OTHER		
COMMON STOCKS	$ 9,388,758	$ 9,379,566
BONDS	5,920,765	6,039,293
CASH	186,797	186,797
OTHER	81,616	81,616
OTHER INVESTMENTS	$ 15,577,936	$ 15,687,272

	2001	
FOUNDATION	COST	MARKET
ENDOWMENT FUNDS:		
CASH AND CASH EQUIVALENTS	$ 139,522	$ 139,522
MARKETABLE SECURITIES:		
EQUITY SECURITIES	3,160,513	3,640,936
BOND FUNDS	2,230,852	2,263,827
ANNUITY FUNDS:		
CASH AND CASH EQUIVALENTS	4,586	4,586
MARKETABLE SECURITIES:		
EQUITY SECURITIES	81,228	81,636
BOND FUNDS	53,103	54,455
FOUNDATION INVESTMENTS	$ 5,669,804	$ 6,184,962
OTHER		
COMMON STOCKS	$ 10,013,395	$ 11,191,035
BONDS	5,941,114	6,102,501
CASH	219,418	219,418
OTHER	93,301	93,301
OTHER INVESTMENTS	$ 16,267,228	$ 17,606,255

7. PENSION AND RETIREMENT PLANS

Lay Noncontributoty Defined Benefit Pension Plan - The Diocese sponsors a noncontributory defined benefit pension plan (the "Plan") covering substantially all lay employees of the Diocese. The Plan provides for benefits based on an employee's years of service and compensation. It is the intent of the Diocese for the minimum funding to be the actuarially recommended contribution amount.

The following table sets forth the funded status of the Plan and amounts recognized in the consolidated statements of financial position:

	2002	2001
BENEFIT OBLIGATION	$ (15,510,084)	$ (13,486,616)
FAIR VALUE OF PLAN ASSETS	$ 11,342,165	$ 11,752,150
ACCRUED BENEFIT COST RECOGNIZED IN THE CONSOLIDATED STATEMENTS OF FINANCIAL POSITION	$ (540,688)	$ (391,453)
PENSION INTANGIBLE ASSET FOR UNRECOGNIZED TRANSITION OBLIGATION	83,060	-
ACCRUED BENEFIT COST RECOGNIZED IN THE CONSOLIDATED STATEMENTS OF FINANCIAL POSITION	$ (457,628)	$ (391,453)
WEIGHTED AVERAGE ASSUMPTIONS:		
DISCOUNT RATE	7.25%	7.50%
EXPECTED RETURN ON PLAN ASSETS	8.50%	8.50%
RATE OF COMPENSATION INCREASE	4.25%	4.50%
BENEFIT COST	$ 940,253	$ 661,820
EMPLOYER CONTRIBUTION	874,078	648,892
BENEFITS PAID	405,798	389,197

Each diocesan entity is assessed 4% of lay employees' salaries to fund the contribution to the Plan and certain other employee benefits.

Tax-Deferred Annuity Plan - The Diocese sponsors a tax-deferred annuity plan under section 403(b) of the Internal Revenue Code for substantially all lay employees of the Diocese. Employer-matching contributions to the plan are based on a percentage of contributions. Each diocesan entity is responsible for payment of the matching contribution directly to the tax-deferred annuity plan.

Clergy Retirement Plan - The Diocese sponsors the Diocese of Charlotte Clergy Retirement Plan (the "Clergy Plan") to provide pension benefits for diocesan priests. An annual collection is held at each parish to raise funds for clergy retirement and other clergy benefits. Each parish is assigned 3% of annual offertory as their goal for this collection. Any shortfall from goal in the amount collected is paid by the parish. Annual collections from the parishes for this purpose are included within temporarily restricted net assets. The annual contribution to the Clergy Plan is based on the results of an actuarial valuation.

The following table sets forth the funded status of the Clergy Plan and amounts recognized in the accompanying consolidated statements of financial position:

	2002	2001
BENEFIT OBLIGATION	$ (7,939,100)	$ (6,462,048)
FAIR VALUE OF PLAN ASSETS	3,683,470	4,162,723
FUNDED STATUS	$ (4,255,630)	$ (2,299,325)
ACCRUED BENEFIT COST	$ (4,255,630)	$ (2,299,325)
INTANGIBLE ASSET FOR UNRECOGNIZED TRANSITION OBLIGATION	3,705,552	1,312,502
NET ASSET CHARGE	(478,679)	(1,106,531)
WEIGHTED AVERAGE ASSUMPTIONS:		
DISCOUNT RATE	7.25%	7.50%
EXPECTED RETURN ON PLAN ASSETS	8.50	8.50
RATE OF COMPENSATION INCREASE	3.00	3.00
BENEFIT COST	$ 575,007	$ 245,911
EMPLOYER CONTRIBUTION	383,900	365,619
BENEFITS PAID	468,335	315,396

Clergy Retirement Benefits Other Than Pension - In addition to providing the Clergy Retirement Plan discussed above, in fiscal 2001 the Diocese adopted the Retired Clergy Health Plan which provides retired diocesan priests certain unfunded health and long-term care benefits.

The net periodic postretirement benefit cost included the following components for the years ended June 30, 2002 and 2001:

	2002		2001	
	Long-Term Care	Health	Long-Term Care	Health
Service cost	$ 37,559	$ 55,675	$ 31,459	$ 46,633
Interest cost	87,236	139,950	77,208	131,468
Net amortization of transition obligation	50,716	82,167	50,716	82,167
Net periodic benefit cost	$ 175,511	$ 277,792	$ 159,383	$ 260,268

The following table sets forth the change in projected benefit obligation and the net liability recognized in the consolidated statements of financial position as of June 30, 2002 and 2001:

	2002		2001	
	Long-Term Care	Health	Long-Term Care	Health
Reconciliation of benefit obligation:				
Obligation at beginning of year	$ 1,163,152	$ 1,865,997	$ 1,014,325	$ 1,643,346
Service cost	37,559	55,675	31,459	46,633
Interest cost	87,236	139,950	77,208	131,468
Actuarial loss	44,412	68,737	40,160	105,952
Benefit payments	-	(68,243)	-	(61,402)
Obligation at end of year	$ 1,332,359	$ 2,062,116	$ 1,163,152	$ 1,865,997

Net liability recognized in the consolidated statements of financial position at June 30, 2002 and 2001:

	2002		2001	
	Long-Term Care	Health	Long-Term Care	Health
Funded status at June 30	(1,332,359)	$ (2,062,116)	$ (1,163,152)	$ (1,865,997)
Unrecognized transition obligation	912,893	1,479,012	963,609	1,561,179
Unrecognized loss	84,572	174,689	40,160	105,952
Net Liability	$ (334,894)	$ (408,415)	$ (159,383)	$ (198,866)

The accumulated postretirement benefit obligation was determined using a weighted-average discount rate of 7.25% for both the long-term care and health plans.

8. NOTES PAYABLE

On September 23, 1995, the Diocese obtained a $9,660,000 commitment for an unsecured loan from a bank to provide financing for the construction of Charlotte Catholic High School. On January 1, 1997, the loan's fixed interest rate was amended from 9.07% per annum to 8.39% per annum. In April 2001, the remaining outstanding principal balance was repaid. Interest expense amounted to $29,000 during fiscal 2001.

On December 5, 1997, the Diocese obtained a $1,875,000 commitment for an unsecured loan, maturing on January 15, 2003, from a bank for the construction of an addition to Holy Trinity Catholic Middle School and the purchase of land for Charlotte Catholic High School. The loan's fixed interest rate is 7.88% per annum. The outstanding balance under this agreement was approximately $39,439 and $467,973 at June 30, 2002 and 2001, respectively. Interest expense amounted to $20,559 and $55,974 during fiscal 2002 and 2001, respectively. The scheduled maturity over the next year is $39,439.

On February 10, 1995, Bishop McGuinness High School obtained a $110,615 commitment for an unsecured loan, maturing on October 15, 2004, from a bank, to provide financing for operational purposes. On January 1, 1997, the loan's fixed interest rate was amended from 9.07% per annum to 8.39% per annum. The outstanding balance under this agreement was approximately $35,936 and $49,494 at June 30, 2002 and 2001, respectively. The scheduled maturities over the next three years are $15,000 in 2003, $15,000 in 2004, and $5,936 in 2005.

Catholic Social Services has borrowed money from the United States Catholic Conference to cover the general operating expenses of the refugee office. This loan is unsecured, noninterest bearing and payable upon demand. The outstanding balance was $10,000 at June 30, 2002 and 2001.

The Diocese received an unsecured line of credit from a bank for $8,000,000, which expires on December 27, 2002. The line of credit incurs interest at the monthly LIBOR index plus 1.0% (2.8% and 4.8% at June 30, 2002 and 2001, respectively). At June 30, 2002 and 2001 the outstanding balance was $2,773,000 and $0, respectively.

In addition, as of June 30, 2002 and 2001, respectively, the Diocese has guaranteed approximately $14,558,497 and $8,500,000 of certain notes payable to a bank on behalf of various parishes of the Diocese.

9. BONDS PAYABLE

In June 2000, the North Carolina Educational Facilities Financial Agency (the "Agency") issued $19,700,000 of variable rate educational facilities revenue bonds (Bond issue) with final maturity, subject to prior redemption, on June 1, 2017. The proceeds therefrom have been loaned to William G. Curlin, as Bishop of the Diocese, and will be administered by the Central Administration. Such proceeds are being used to finance the acquisition, construction, installation and equipping of a new Bishop McGuinness High School ("BMHS") and to refinance the construction and equipping of a Mecklenburg Area Catholic Schools ("MACS") entity, as well as to pay a portion of the interest on the bonds and to pay bond issue costs. The Central Administration is allocating a pro rata portion of the Bond issue to BMHS and MACS. These affiliated entities have recorded their pro rata investments, interest components and resulting payable to the Central Administration on their financial statements.

Principal and interest payments on the loan are supported by an irrevocable, direct-pay letter of credit by a bank. As of June 30, 2002, the letter of credit, which expires on September 5, 2003 (subject to earlier termination or extension in accordance with the letter-of-credit agreement), supports the entire loan amount. The annual fee associated with this letter of credit is .32%.

The mandatory redemption of the Bonds will be provided by sinking fund payments beginning in June 2002 and ending June 2017. Interest accrues at a variable rate and is due quarterly. The interest rate fluctuates on a weekly basis and was 1.25% and 2.75% at June 30, 2002 and 2001, respectively.

The future debt service requirements of the bonds are as follows:

2003	$ 1,528,416
2004	1,582,652
2005	1,652,508
2006	1,726,880
2007	1,795,224
Thereafter	21,183,688
	29,469,368
Less - amount representing interest	(10,159,368)
	$ 19,310,000

In July 2001, the Diocese entered into a 5-year interest rate swap agreement at a notional amount of $9,000,000 for a portion of its variable rate Series 2000 Bonds. The agreement requires the Central Administration to pay the counterparty a 4.05% fixed rate of interest on the notional amount. In return, the counterparty will pay the Central Administration interest at a variable rate based on the published TBMA index in accordance with the swap agreement. The Central Administration recorded the interest rate swap in accordance with SFAS No. 133, as amended, and did not designate the derivative as a hedge instrument. The fair value of this derivative of $357,076 has been recorded as a liability in the accompanying statement of financial position and changes in fair value have been reflected as a component of net realized/unrealized (losses) gains on investments.

10. PARISH SAVINGS AND INVESTMENT PROGRAMS

The Diocese administers parish savings and parish investment programs. These programs have been established for the benefit of diocesan parishes, schools and agencies. Interest is earned at prime less 3.75% for the savings program and prime less 2.75% for the investment program. Savings program funds may be withdrawn at any time, whereas withdrawal of investment program funds is subject to a minimum 18-month investment period. Funds on deposit related to these programs along with accrued interest totaled approximately $12,459,835 and $18,296,726 at June 30, 2002 and 2001, respectively, and are reflected as custodial obligations in the accompanying consolidated statements of financial position.

11. EMPLOYEE HEALTH BENEFITS

The Diocese administers medical and dental insurance coverage for all employees including parish and mission employees. The Diocese charges each organization premiums for the coverage of its employees on a monthly basis. The individual organizations have no liability for claims in excess of the premiums to be paid. The Diocese has an arrangement with a third party to administer the medical and dental plan. Approximately 15% of the premiums submitted by diocesan entities is paid to the third-party administrator for administrative services and the premiums for specific and aggregate stop-loss coverage in fiscal 2002. The remaining portion of the premiums is designated by the Diocese to pay claims which are processed by the third-party administrator. The Diocese has specific stop-loss coverage at $100,000 per claim and aggregate coverage beginning at 125% in 2002 and 120% in 2001 of the actuarially projected total individual claims under $100,000 for fiscal 2002. Employee health benefits expense was approximately $3,949,552 and $3,480,745 during fiscal 2002 and 2001, respectively.

12. LEASE AGREEMENTS WITH PARISHES

MACS leases various facilities from two participating parishes of the Diocese under lease terms ranging from 12 to 18 years. These leases provide for contingent rentals based on usage and may be amended or modified at any time during the lease term. Rent expense was $311,663 and $290,891 for fiscal 2002 and 2001, respectively.

13. INTEREST IN RELATED ENTITIES

In fiscal 2002, St. Matthew Catholic Church began construction of an education center that will be financed in part by MACS. MACS has agreed to pay $5,500,000 of construction costs which represents 67% of the estimated cost of construction. Accordingly, as of June 30, 2002, MACS has recorded a $912,000 interest representing expenditures through June 30, 2002.

14. CONTINGENCIES

The Diocese is subject to various legal proceedings, including those for sexual misconduct, which have arisen in the ordinary course of its business and have not been finally adjudicated. It is not possible at this time for the Central Administration to predict with any certainty the outcome of such litigation. However, management is of the opinion, based upon information presently available, that it is unlikely that any liability to the extent not provided for through insurance or otherwise, would be material in relation to the Diocese financial position or operations.

'The Truth About Charlie' is that it's not half bad

By GERRI PARE
Catholic News Service

NEW YORK — Universal's "The Truth About Charlie" is an entertainingly convoluted romantic mystery loosely based on 1963's memorable "Charade." While Thandie Newton and Mark Walhberg are no Audrey Hepburn and Cary Grant, they acquit themselves well enough to keep audiences involved in their tenuous relationship.

British Regina (Newton) has returned to Paris ready to leave her husband of three months, Charlie (Stephen Dillane), only to discover their apartment ransacked and two cops anxious to question her about her husband's murder. It turns out Charlie wasn't a Swiss art dealer at all and that he was involved in something secretive that netted him millions.

The cops suspect she's in the know, but she's utterly in the dark. And out of the darkness emerge three of Charlie's co-conspirators, Emil (Ted Levine), Lola (Lisa Gay Hamilton) and Lee (Joong-Hoon Park). They feel the fortune is theirs and that Regina has it — even if she doesn't know it.

Coming to her rescue when Emile and later Lola confront Regina is the mysterious Joshua (Wahlberg), to whom she is romantically attracted. However, she is warned to distrust him by an American embassy official (Tim Robbins) who fills her in on the disreputable doings of Charlie and company. Now fearful that Joshua is just another gold digger, Regina must figure out the puzzle of the missing money quickly or she fears she'll end up on a slab adjoining her husband's in the morgue.

Director Jonathan Demme fashions a mostly lighthearted black comedy that is an homage to the French New Wave cinema of the 1960s as well as a valentine to Paris. As the characters dash about the city the visual backgrounds are sprinkled with French film references and inside jokes. Charles Aznavour shows up both in a vintage film clip from Francois Truffaut's "Shoot the Piano Player" and within the movie as a white-haired singer whose love song ends the film on a whimsically upbeat note.

There is a vibrancy in Demme's film technique as he chooses quirky camera angles and zippy movements that infuse the story with touches of humor even as characters croak. The fast pace is reminiscent of 1999's "Run Lola Run." Indeed, Demme admits Hamilton's character is named Lola as a tribute to the film. The music score also energizes the film as the characters' various deceptions begin to unravel.

And, most of all, he gets winning performances from his cast, who remain appealing whether they are above board or not. As the suspicious cop who effects a crucial collaboration with Regina, Christine Boisson adds a little Gallic sparkle to the story. The switches in identity are a little daunting to follow but to enjoy the movie it's best to see it without making continual comparisons to "Charade," which is in a class by itself.

Due to some violence, brief sexual innuendo and fleeting nudity, the U.S. Conference of Catholic Bishops classification is A-III — adults. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned. Some material may be inappropriate for children under 13.

Pare is the director of the U.S. Conference of Catholic Bishops' Office for Film and Broadcasting.

CNS photo from Miramax

Scene from film 'Frida'

Salma Hayek stars as Mexican folk artist Frida Kahlo in the movie "Frida." The U.S. Conference of Catholic Bishops classification is A-IV — adults, with reservations. The Motion Picture Association of America rating is R — restricted.

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The Pope Speaks

POPE JOHN PAUL II

God's gift of peace available to those who reject evil, pope says

By CINDY WOODEN
Catholic News Service

VATICAN CITY — The peace and security promised by God are gifts assured to those who refuse the ways of injustice and evil, Pope John Paul II said.

While God is loving and merciful, God does not tolerate impiety, corruption and injustice, the pope said Oct. 30 at his weekly general audience in St. Peter's Square.

"God is not indifferent in the face of good and evil," he said at an audience that included 12 members of the Port Authority Police of New York and New Jersey on a trip to Italy to honor their colleagues who died in the Sept. 11, 2001, terrorist attacks in New York.

The officers gave the pope a cross made from metal and other materials from the wreckage at ground zero.

In his main audience talk, the pope said Isaiah 33, which is recited during morning prayer, lists the attitudes and behaviors that mark "the true, faithful and just believer."

The six commitments are: to walk rightly practicing justice, speak honestly, spurn oppression, refuse bribes, not listen to or have anything to do with violent plots, and avoid any contact with evil.

The sixth commitment in Isaiah, he said, is phrased in a way that could be confusing to modern readers because it speaks of closing one's eyes to evil.

"When we speak of 'closing an eye,' we mean, 'pretending not to see in order to be freed from the obligation of taking action,'" he said, while Isaiah is communicating a "complete refusal of any contact whatsoever with evil."

The pope also said it was interesting how Isaiah's list involved the actions of one's hands, feet, eyes, ears and tongue, all of which "are involved in human moral action."

By following Isaiah's advice, he said, the believer is welcomed into the temple of the Lord "where he will receive that security of exterior and interior well-being, which God gives to those who are in communion with him."

The Bottom Line

ANTOINNETTE BOSCO
CNS Columnist

"Dead Man Walking," the opera

"Dead Man Walking," an acclaimed movie with Susan Sarandon and Sean Penn, was based on a book by Sister of St. Joseph Helen Prejean. Her "dead man" was a composite of killers, Robert Willie being one of them. He was on Louisiana's death row for raping and killing a 17-year-old girl, and murdering her boyfriend.

Sister Helen, who worked in a school for children, was Willie's spiritual adviser on death row. Her book and the movie escalated the dialogue and action to end executions in the United States, and she deserves our everlasting gratitude.

In the fall of 2000, I attended one of Sister Helen's talks. I knew her work now had been set to music as an opera. When Sister Helen began talking, the opera, which had debuted in San Francisco, understandably was on her mind. Clearly, she was moved by it, telling how music "can open up parts of our heart that we don't even know we have."

I'm an opera lover, and after hearing Sister Helen I longed to see this opera. Last month I did. The work was presented by the New York City Opera, and my daughter Mary, also an opera lover, bought tickets for us. It happened to be my birthday present.

The opening was a stunner, with haunting music swinging into blues and jazz songs as the murder of the two teen-agers is depicted on stage. A sudden switch to Sister Helen's school, where she and another sister are singing a happy Gospel tune with children, changes the mood. Then the action takes off, with Sister Helen meeting and trying to reach the killer, Joe DeRocher, who asks her to be his spiritual adviser. He refuses to acknowledge his guilt, and Sister Helen from then on tries to make him understand that "the truth will set you free."

It is when the parents of the murdered teens confront Sister Helen with "We're Catholics, but you never came to talk to us" that I got emotionally devastated. The music effectively brings out their pain as they tell of their lives now and ask the questions about why their children had to die. I lost it then, relating so deeply to their anguish, remembering how I asked the same questions in 1993 when I got the news that my son John and his wife Nancy had been brutally murdered.

In the final scene, DeRocher can at last admit his guilt, and then Sister Helen tells him she loves him. He responds by saying he loves her too. The parents of his victims are present as he is on the gurney to be killed by lethal injection, and he asks their forgiveness. He sings, "I hope my death will bring you peace."

The opera falls short of being a masterpiece, but it is impressive. Yet, I wonder if it will change any hearts about the death penalty. Those who are opposed will see this as a dynamic force for underscoring the horror of killing, whether by a criminal or by the state. Those who believe in the rightness of the death penalty will feel assurance that the killer's death is, indeed, the way to bring peace to the people who loved the victim.

I wavered and wept, but in the end all I could feel was the horror chill of unnatural death, reaffirming my unshakable belief that God would, in all cases, have us choose what God chooses — mercy and life.

Coming of Age

CHRISTOPHER CARSTENS
CNS Columnist

When teens and parents disagree about religion

The mom calls me because I'm a psychologist, and it's known in the community that I'm also a Catholic. She has a problem with her son, and she'd like my advice.

He's almost 16 and has already been confirmed. Recently he announced that he is an "agnostic." He attends Mass but does not receive Communion. His mom is afraid of making the situation worse.

There is not an easy solution, at least not one that will make everybody happy right away.

Little kids copy their parents' religious beliefs and practices without much thought — when you're 7 or 8 you do whatever your mom or dad does. However, teen-agers go through a process of figuring things out for themselves. Often that comes off as rejecting their parents' religion just because it is their parents' religion. "I don't know who I'm going to be when I grow up," they seem to say, "but it won't be anybody like my mom or dad!"

Young people often wander far from the faith of their parents. Still, the list of people who rejected Christianity and returned later on is very long and includes many of the greatest Christian thinkers and writers of our time.

Adolescence is a time of spiritual exploration. Teens actively try on new ways of thinking and being. It's only logical that their religion would be part of that process of evaluation and re-evaluation.

Sadly, the most common answer teens encounter is the dangerous notion that religion doesn't matter anymore. Somehow, our culture says, because we're so scientific and sophisticated, we don't need to worry about God anymore. On television and in the movies, religion mostly doesn't exist at all, and those few religious people who show up typically are portrayed as backward, superstitious people. Faith is shown as a dark force in their lives.

Any young person still on a spiritual path is open and alive to thinking about the place of God in his or her life. Whether that path takes them through Evangelical Christianity, Buddhism or Hindu mysticism, the quest remains a spiritual one. Our loving God is more powerful than we can imagine, and he will find those searchers and often bring them back to his fold.

But young people who conclude religion does not matter face a more difficult journey home to God because they have stopped asking the sort of questions that God answers. Where do I stand in the universe? What is the purpose of my life? How am I supposed to live?

The mother who called me about her son must make clear that in her world God matters. She would not let her child make up his own mind about driving without a license or dropping out of school because those are important decisions. As difficult as it might be, I urged her to say that dropping out of church is not an option, at least until her son has graduated from high school.

But all she can demand is that he show up and listen. She can't force him to recite the creed. Demanding that a self-declared nonbeliever receive Communion makes no sense.

He is free to think what he thinks. But in a world that is ready to dismiss God entirely, I believe a parent's message must be that God matters.

Light One Candle

MSGR. JIM LISANTE
Guest Columnist

Something we all share

In my parish, in a suburb of New York City, the experience of 9/11 isn't just an intellectual or patriotic exercise. It's really all about people we knew and loved. You see, our community, like so many in the metropolitan area, lost neighbors, family members and friends. Our church remembers 31 parishioners who never came home that day. That's 31 families forever changed. Yet so many more feel their loss, wonder about the meaning of death and how we all cope with grief for lost loved ones.

In fact, death is a part of living. Our parish of almost 4,000 families sees at least 150 people depart each year for eternal life. And they are of all ages and backgrounds. This week alone, I celebrated funeral Masses for a couple of World War II veterans, for a 90-year-old grandmother, for an 18-year-old boy who died of bone cancer and for a 40-year-old newlywed who died in a boating accident while attempting to save his two nephews (happily, they survived).

For the believer, death represents transition, from this life to a higher level of being. For many faiths, this next life is considered a reward for the good life lived on earth. Increasingly, people speak of "heaven" as a place of endless light, joy, love and peace — a place or state of being in which serenity rules.

But what of the living? Those left behind? How are they to be comforted? How are we to cope with loss, even when a happy heaven awaits loved ones? They may be at peace, but what about us?

Here are some practical suggestions for helping ourselves and others face the inevitable reality of death:

1. There is no time line on grieving. Often enough, after the passage of a year or so, people expect the survivor to be "better," to have "moved beyond" pain. In truth, every person grieves differently. And people need to take the time necessary to find their personal level of comfort in dealing with loss. There is simply no right time for being "over it."

2. People are pretty good about discussing the dead shortly after they depart. But people begin to embrace a respectful silence about the dead as time goes by. Don't do that! The people left behind need to talk and to hear. They need to tell and re-tell the stories of people they loved and lost. Talking about our loved ones, in laughter and tears, is the way we heal. Silence buries feelings better expressed.

3. Prayer for the dead is commonplace among many religious faiths. But sometimes it's even more helpful to pray to our deceased loved ones. If they're truly with God, then they can hear us and understand. We don't always have to talk directly to God; we can also talk with those He's called home.

4. For most folks, their greatest legacy isn't the cure of some disease or the winning of a Nobel Peace Prize. No, for most, our greatest accomplishment is family. Our family is, for many, the great "thing" we do or accomplish. Insofar as we love our families, care for our families, forgive each other and support our families, we honor those who have gone before us. When, on the other hand, we allow our families to dissolve or fall into conflict at the death of a loved one, in many ways we dishonor their legacy. Instead, make their greatest accomplishment a shining, living reality.

Many of us hope to achieve great things. But the concept of greatness is relative. I believe that one of the greatest things we can do is to love, support and nurture those in mourning. So drop by for a cup of coffee, pick up the phone, or sit down and send a note. Let those who grieve know you care. It may be just what was needed for a sorrowful soul. We have such power in being able to care. Let's use that power regularly.

Question Corner

FATHER JOHN DIETZEN
CNS Columnist

An invitation to become a godparent

Q. How might a Catholic respond when asked to be a godparent for children of a Catholic who has left the practice of the faith? In this case, the former Catholic has joined another (Presbyterian) congregation. I know this question will arise in our family soon. (New York)

A. It is the Catholic understanding that godparents should be members of the church or community in which the baptism is being celebrated. Godparents do not merely become, at least partly, responsible for the child's Christian upbringing as a friend or relative. They normally represent and support the community of faith into which the infant is being baptized.

However, it is also Catholic belief that every baptism, regardless of the church or denomination in which it takes place, incorporates a person into Christ and creates the bond of unity that exists among all who are reborn through this sacrament.

Because of the baptism that we share in common with other Christians, a Catholic may serve as Christian witness to the baptism of a person in another Christian denomination along with a godparent of that denomination. In this case, of course, responsibility for the Christian upbringing of the child falls on the godparent who is a member of the Christian community in which the infant is baptized.

The fact that the parents of the child were formerly Catholic does not change the rule.

Likewise, a baptized person who is a member of another Christian denomination (usually a relative or close family friend) may serve as witness at a Catholic baptism along with a Catholic godparent. The practice of having one Catholic godparent with a Christian witness from another denomination is common today in the United States and other countries.

These provisions are found in the Vatican's Directory for the Application of the Principles and Norms on Ecumenism (March 1993; Nos. 92-98), and in Canon 874.

Marriage annulments for Catholics

Q. If a Catholic is married outside the church and soon after obtains a divorce, why does she need an annulment to marry another man? My friend is puzzled by this, because the church does not recognize the first marriage anyway. (Illinois)

A. Anytime a Catholic has been married, even if only a civil ceremony, a formal declaration of nullity, an annulment, is necessary before the Catholic may enter a subsequent marriage in the church.

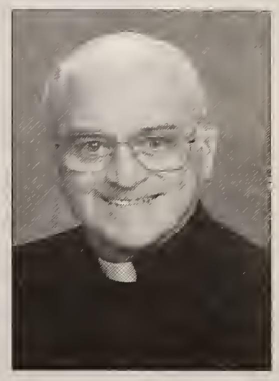
The reason is to make certain that the first marriage outside the church was actually invalid and that the person is therefore free to enter another marriage.

The process for this type of annulment is not lengthy or complicated. Basically it simply requires gathering relevant documents — that the individual was baptized Catholic, that the original marriage was never validated in the church and so on.

No lengthy statements by the petitioner, no complicated testimonies by witnesses about the previous marriage, are required. Therefore, the process is nothing to be apprehensive about. Ask your friend to talk with the priest in her parish. He will guide her through what needs to be done.

Questions may be sent to Father Dietzen at jjdietzen@aol.com.

Spirituality for Today



FATHER JOHN CATOIR
CNS Columnist

Why St. Francis is so admired

The reason St. Francis of Assisi is respected and admired so universally is because he had a deep personal relationship with Jesus Christ. He fashioned his life and spirituality on the teachings of his master. Because of that we have come to appreciate his purity of spirit and admire his clarity of mind.

Recently I was asked, "What is the most important spiritual advice you can offer to someone who is trying to be holy?" Try to develop a personal relationship with Jesus like the one St. Francis of Assisi had, I said without hesitation.

Do not presume that you already have one, just because you are a Catholic. I was priest for more than 25 years when a retreat master asked me if I had a personal relationship with Jesus. I felt slightly insulted. I was a priest and baptized Christian from birth, why would he ask such a question?

He obviously had something more in mind than belief. He was asking if I had a love relationship with Jesus. It started me thinking in a new way and forced me to go deeper. I turned to St. Francis for answers. I knew that his love of Jesus was legendary.

Francis understood the importance of focusing on Jesus in times of difficulty. We can so easily get caught up in ourselves at times. Even though we know that the Lord is always with us, ready to draw us higher, we sometimes try to do too much on our own.

Here is a little story that may help make this clearer. St. Francis had a friend named Brother Leo. One day Leo was feeling down because he saw himself as weak, inadequate and miserable.

St. Francis said to Brother Leo: "The sadness of not being perfect is a feeling that is much too human, it can even border on idolatry. Focus your vision outside of yourself, on the beauty, graciousness and compassion of Jesus Christ. The pure of heart praise him from sunrise to sundown. Even when they feel broken, feeble, distracted, insecure and uncertain they are able to abide in his peace."

I found it interesting that the saint refers to self-absorption as a kind of idolatry. Even when you think it's humble to stress your unworthiness, it is still a way of focusing on self. Holy people are not self-absorbed. Besides, who among us is truly worthy?

The pure of heart cancel such thoughts. They know that their holiness comes from the Lord alone, and they praise him from sunrise to sundown. Since you are a member of the mystical body of Christ by baptism, you should realize that you always are united to Jesus as he prays to the Father. At every Mass we all pray "in him, with him and through him."

The joy of loving Jesus is a sure sign of the presence of the Holy Spirit. Joy and Jesus go hand in hand.

St. Francis once posed this question: "Do you want to know one of the best ways to win people over and lead them to the Lord? It consists in giving them joy and making them happy."

Everything falls into place when you have a love relationship with Jesus Christ.

P.S. If you are a teacher, please bring this article to the classroom for a discussion. A child's happiness may depend on it. Become a messenger of joy.

Seminar focuses on unifying multicultural parishes

By REV. MR. GERALD POTKAY
Correspondent

ASHEBORO — "Parishes must speak the language of the heart," said Glenmary Father Steve Pawelk, who spoke about welcoming Hispanic Catholics into the parish community at St. Joseph Church Oct. 19-20.

St. Joseph has 320 registered families, about only 10 of which are Hispanic, but has approximately 300-350 Hispanic families that are not registered, said Bernadette Such, church secretary.

Father Pawelk's spoke in English the first day on the topic of "Welcoming Community," and in Spanish to Hispanics the second day on "The Community of New Arrivals."

Father Pawelk, the vocational director of the Glenmarys in the Diocese of Jackson in Mississippi, has served as pastor of multicultural mission parishes in the state. He said North Carolina was much like Mississippi in that there has been a large influx of Hispanic Catholics into the Anglo churches.

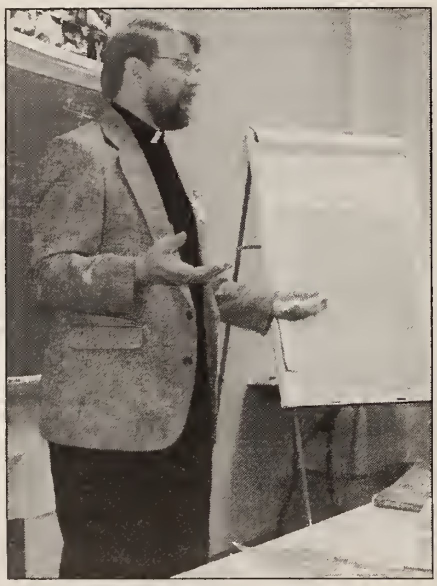


Photo by Rev. Mr. Gerald Potkay

Glenmary Father Steve Pawelk of Mississippi speaks about unifying multicultural parishes at St. Joseph Church in Asheboro Oct. 19-20.

"Although these churches are attending to the needs of a hundred to several hundred Hispanic Catholics, there are perhaps thousands that still need to be incorporated into each of these folds," said Father Pawelk.

His morning talk on Oct. 19 was given in the context of prayer and self-evaluation. Father Pawelk explained that the same human values are sought by people throughout the world, and, as "the body of Christ," Catholics share intrinsically in these values, whether they are evangelization, prayer, outreach to the poor, care for the ill, or just to serve those who are different.

What was incidental, said Father Pawelk, were things such as place of birth, culture and language. For the church, he said, "Who you are is interested primarily in promoting the Eucharist, the sacraments, acceptance and the will of the Father. And when one part is suffering, all of us suffer."

During the afternoon session, Father Pawelk's focus was geared to how the Hispanic culture affects the average citizen living in North Carolina. Out of necessity, he said, there must be a merging of cultures, especially within the parish communities.

Simple things, like learning the basics on both sides, will help. On a practical basis, he said, learning to say "hola" or "hello," and "gratias' or "thank you," goes a long way to showing that all parishioners, regardless of culture, are a hospitable people. This hospitality can also be shown by the celebration of important events with a mingling of cultural meals and the sharing time and space, said Father Pawelk.

Mary Evans, a Long Island native who became the St. Joseph's first African American parishioner 11 years ago, said, "As a people person, I'm trying to see both cultures and how to do things together. Knowing that it is hard to change people, I enjoyed the insight on how to get people to change without them knowing it simply by working together as a parish. We need also to concentrate on the good things by opening up those necessary lines of communication."

John Heerschap, a high school freshman, told of his desire to become involved.

"I want to sacrifice my time to do things for the church," he said. "This (seminar) is giving me ideas on how to help others within my own community."

"The church is experiencing tremendous growing pains. This large number of Hispanics puts more complexity into the picture," said parishioner Charlie West. "I hope to gain a better understanding on how to make us one church. Right now it sometimes feels like just two different churches in one building. We need to take advantage of our diversity to demonstrate our same goals, even if we do use different methods."

Contact Correspondent Rev. Mr. Gerald Potkay by calling (336) 427-8218 or e-mail gpotkay@triad.rr.com.

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Photo by Rev. Mr. Gerald Potkay

Halloween fun not just for kids

Parishioners dress up for the Prime Timers Club Halloween-themed get-together at Our Lady of the Rosary Church in Lexington Oct. 27. The meeting was also to celebrate the Oct. 29 birthday of the church pastor, Father Albert Gondek, O.S.F.S. The Prime Timers Club is a "loosely organized" group geared toward parishioners 50 and older, and meet monthly for parties, dinners, ice cream socials, plays and bingo for socialization and to welcome new members of the parish.

Pope says European Union expansion should guarantee justice, peace

VATICAN CITY (CNS) — The enlargement of the European Union should guarantee not only a broader exchange of goods, but also a sharing of cultural and spiritual values to strengthen peace, justice and solidarity on the continent, Pope John Paul II said. Dialogue and sharing are essential for defeating people's fears of each other, tempering dangerous forms of nationalism and ensuring the conflicts of the past are not part of the future, the pope said Oct. 24 at a ceremony welcoming Gabor Erdody, Hungary's new ambassador to the Vatican. Hungary is one of the Central and East European nations expected to be included in the European Union in 2004. "With the witness of its history and its rich cultural identity, your country can contribute to building the Europe of the future, not only as a vast market of material goods, but as the living expression of the many cultural and spiritual riches belonging to each nation and placed in common at the service of the union," the pope said.

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Priests and bishops meet in Atlanta

PHOTO BY MICHAEL ALEXANDER, THE GEORGIA BULLITEN

Msgr. Mauricio West, diocesan administrator of the Diocese of Charlotte, talks with Father Jim Schillinger, pastor of Immaculate Heart of Mary Church in Atlanta, Ga.; Father Barry Strong, O.S.F.S., pastor of Immaculate Conception Church in Wilmington; and Msgr. Henry Gracz, pastor of Shrine of the Immaculate Conception Church in Atlanta at the Provincial Meeting of Priests and Bishops in Atlanta last month.

Fair promotes health and safety for seniors

BY KEVIN E. MURRAY
ASSOCIATE EDITOR

CHARLOTTE — Senior citizens and others braved the bad weather for the Health and Safety Fair at St. Ann Church Oct. 25.

Sponsored by Catholic Social Services Elder Ministry and the Mecklenburg Area Task Force on Aging, the fair featured over 40 area exhibitors providing information, demonstrations and door prizes geared toward seniors and caregivers.

"The purpose was to raise awareness to the services available to seniors and caregivers in the community," said Sandra Breakfield, director of Elder Ministry. "It was a one-stop shopping in one area. They didn't have to go all over town or make 100 phone calls."

Attendees could partake in free hearing tests and screenings for blood sugar, blood pressure, bone density and total cholesterol. Presentations and information was readily available on topics such as housing options, in-home health care, nutrition, elder fraud and scam prevention and investments.

"Many times, we react out of necessity regarding the services available in the community," said Breakfield. "The more aware we are, the better we are able to handle any situation."

"We focus on keeping people healthy," said Ruth Huey, a community health nurse with Mecklenburg County Department of Social Services, who was giving screenings. "Early detection and early intervention of a problem will alleviate problems in the future."

Dr. Diane Burke, a chiropractor, provided information on preventing deficiencies and imbalances in vitamins, minerals and organs and systems throughout the body.

"I think its good to give seniors information and a place to get help," she said. "Education is primary. The more they know, the more they can take control over their lives. They are their own best advocates."

"Any time we offer this kind of event, we feel that the program has been a success," said Breakfield. "If only one person takes away information that helps them, or connects with a service they needed, or made them aware of a health issue, then it was a success."

Contact Associate Editor Kevin E. Murray by calling (704) 370-3334 or e-mail kemurray@charlottediocese.org.

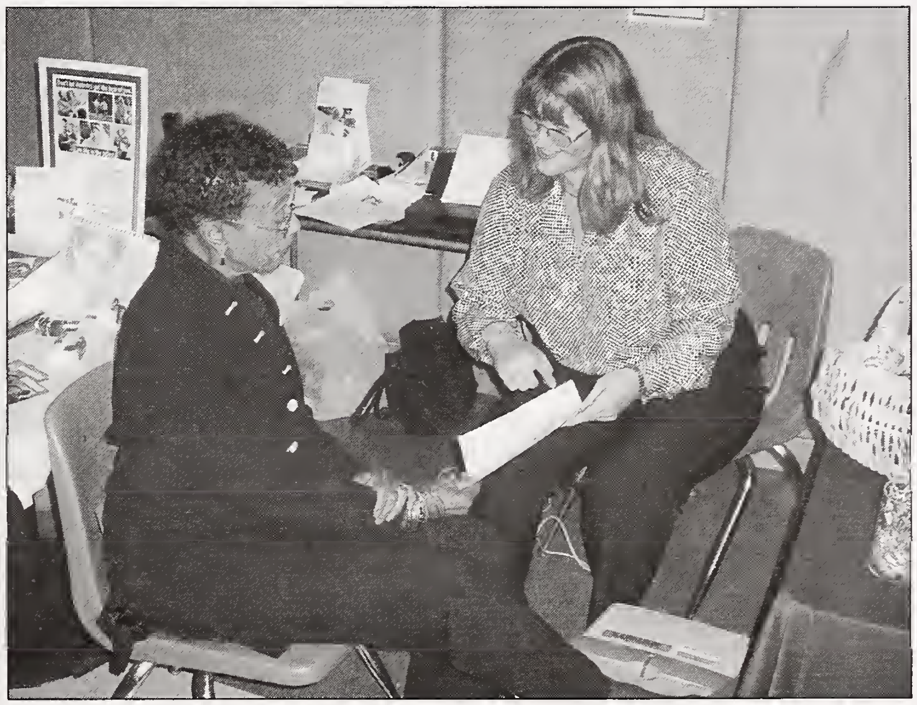

PHOTO BY KEVIN E. MURRAY

Veronica Williams of Our Lady of Consolation Church in Charlotte gets an osteoporosis screening from Donna Otero of Metrolina Medical Research at the Health and Safety Fair at St. Ann Church Oct. 25.

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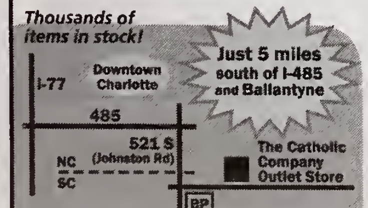

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Sister answers call to help others through ministry

By MARY MARSHALL
Correspondent

CHARLOTTE — As the youngest of nine children raised in a devout Irish-Catholic family, Society of the Holy Child Sister Veronica Grover grew up attending diocesan schools in Philadelphia.

Nuns representing eight religious communities taught in her high school. They presented rich opportunities for discerning between the ministries of the different orders. Sister Veronica was attracted to the human concern and caring exemplified by the Sisters of the Society of the Holy Child, following the example of the order's foundress, Cornelia Connelly, who was a mother and gifted educator, a woman ahead of her time.

The order's mission is to help people, especially women and children; to know and understand that God lives and works in them and in the world; and to rejoice in his presence. The order was founded to meet the wants of the age.

Sister Veronica gravitated to their spirit deciding to follow their way of life. But she credits her parent's devotion as Catholics as an even greater influence on her spiritual life.

"I credit my faith to the example of my parents whose faith never wavered in the face of much adversity," said Sister Veronica. "Their example became instilled in my mind. My father died when I was 11 years old. I took on responsibilities at a very young age that helped to mold me into the person I am today."

Sister Veronica was just 17 years old when she entered the novitiate in Rosemont, Pa. She graduated from Villanova University in Pennsylvania in 1950, earning a degree in education and a minor in political science, followed by a master's in U.S. history, also from Villanova. She took her final vows and taught fifth grade in Melrose, Mass. for two years. She spent the majority of her teaching career in the inner cities of Philadelphia and New York City.

Society of the Holy Child Sister Veronica Grover

"I learned more from these students than I gave them," said Sister Veronica. "They taught me patience, acceptance of hardship and the ability to hang in there in the midst of great difficulties. They also instilled in me a great passion for justice, which I carry with me today."

"I love teaching," said Sister Veronica. "There is nothing quite like it. It's very satisfying and fulfilling to have young people in front of you and have the opportunity to mold their minds and their values. It is often only in later years that you realize how much you influenced some of them."

Her years in the inner city schools coincided with racial problems and the Vietnam War. Sister Veronica was trained by the diocese to help other educators address these issues and to work for better race relationships among students and faculty.

Sister Veronica returned to the university setting in the 1970s, earning a master's in human development from St. Mary's University in Winona, Minn.

In 1975, she joined the National Catholic Education Association's office for justice and peace education in Washington, D.C. During her eight years with the NCEA, her office developed the justice and peace curriculum for Catholic schools. Sister Veronica traveled the country teaching administrators how to integrate Catholic social teaching into the whole educational experience.

"As Pope Paul VI wrote, 'No one can teach justice unless they are perceived as being just,'" said Sister Veronica.

In 1982, following the experience of the J.P. Stevens Boycott, a Glenmary priest recruited Sister Veronica to come to the Diocese of Charlotte to continue her ministry of justice and peace education. Shortly thereafter, the diocese formed an office of justice and peace and Sister Veronica worked in cooperation with that office and continues today as chair of the Advisory Committee.

Sister Veronica has been an integral part of St. Luke Church in Mint Hill since its beginnings in 1987. She is currently the pastoral associate, and is responsible for overseeing the faith formation program that ranges from children to adults, including the RCIA program that she personally directs.

"This is a marvelous parish," said Sister Veronica. "There is a spirit of community here that I have not witnessed in all my experiences. I've been here since the parish began in a storefront at Mint Hill Festival. I've watched the parish grow and develop. It has been very exciting to be a part of a parish from scratch and having the opportunity to make it everything you thought it should be. It's been a very exciting trip.

"People here are not only friendly but truly care for each other, as they reach out to those within and outside the parish, "she said." We have a remarkable number of ministries for the size of our parish, which totals a little over 800 families."

Sister Veronica, who celebrated her golden jubilee in 2000, continues to present a wealth of insight on social justice.

"The order made it possible for me to continue my education and to travel and know different parts of the world," said Sister Veronica. "I've visited Nigeria and Chile, where I've seen poverty and injustice that we can only imagine here. People in such circumstances often see no way out. The best way to combat terrorism is to help oppressed people have a more fully human life."

And with these words, Sister Veronica continues to reiterate the mission of Cornelia Connelly, the foundress of the order that stresses meeting the needs of the age through education and service that impressed a young girl many years ago to follow in their footsteps.

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Thessalonians 4:13-14

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Refugee Resettlement Office commended for job well done

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NOVEMBER 8, 2002
SERVING CATHOLICS IN WESTERN NORTH CAROLINA IN THE DIOCESE OF CHARLOTTE
VOLUME 12 Nº 8

Aquinas-Luther conference explores 'War and Peace' themes

By KEVIN E. MURRAY
Associate Editor

HICKORY — Approximately 175 people attended the 10th annual Aquinas-Luther Conference at Lenoir-Rhyne College Oct. 24-26. The three day conference was titled "Aquinas and Luther: On War and Peace."

"We had no idea at the time that the conference theme would be as appropriate as it is," said Dr. J. Larry Yoder, professor of religion and director of the Center for Theology at Lenoir-Rhyne College. "Given the current debate, internationally, over the Iraq questions and the continuing struggle against al-Qaida, the question of 'war and peace' is acutely accurate."

The six speakers addressed several dimensions of the conference theme, including the views of St. Thomas Aquinas and Martin Luther on the just war concept.

"Though St. Thomas and Luther lived in very different times and cultural milieux, their insights are germane as to what constitutes a just war," said Yoder. "They are largely in agreement on the matter, with both of them focusing acutely on the 'declared by proper authority' plank of Augustine's just war platform. That is, for both Aquinas and Luther, it is the duty of the sovereign to defend his nation/state/people from aggression."

The Center for Theology sponsored the conference along with the Hickory

See CONFERENCE, page 14

INSPIRATION FOR MURAL DRAWN FROM RAINFOREST

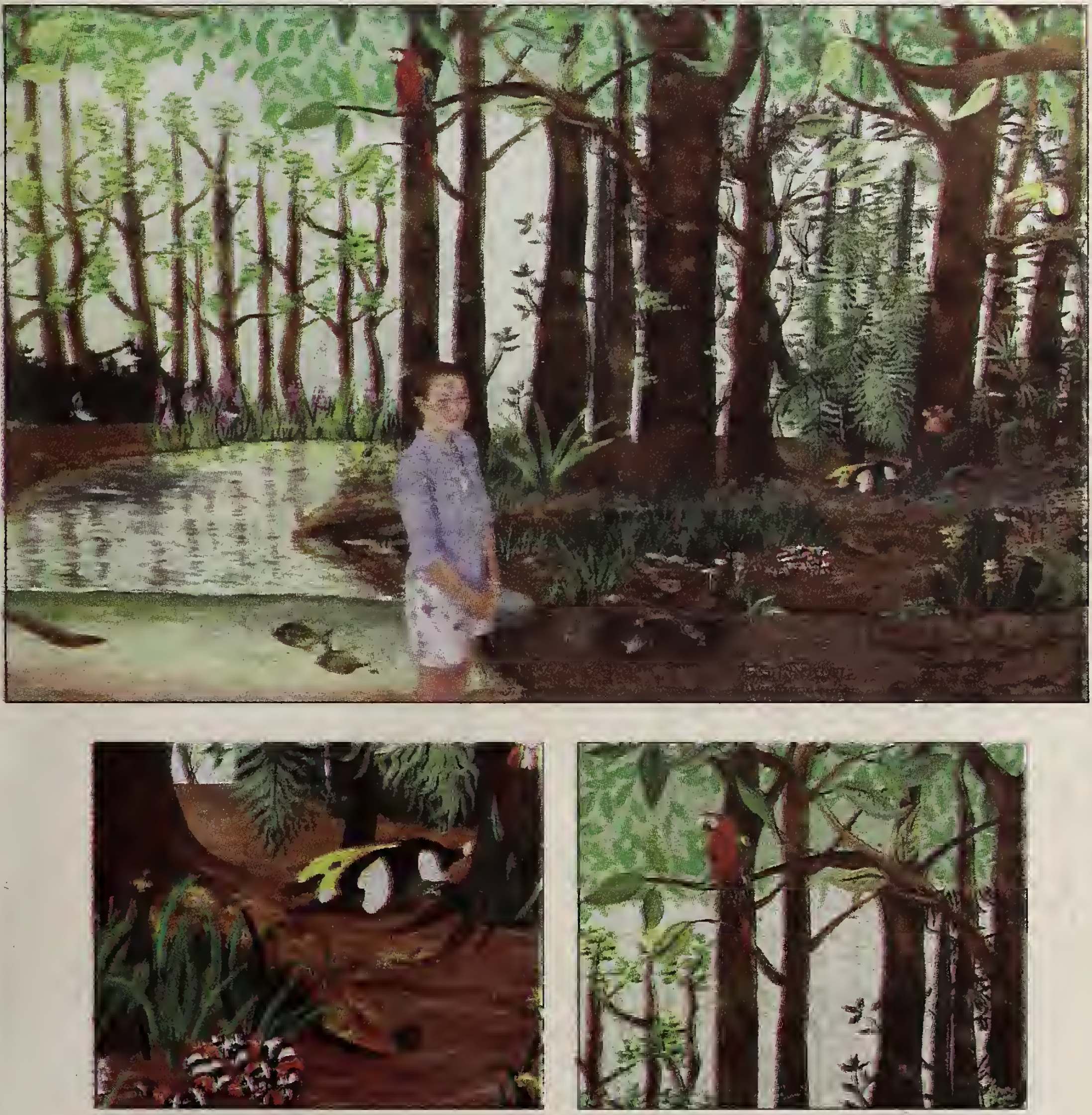

Photo by Rev. Mr. Gerald Potkay

Megan Witzke, a junior at Bishop McGuinness High School, stands in front of the rainforest mural she painted on a wall in the school to help brighten the feel of the new building. The mural took Witzke several months to complete with the help of her brother, Daniel, and fellow student Lisa Villegas.

See cover story on page 7

Four priests honored for service

By KEVIN E. MURRAY
Associate Editor

Four priests of the Diocese of Charlotte have received papal distinction as reverend monsignors from Pope John Paul II.

Bishop William G. Curlin, former bishop of the Diocese of Charlotte, made the announcement last month. "I thank the Holy Father for bestowing this honor upon the priests of the Diocese of Charlotte," he said. "Each man deserves this honor."

Named monsignors are Father Richard Bellow, pastor of St. Gabriel Church; Father Anthony Marcaccio, pastor of St. Pius X Church in Greensboro; Father Thomas Walsh, retired; and Father Mauricio West, diocesan administrator.

The title Prelate of Honor was bestowed upon Msgr. West, which is conferred on outstanding members of the clergy for the duration of their lifetimes. The three other priests were given the titles of Chaplains of His Holiness, one of three classes of papal honors for the clergy.

Msgr. Bellow was ordained in May 1970 and served in New Jersey and New York before moving to Charlotte to become pastor of St. John Neumann Church in 1987. He became pastor of St. Gabriel in 1998.

"I am grateful to the Lord for this honor," said Father Bellow. "I thank our Holy Father, Pope John Paul II, and Bishop William G. Curlin for their confidence in me. I consider this an honor for the people of St. Gabriel Church, to whom I have the privilege of serving."

Msgr. Marcaccio, a vice chancellor of the diocese, was ap-

See MONSIGNORS, page 15

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When the saints come marching in

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It's RAINing awards

...PAGE 8

World Community Day service brings together women of many faiths

...PAGE 9

CNS PHOTO BY ED LANGLOIS, CATHOLIC SENTINEL

Friends help a Malawian woman load a 110-pound sack of corn onto her head for a five-mile walk home near Zomba in southern Malawi in late October. The South is seen as the country's most vulnerable area to famine and disease.

Miami archbishop visits Haitian detainees

MIAMI (CNS) — Miami Archbishop John C. Favalora visited the Krome Detention Center early in November to meet with some of the 214 Haitians who, in full view of television news cameras, jumped for freedom Oct. 30 near the shores of Key Biscayne. "I shook hands with every one of them and looked into their eyes," the archbishop said afterward. He advised them to be patient, but assured them that the archdiocese and Catholic Church in the United States were advocating on their behalf. "For them not to be treated equally is a disgrace and extremely unjust," the archbishop said. "We ought to be ashamed of ourselves. This is not logic. This is not justice." The archbishop said he had been in touch with south Florida's congressional delegation and had sent a letter to U.S. Attorney General John Ashcroft asking that the Haitians be given the same due process accorded other refugees.

Vatican says document being prepared on admitting gays to priesthood

VATICAN CITY (CNS) — The Vatican press office confirmed that the Vatican is preparing a document on the admission of homosexual candidates to the priesthood. The document is in the early stages of preparation and is not expected to be published before the end of the year, a press office official said Nov. 5. The document is expected to look at other issues regarding admission to the priesthood as well as homosexuality, the official said. He said it would probably be addressed primarily to local bishops and seminary rectors. Catholic News Service, citing informed sources, reported Oct. 8 that the Vatican had prepared a draft document containing directives against the admission of homosexuals to the priesthood. At that time, the sources told CNS that the draft document maintained that since the church considers the homosexual orientation as "objectively disordered" such people should not be admitted to the seminary or ordained.

Laity should respond to church crisis with fidelity, professor says

ROME (CNS) — The laity in the United States can help the Catholic Church overcome its current crisis by learning the truth about what has happened and by ensuring fidelity to and a stronger formation in the faith, a Harvard Law professor told a Rome audience. Mary Ann Glendon, a Boston resident, said new lay groups organized in the wake of the clergy sex abuse crisis too often act as if lay administrative control of the Catholic Church would end the crisis and scandal. "I personally do not think the cause of the crisis is a failure of leadership or authority," Glendon said in a Nov. 4 speech at the Legionaries of Christ's Regina Apostolorum University. Church leaders have admitted making mistakes, particularly with regard to their use of medical and psychiatric reports on offenders, and "the media could have been handled differently," she said, but the key to the crisis lies with individuals. "You must start with the human person," she said, responding to questions after her talk. "There has been a lapse of fidelity, little by little, that's how sin starts."

Revised sex abuse norms support key elements of U.S. bishops' policy

VATICAN CITY (CNS) — The revisions to the U.S. bishops' sex abuse norms reflect two overriding concerns at the Vatican: revulsion at clerical sexual abuse of minors, and apprehension over unfair treatment of priests. The first point explains why the Vatican ended up supporting key elements of the bishops' strong policy against sex abuse; the second point accounts for the juridical safeguards it proposed in dealing with accused clerics. Elaborated by a U.S.-Vatican commission and made public Nov. 4, the revised norms contain complex provisions that are ill-suited to slogan descriptions like "zero tolerance" and "one strike, you're out." But the bottom line is that the Vatican agreed priests will be permanently removed from church ministry for "even a single act" of sexual abuse and quite possibly dismissed from the clerical state — thus endorsing the main provision of the U.S. bishops' norms. That result was especially interesting because a number of Vatican officials and advisers had argued in recent months for a more tolerant approach, one that allowed for repentance and possible reassignment of priests who had abused a single time.

Global economy's rules need rewriting, AFL-CIO head says

LOS ANGELES (CNS) — "We need to rewrite the rules for global economy," AFL-CIO president John Sweeney told students at the opening talk of the 2002 Bellarmine Forum Oct. 28 at Loyola Marymount University in Los Angeles. Addressing the impact of globalization on the rights of workers in the United States and in other countries, Sweeney painted a dark picture. "The push for free-market globalization started more than 30 years ago and has continued to undermine our economy and our living standards for working families," he said. Sweeney cited the recent lockout between members of the International Longshore and Warehouse Union and the maritime shipping companies as an example of the ill effects of free trade. "The West Coast docks were shut down for six days and the U.S. economy was in chaos. Retailers were threatening empty stockings of gifts. Businesses were shut down for want of extra parts. Bananas were rotting by the tons," Sweeney said.

Knights of Columbus museum hosts yearlong World Trade Center memorial

NEW HAVEN, Conn. (CNS) — The Knights of Columbus Museum in New Haven is honoring those who perished and those who became heroes at New York's World Trade Center on Sept. 11, 2001, with a yearlong memorial exhibit. The exhibit titled "Attack on the World Trade Center," scheduled to run until September 2003, has turned the museum's mezzanine into a fitting meditation space. Pages from newspapers and magazines with graphic stories and pictures of the attack, among them the well-recognized photo of the cross formed from steel beams found at ground zero, fill an entire wall. Personal mementos from one family offer a touching portrait of lives forever changed by the tragedy. And steel wreckage recovered from ground zero turns into a monument to the victims.

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November

12 WAYNESVILLE — The Senior Ministry of St. John the Evangelist Church, 234 Church St., will have a special Mass and Anointing of the Sick followed by lunch today from 11 a.m.-1 p.m. for those parishioners who have difficulty attending Mass in the church. This will take place in the parish office building which is wheelchair accessible. Transportation will be provided if needed. Space is limited. RSVP: Sandy Michener (828)456-7170 or Dot Luce (828)648-7369.

13 TRYON — St. John the Baptist Church, 600 Laurel Ave., hosts an Eucharistic Holy Hour today and every Wednesday at 3:30 p.m. concluding with benediction. Eucharistic Adoration is every first Friday from 9 a.m.-6 p.m. Call (828)859-9574 with questions.

15 CHARLOTTE — Thank God It's Friday (TGIF), a weekly support group for separated and divorced women, meets tonight at 7 p.m. in the St. Matthew Church Parish Center, 8015 Ballantyne Pkwy., with its monthly potluck dinner and guest speaker. For details call Trish Wilson (704)543-8986.

16 BELMONT — The 2002 Sisters of Mercy Annual Bazaar will be today from 10 a.m.-4 p.m. in Curtin Hall, Mercy Administration Center on the Sisters of Mercy Campus, 101 Mercy Dr. Homemade goods, jewelry, unique items, Christmas decorations and fabrics will be available. For details call (704)829-5260.

16 CHARLOTTE — The Christian Coffeehouse is sponsoring a Christian Dance today, 7:30-10:30 p.m., St. Matthew Church, Parish Center, 8015 Ballantyne Commons Pkwy. Music provided by "Redeemed," a Christian contemporary band with an eclectric mix of rock, jazz, blues and gospel sounds. Questions? Call Kathy Bartlett (704)614-9100.

16 KANNAPOLIS — St. Joseph Church, 108 St. Joseph St., is holding its annual fall bazaar today, 8 a.m.-3 p.m. on the church grounds. Arts, crafts, gifts, breads and cakes will be offered. For details call (704)932-4607.

16 TAYLORSVILLE — Holy Trinity Church, 655 W Main Ave., is now holding a Mass on Saturdays at 5:15 p.m. For information call (828)632-8009.

17 CHARLOTTE — Cursillo Ultreyas will be held at St. Thomas Aquinas Church, 1400 Suther Rd., today at 1 p.m. (childcare and potluck) and St. Matthew Church, 8015 Ballantyne Pkwy, 1:30 p.m. on Nov. 24 (childcare and potluck) followed by School of Leaders. Questions? Call Dan Hines (704)544-6665; email: bmayer@alltel.net or Web site: www.charlottecursillo.org.

18 ASHEVILLE — The St. Martin De Porres Pro-Chapter of the Dominican Laity will be meeting tonight and every third Monday at 7 p.m. in St. Justin's Center at the Basilica of St. Lawrence, 97 Haywood St. Inquirers are welcome. For details contact Beverly Reid (828)253-6676.

18 CHARLOTTE - The Ladies Ancient

Cardinal Law asks forgiveness from abuse victims, admits mistakes

BOSTON (CNS) — Saying decisions he made on sexually abusive priests "led to intense suffering," Cardinal Bernard F. Law of Boston Nov. 3 publicly asked the victims of those priests to forgive him. "The forgiving love of God gives me the courage to beg forgiveness of those who have suffered because of what I did," he said in an emotional talk at the start of his Sunday Mass at Holy Cross Cathedral. Cardinal Law's statement capped a week in which he: met privately with a large group of clergy sex abuse victims and their supporters; said he hoped to meet with a lay reform group; and reinstated a prominent Boston priest who had been suspended twice because of apparently false allegations of sexual abuse. The cardinal's meeting with victims, held Oct. 29 in the town of Dracut north of Boston, was described by participants as tearful and emotional, with the cardinal speaking about 10 minutes and listening to the victims and answering questions for two hours.

Notre Dame program puts theology training courses on Internet

NOTRE DAME, Ind. (CNS) — The University of Notre Dame is harnessing the knowledge of its 45-member theology department and making it available on the Internet, said Tom Cummings, director of Notre Dame's Satellite Theological Education Program. The program, known as STEP, began in 1999 as a videotape and conference service to primarily rural dioceses, but has evolved and now carries the work of its theologians into the vast arena of cyberspace. Through the Internet, the satellite program offers 10 online courses featuring video lectures by Notre Dame professors on topics such as the sacraments, Scripture, Christian ethics, liturgy and Christian doctrine. The university does not offer college credit for the courses, but gives a certificate to people who successfully complete them. Information on STEP and a list of the courses are available on the program's Web site at: http://step.nd.edu, or by phoning STEP at: (574) 631-6968, or toll free at: (866) 425-7837.

CNS PHOTO FROM REUTERS

A boy flies a kite over a grave site in Santo Tomas cemetery in Chichicastenango, located west of Guatemala City, Nov 2. The community marked the feast of All Souls, locally known as the Day of the Dead, a celebration of mixed Mayan and Christian traditions. Kites are flown to represent the departed souls making their way to heaven.

Ancient ossuary may have been acquired illegally

JERUSALEM (CNS) — The owner of the burial box, or ossuary, linked to the brother of Jesus was called in for questioning by Israeli police several hours before the announcement of the existence of the box was made Oct. 21. According to the Nov. 4 issue of the English language daily Ha'aretz newspaper, the owner, Oded Golan, is a Tel Aviv engineer. Investigators at the Israeli Antiquities Authority suspect that he acquired the 2,000-year-old artifact illegally. According to the 1978 Israeli Antiquities Law, any artifact "discovered or found" in Israel after 1978 is state property. Meanwhile, the ossuary was damaged while en route to Toronto for a public viewing at the Royal Ontario Museum. It had several new cracks on the back, end and front, according to a Reuters report. The magazine Biblical Archeology Review, which announced the existence of the burial box, said it was purchased 15 years ago by a Jerusalem antiquities dealer. If the information is correct, the ossuary would then belong to the state. The ossuary bears the inscription "James, son of Joseph, brother of Jesus." An inscription scholar dated the box to 63 A.D.

Bishops face heavy, diverse agenda at mid-November meeting

WASHINGTON (CNS) — When the U.S. Conference of Catholic Bishops meets in Washington Nov. 11-14, it will face decisions on sexual abuse norms and liturgy and proposed statements on domestic and international poverty, migration, abortion, domestic violence, stewardship and Hispanic ministry. The nation's bishops also will be asked to approve norms for church fund raising and church property sales and leases, proposed new statutes for the International Commission on the Liturgy, a $53.1 million national budget for 2003 and an updated handbook on handling diocesan finances. Less than two weeks before the meeting, a special commission of Vatican and U.S. cardinals and bishops met in Rome to work out revisions in the canonical sexual abuse norms the U.S. bishops approved last June in Dallas when they adopted a national "Charter for the Protection of Children and Young People." More than 250 bishops and more than 200 members of the media are expected to attend the USCCB meeting in Washington's Hyatt Regency Hotel on Capitol Hill.

Order of Hibernians Div. 1 Mecklenburg County-St. Brigid, an Irish-Catholic social and charitable inter-parish group, will meet tonight at 7:30 p.m. at St. Gabriel Church, 3016 Providence Rd. Anyone interested in their Irish-Catholic roots call Jeanmarie Schuler (704)554-0720.

19 CHARLOTTE — We offer suggestions on how to remember a loved one during the holidays. Join us today from 7-8:30 p.m., St. Gabriel Church, Ministry Center, Room C, 3016 Providence Rd. Janice Olive of the Hospice of Charlotte will preside. For information call (704)364-5431.

21 WAYNESVILLE — St. John Church, 234 Church St., will offer Inquiry Sessions tonight and each week on Thursdays at 7 p.m. for those persons interested in the Roman Catholic Church. Baptized Catholics who wish to receive further sacraments are also invited. Call (828)456-6707 or (828)648-7369 with questions.

22 GREENSBORO — The Peru Committee will offer alpaca and cotton sweaters at St. Pius X Church, Kloster Center, 2210 N Elm St. today from 5-9 p.m., Nov. 23 from 10 a.m.-7 p.m., and Nov. 24 from 10 a.m.-2 p.m. Christmas stockings, dolls, gloves, hats, and other Peruvian items will be available. Questions? Call (336)272-4681.

23 CHARLOTTE — St. Thomas Aquinas Church, 1400 Suther Rd, will hold its annual Christmas bazaar today from 9 a.m.-7 p.m. and tomorrow from 8:30 a.m.-6 p.m. A cookie walk along with plenty of handmade crafts and food will be available. New and gently used items will be offered. Admission and parking are free. Call Maryellen Franko (704)599-0781 for information.

23 CHARLOTTE — The Celebrant Singers from Visalia, CA will be at St. Ann Church, 3536 Park Rd, today for the 5 p.m. Mass. Potluck dinner will be at 6:15 p.m. Concert is at 7:30 p.m. in the Sanctuary. For information call (704)554-0553.

23 GREENSBORO — The Knights of Columbus, Council 939, 2780 Horse Pen Creek Rd., is sponsoring an Arts and Craft Festival today from 9 a.m.-2 p.m. Breakfast and lunch will be available. Questions? Call Ed Ostroski (336)292-8471.

23 SALISBURY — Diocesan wide Cursillo School of Leaders will meet today, 9-11 a.m. at Sacred Heart Church, 128 N Fulton St. Daily Mass is at 8 a.m. Ultreya will be tomorrow at 1:30 p.m. at St. Matthew Church, 8015 Ballantyne Commons Pkwy. For details call Dan Hines (704)544-6665; via email: bmayer@alltel.net or Web site: www.charlottecursillo.org.

24 HENDERSONVILLE — The St. Francis of the Hills Fraternity of the Secular Franciscan Order will meet today from 3-5 p.m. at Immaculate Conception Church, 208 7th Ave. West. Inquirers are welcome. For information call Helen (828)883-9645.

25 CHARLOTTE — A support group meeting for caregivers of people suffering with memory loss will gather today, 10-11:30 a.m., Room E, Ministry Center, St. Gabriel Church, 3016 Providence Rd., and Nov. 19 at Providence United Methodist Church. For information about the support group or the Shining Stars Adult Day Respite Program for the memory-impaired, which meets every Monday and Wednesday at St. Gabriel from 10 a.m.-3 p.m. and every Tuesday and Thursday at Sardis Presbyterian Church from 10 a.m.-3 p.m., call Suzanne Bach (704)376-4135.

25 CHARLOTTE — Catholic Singles of Charlotte will be hosting their annual Christmas Celebration Dec. 7 at 7:30 p.m. at the City Tavern Restaurant Uptown for all singles 21 years old or older. RSVP by today (704)367-0464.

25 NEWTON — The Little Flowers Catholic Girls' Group is for Catholic girls ages five and up. The group will be meeting at St. Joseph Church, 720 West 13th St., at 4 p.m. in the Holy Family Hall. For details, call Debbie (828)495-2039.

27 GUILFORD COUNTY — The Ancient Order of Hibernians Guilford County Division, the oldest and largest order of Irish Catholic men, is looking for more Irish Catholic men to join them for meetings, educational seminars and social events. Contact Michael (336)665-9264 for specifics.

Motorcycle ministry gears up in Michigan

By MICHELLE ZOZTTER
Catholic News Service

DETROIT — A new ministry is blazing its own trail through evangelization and outreach with the Knights of St. Michael the Archangel, a Catholic motorcycle ministry.

The idea for the ministry came from Keven Jandreau, a social worker and biker who has been riding for 37 years. "Our hope is to get people to realize that not all bikers are heathens," he told The Michigan Catholic, newspaper of the Detroit Archdiocese.

Those who desire to be members of the Knights of St. Michael the Archangel are looked at closely.

"We expect evangelization and outreach through the motorcycle community by attending events and making contacts," said Jandreau, who says the Catholic motorcycle ministry may be one of the first in the nation. "Our evangelization is hopefully guided by the example of Jesus through the Gospel."

"The cornerstone of this ministry is ecumenism," reaching out to all religious and spiritual faiths and beliefs, Jandreau said.

The ministry's sponsoring parish is St. Christine on Detroit's northwest side, where Father Mark Brauer is pastor. Several motorcycle clubs, both Christian and secular, are based near the parish.

Jandreau has visited several of the clubs. "He's not pushing his Catholicism, but his presence is there," said Father Brauer. "He has a logo sewn onto his vest, and people see that and ask questions. He's in there to share his message."

Five years ago, Jandreau sought out a Catholic-based motorcycle ministry he could join and could not find one. So instead, he became a member of a Protestant motorcycle ministry, where he said he endured ridicule for his Catholic beliefs.

In the five years he was involved in the ministry, Jandreau rose through the ranks and eventually became president. During that time, he saw many of his fellow riders who were at one time Catholic become members of fundamentalist churches.

Many of his Protestant friends made claims that "all you have to do is profess the Lord Jesus is your Savior," he said. But he said he believes faith is about more than a verbal profession and is "shown through charitable works of love and mercy by all who follow the teachings of the church" through Scripture and tradition.

Last year, out of aggravation over the lack of support for his faith in the Protestant ministry, Jandreau resigned from his leadership position and left.

Last Pentecost he decided to form the Knights of St. Michael the Archangel. St. Michael was chosen as part of the ministry's name because he was one of God's angels who defended the faith, he said.

Before starting the group, Jandreau, 49, went through a lot of soul-searching, but received encouragement from his wife of seven years, Caryn, he said.

Deacon Clem Stankiewicz of St. Christine Parish and Deacon Pete Cornell of St. Anthony Parish in Belleville, are spiritual advisers to the group. "This is very much an untapped ministry," said Deacon Stankiewicz.

"We've talked about this over a long period of time and I know how sincere (Jandreau) is," he added. "I firmly believe in what he's trying to do because these aren't the type of people you would pick out as being Christians.

CNS photo by Michelle Zotter, Michigan Catholic

Keven Jandreau, 49, is searching for new members to join the Knights of St. Michael the Archangel, a Catholic motorcycle ministry. He said the cornerstone of the group is ecumenism.

"As spiritual advisers, we want to share our story as much as we want to hear these biker's stories," he said. "We want to hear about their faith journey and the importance of God in their lives."

Today, six people make up the Knights of St. Michael the Archangel. Jandreau said Catholics and non-Catholics alike are welcome, although each new member must prove membership in a church with a letter from his or her pastor.

Jandreau, who rides a 1990 Harley Davidson Heritage Softail Classic, said he is aware of what people might think of him when they see him in his leather biker attire.

"(A mother) will clutch her child or move to the other side. She hasn't looked at my patches — she sees only the black leather," he said. "It hurts because we judge books by the cover. I refuse to change the way I look. I'm a Christian and I walk with Jesus. I want people to see the different story inside the cover."

When the saints come marching in

By DENISE KASPER
Correspondent

CLEMMONS — St. Patrick played bingo, St. Nicholas decorated sugar cookies and St. Elizabeth joined in a cakewalk as nearly 200 catechism students celebrated the saints at Holy Family Church last week.

As part of the church's annual Saints Alive! Festival, students joined together Wednesday night to dress up as their favorite saint and have some fun.

"It's a fun and educational experience for the children," said co-chairperson Sharon Hathaway. "It's a chance for the kids to learn more about the Catholic faith."

In place of regular faith formation classes, students and parents who gathered were treated to a saints parade. Each participant was introduced by name and then announced the saint they represented. After introductions, the group then paraded around the room to the tune of "When the Saints Go Marching In."

"We want the children to become familiar with the saints," said Ruth Hollodicks, a member of the church education commission. "Each student had to know who the saint they dressed as was and what that saint did. We want the children to learn the saints are people who have done wonderful things."

Students from kindergarten through fifth grade represented many saints, and the evening started off with a brief liturgy. At one station, students painted sugar cookies with icing and then decorated them with fall sprinkles and candy. Paint sticks, felt and string were fashioned into stick-puppet saints adorned with felt shapes. Armed with boxes of crayons, children took a turn coloring in different fact sheets, each giving a brief history of different saints.

In one corner, participants circled to music, landing in chairs with names of the saints on them. When the music stopped, the student sitting on the chair with the name of the saint drawn won a sweet confection. In another corner, random squeals could be heard during an ongoing game of saint bingo, using the names of saint in place of numbers.

More than 35 parent volunteers help pull the event together to help students make a connection with the saints and get to know them as people who did extraordinary things.

"I feel like this was really successful," Hathaway said. "We tried to bring history to life."

The Saints Alive! Festival is an annual event used in conjunction with faith formation class curriculum and has been held for the past four years.

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"I was ... a stranger and you welcomed me." (Mt 25:35)

Refugee Resettlement Office commended for job well done

By JOANN S. KEANE
Editor

CHARLOTTE — On any given day, staff and volunteers of Catholic Social Services' Refugee Resettlement Office (CSS RO) can be found extending helping hands with diverse, unique and even rudimentary daily tasks.

They teach English as a Second Language; provide transportation and translation services at medical facilities, government offices; help with employment counseling and placement; assist with housing issues — it's all in a day's work.

Everything the CSS RO does is done with finesse. Since 1975, CSS RO has assisted in the resettlement of more than 5,000 refugees from 20 nations. It's a well-organized operation, serving the hundreds of individuals whose needs are as varied as the individuals themselves.

So it comes as no surprise that the Migration and Refugees Service (MRS) office of the United States Catholic Conference of Bishops would find it fitting to bestow an honor on the Charlotte office.

A contingency from the MRS offices in Washington spent a couple days in Charlotte recently. While they came to meet newly arrived Montagnards and observe several of the Refugee Office programs, it was an opportunity to bestow the Refugee Office staff with a token of appreciation.

During a luncheon hosted for the Refugee Office staff and volunteers, Mark Franken, executive director for the MRS presented a limited edition porcelain plate depicting the Holy Family in flight to Egypt. Inscribed, "In recognition and appreciation to the staff and volunteers of Catholic Social Services Refugee Office for providing new life opportunities for the refugees from the Central Highlands of Vietnam."

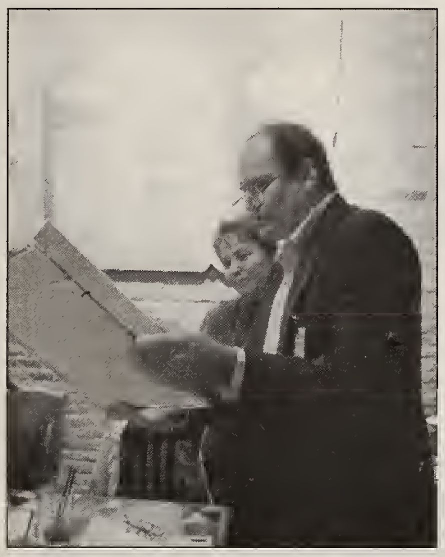

Photo by Joann S. Keane

"In recognition and appreciation to the staff and volunteers of Catholic Social Services Refugee Office for providing new life opportunities for the refugees from the Central Highlands of Vietnam," is the inscription on the plaque presented by Mark Franken, director of the USCCB office of Migrant and Refugee Services. Accepting the honor is Cira Ponce, director of Catholic Social Services Refugee Office.

"Thank you," said Franken. "This [visit] has been uplifting for us. We have felt truly welcomed. And after all, welcoming is what you all do so well."

For more information on Catholic Social Services Refugee Resettlement program, call Cira Ponce, director of the CSS RO at (704) 370-3277. For volunteer opportunities, contact Sonya Hayden at (704) 370-3283.

Contact Editor Joann Keane by calling (704) 370-3336 or e-mail jskeane@charlottediocese.org.

Diocese of Charlotte Pastoral Center
The Chancery

November 8, 2002

Dear Friends in Christ:

Thirty-four million people in America live in poverty. Sadly, this tragic statistic includes one of every six children living in our nation. Since 1970, the Catholic Campaign for Human Development (CCHD) has worked in our name to help people break the cycle of poverty, not just for a day, but for a lifetime.

CCHD projects in the Diocese of Charlotte and throughout the United States support low-income people as they work together to solve community problems, increase educational opportunities, and create jobs.

CCHD relies on the annual parish collection to fund anti-poverty programs in communities across the country. With an increase in the collection, CCHD could fund many more of the groups that apply for help. I urge you to give generously to the Catholic Campaign for Human Development when the annual collection is taken in your parish November 23 and 24, 2002.

We send 75 percent of the donations to the CCHD national office to support anti-poverty projects across the county; we keep 25 percent here in our diocese to fund local self-help initiatives to benefit our local communities. Among the 24 organizations that received local funding from the 2001 collection are the Appalachian Community Law Center in Boone, the Good Samaritan Ministry in Hendersonville, Centro Latino of Caldwell County in Lenoir and the Multi-Cultural Community Student Union in Concord. Together we can bring a lasting end to poverty in our nation. Please support the Campaign for Human Development.

Wishing you and yours God's richest blessings, I am

Sincerely in Christ,

Mauricio W. West

Very Reverend Mauricio W. West
Diocesan Administrator

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Missionary from Indiana honored for 50 years of work in Bangladesh

DHAKA, Bangladesh (CNS) — A U.S. missionary working in Bangladesh for the past 50 years was honored by church workers for serving the country's poor and oppressed. At an Oct. 28 event hosted by Caritas Bangladesh, workers marked the day that Holy Cross Father Richard W. Timm of Michigan City, Ind., arrived in Bangladesh in 1952, reported UCA News, an Asian church news agency based in Thailand. Jyoti F. Gomes, director of the Formation of Youth and Teachers Project run by Caritas, cited the "message of love, peace and salvation" that Father Timm, 79, has been "dispensing to the oppressed and poor of Bangladesh." "May the same ideal touch Caritas and its partners," he told some 200 well-wishers that included Buddhist, Hindu and Muslim nongovernmental organization workers.

Pope honors memories of bishops who have died in past year

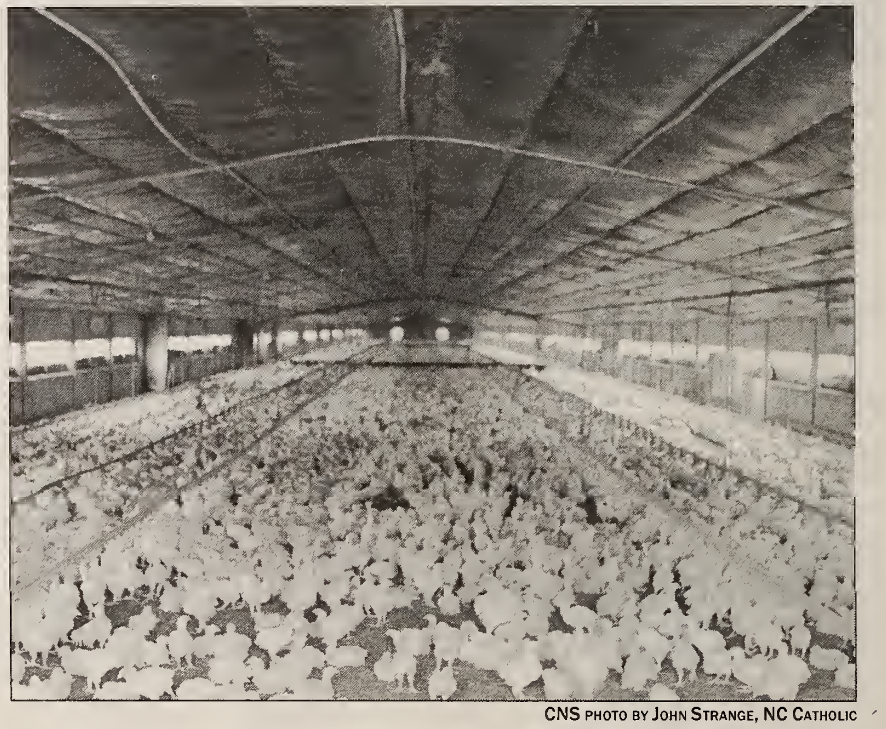
VATICAN CITY (CNS) — Pope John Paul II presided at a Mass for cardinals and bishops who died over the past year and honored their memories "in the expectation of being able to embrace them again" in heaven. During the Nov. 4 liturgy in St. Peter's Basilica, the pope praised the deceased church leaders as pastors "who instilled in the hearts of the faithful the disturbing and consoling truth of God's love." He said, "In the name of the God of love, their hands blessed, their words comforted, their presence — even silent — witnessed eloquently that God's mercy has no end." The 82-year-old pontiff gave the homily and final blessing at the annual memorial Mass, which was celebrated in Latin by Cardinal Angelo Sodano, Vatican secretary of state.

Superintendents take up challenge of keeping schools 'Catholic'

DENVER (CNS) — Catholic identity was hardly an issue for Catholic schools when priests, nuns and religious brothers were in charge and taught the classes, but nowadays officials say they worry about erosion of a religious culture so obvious only a few decades ago. Top Catholic education officials from across the country who were assembled in Denver for the annual national meeting of the Chief Administrators of Catholic Education said maintaining that identity is one of their important challenges. The issue has arisen as lay men and lay women have become more numerous and more prominent in administration and faculty positions at Catholic schools, replacing dwindling numbers of priests and religious. The situation, speakers said, is more significant than the disappearance of readily recognizable Roman collars and religious garb. They describe it as the threat of losing the "charism" traditionally provided by religious orders and the "Catholic culture" that distinguishes Catholic schools and other institutions from their non-Catholic counterparts.

Poultry farmers mere cogs in a 'megasystem,' rural life figure says

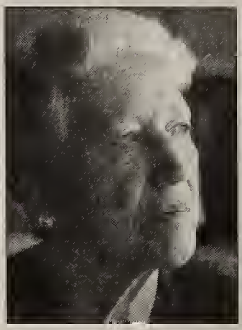
EDGECOMB COUNTY, N.C. (CNS) — Holy Cross Brother David Andrews, executive director of the National Catholic Rural Life Conference in Des Moines, Iowa, says contract poultry farmers have become cogs in "megasystems" that are organized by big corporations. If you're raising chickens in eastern North Carolina, you're likely working with Perdue, Tyson, or Goldkist. And if you're going to work with them, you have to have a contract. But Brother Andrews said there is no long-term security, no longevity, for the contract farmer. The farmers often spend hundreds of thousands of dollars to meet the company's specifications for chicken houses, feed and irrigation systems, lighting and ventilation in return for "one-sided, risky contracts," he said. In contract poultry farming, the company owns the feed and the chickens — which can number 22,500 in one chicken house; the farmer owns the dead chickens and the chicken manure. At the end of each contract, the company can drop the farmer, who could lose farm and home. So the farmers say they must stand in line, tip their hats to the company and keep quiet if they want to keep their contracts.



CNS PHOTO BY JOHN STRANGE, NC CATHOLIC

Some 22,500 young chickens fill a chicken house on a poultry farm in Edgecomb County, N.C. Raising chickens for big corporations has security risks for farmers who sign one-sided company contracts, said Holy Cross Brother David Andrews, head of the National Catholic Rural Life Conference.

There's life after chickens, former contract poultry farmer says



PITTSBORO, N.C. (CNS) — Mary Clouse says she has good news for contract poultry farmers: "There's life after chickens." Clouse, a parishioner at St. Thomas More Church in Chapel Hill, said her contract farming story is typical of most, but that she and her husband, John, were lucky. They got out with their home and farm mostly intact. After years of contract farming, Clouse complained the income wasn't enough, and looked into organizing some local farmers. She helped part time at an organization called the Rural Advancement Foundation International USA, she said, and was labeled a "troublemaker." "You had to stay in your place," she said, and in 1989 she and her husband lost the contract. The company called and said the flock would be picked up early, and it wasn't planning on bringing another flock. That was it. The Clouses were suddenly no longer chicken farmers. "It was devastating," Mary Clouse said. And yet they were the lucky ones, she said. They sold some of their land, and John Clouse became a golf course supervisor, maintaining the grounds of a nearby course. Mary Clouse went to work full time for the Rural Advancement Foundation as director of its contract agriculture reform project.

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Rainforest adds new life to high school

By REV. MR. GERALD POTKAY
CORRESPONDENT

KERNERSVILLE — Last year, when the students and faculty of Bishop McGuinness High School entered their new facility in Kernersville, everything was brand new — so much so that the building seemed rather "clinical" compared with the old.

Because of the building's blandness, Christopher Eklund Sr. gathered several other faculty members together to determine what could be done to "liven up" the place. Their recommendation, after much brainstorming, gained the full support of the school's principal, George Repass.

"We recruited art students who would be willing to paint a 12 feet-by-9 feet mural of a rainforest on the staircase landing leading up to the science department," said Eklund.

Thus, junior Megan Witzke volunteered to head up the team of artists who would give added life and character to the building. Assisting her was her younger brother, Daniel, and senior Lisa Villegas.

As an artist, Witzke is accustomed to hard work. She spends the summer painting and selling floral mailboxes, a lucrative business that keeps her customers happy and provides her with a little extra spending money.

Witzke and Villegas are both in the art program at Bishop McGuinness and both attended the North Carolina School of Arts five-week summer program in drawing and sculpting. "We did a lot of still life drawings and some really neat carving," said Witzke.

Work on the mural began at the end of July; the intention was to finish it by the start of school this year. But the immensity of the project didn't hit home until the work began and the reality of time constraints sank in.

Witzke did the bulk of the work with her brother and Villegas doing as much as they could, when they could.

Megan Witzke

"It was a labor of love," said Witzke. "A lot harder than I thought it would be. But there was a lot of help and support from the entire faculty."

Although she didn't miss much class time, she did miss being in the first play of the year. "I worked almost every day after school until 6-7 o'clock and usually 10 hours on weekends, including both Saturday and Sunday," she said. "My mom, the cab driver, was probably more anxious for me to finish this mural than I was. But she really likes it."

"It is also kind of nice to be able to walk by and see it. Then being able to say, 'I did that,'" she added.

"I knew she had talent, but I never realized how good it would come out," said Eklund. "Megan even did extensive research for authenticity. One of the things that really made it kind of cool was coming in and noticing another addition to the mural. It really is a terrific job."

"What I really like about Megan's mural is the blank walls disappearing," said Connie Rafferty, an English teacher. "It (the school) really was too institutional looking before. The detail was very nicely done and the subject was most appropriate for the science wing."

"It is absolutely delightful when we can have a school building decorated by the students," added Repass. "It is one of the best expressions of the community when that community participates in this type of self-improvement project. It may have taken longer than expected, but that is a small price to pay for such a beautiful work of art."

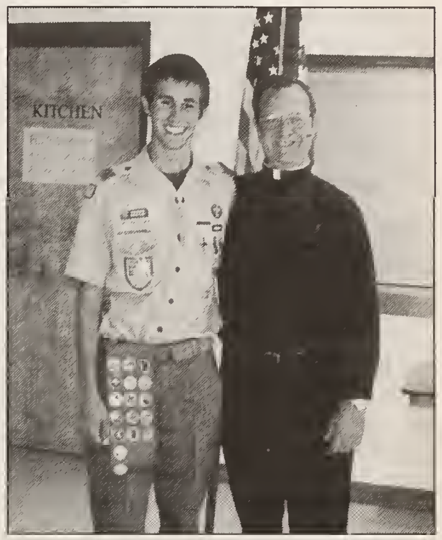
"What really makes it all worth while is the incredible devotion on Megan's part coupled with the positive reaction on the part of the student body," he said.

"I think it is really neat," said Katie Beier, a senior. "She did a good job."

"Not many schools have a rainforest," said senior Katherine Luckhart. "To me, the different types of animals represent the different types of students. It (the mural) really gives the school character."

"The mural really adds a lot of color and brightness to the school," said senior Kelli Doub. "It makes it (Bishop McGuinness) even more unique."

New Eagle Scout



COURTESY PHOTO

Brian Kossler, 16, stands with Msgr. John McSweeney at his Eagle Scout Court of Honor in July. Kossler, a junior at Charlotte Catholic High School, became the 26th Eagle Scout from Troop 8, which is sponsored by St. Matthew Church in Charlotte. Kossler made Eagle Scout for cleaning and renovating three storage rooms at Laurels Assisted Living Center in Pineville.

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Center offers faith solutions for eating disorders, bad diets

By **PETE SHEEHAN**
Catholic News Service

HICKSVILLE, N.Y. — People who habitually eat too much or too little, or simply eat wrong, might be feeding the wrong hunger, suggests registered nurse Louise Sandberg, who is also a certified spiritual director.

"We all have all kinds of hunger — hunger for the company of other people, hunger for physical touch, hunger for beauty, and most of all hunger for God," said Sandberg, who runs the Mary & Elizabeth Center at Tabor Retreat Center in the Diocese of Rockville Centre.

"The problem is we sometimes feed our stomachs when we need to feed those other hungers," she said, and the result is a society with a wide range of eating problems, including overeating, anorexia and bulimia, which is binge eating followed by purging.

To help people return to a more reasoned and balanced understanding and use of food and to learn how to better satisfy those other hungers, Sandberg started the first "Food and Faith Retreat" at Tabor in August of 2000. So far, she has led four such retreats at the center in Oceanside.

"At the first retreat we had about 20, and we have had as many as 25," including people who stay at the retreat center overnight and those who commute, Sandberg said. There is also a follow-up group for retreat participants that meets every six weeks.

"I made the first retreat and I have been coming back ever since," said Denise Salatto, a reflexologist from North Babylon. A reflexologist is a practitioner who treats pain or stress using acupressure or massage.

"I really like the follow-up group," she added. "It's really good to be with people who have been through this. I can share my experiences and I can listen to them."

"Many people are taught to use food for many purposes other than nourishment," Sandberg said in an interview with The Long Island Catholic, Rockville Centre's diocesan newspaper. "Growing up, I was president of the Clean Plate Club, believing that I had to eat everything on my plate whether I wanted to or not or whether I was hungry.

"So we are taught not to listen to our own bodies and what we need. Parents give children food in church to keep them quiet. We get lollipops after going to the doctor's office," Sandberg said.

"When we grow up, we use a piece of cake as a reward when we finish our work. If we are lonely or sad, we might find comfort in food instead of seeking out other people or God, the ultimate comforter. We even speak of 'comfort food.'"

Such an unbalanced relationship with food has resulted in a high incidence of obesity and a society with numerous organizations and products to help people lose weight, many of which are not effective, Sandberg said.

"The right idea is not a diet, something that you go on," she said. "The right idea is to change the way you look at food and the way you eat. It's eating for life.

"God intended food to be enjoyable and nourishing," Sandberg added. "God doesn't want food to make us sick."

Frances Skinner of Garden City, who made the first retreat, said it is "very good at helping people get in touch with what they are eating and how they are eating. Then, they can try to change their eating habits."

At the retreat, healthful meals are served; they include vegetables, high-protein foods and low-fat foods. Retreatants are also encouraged to develop healthful eating habits, including balance and avoiding sugar.

"People who have eating problems are not bad people. Many of them are good and holy people," Sandberg said. "Some of the saints had eating disorders. Thomas Aquinas ate so much that they had to cut out a wider section of his desk so he could sit there. And if anybody had a hunger for God it was he.

"St. Catherine of Siena was probably anorexic," she added. "She would eat one potato for the day. St. Therese the Little Flower was probably anorexic, too."

The retreat includes a meeting of Overeaters Anonymous, known as OA, which is a support group that uses the 12-step method of Alcoholics Anonymous. But Food and Faith is distinct from Overeaters Anonymous, although retreat participants have included both members and nonmembers of the support group.

"One thing that people like about Food and Faith is that people feel more free than they might in an OA group to share their faith, their specific experiences of their own faith tradition," Sandberg said.

"Food and Faith, in addition to helping me deal with overeating," said Salatto, "has helped me in my relationship with God. It has given me peace."

Sandberg said the retreat also includes a session on meditation along with one by a reflexologist, an art teacher and a yoga instructor "to offer ways that people can satisfy other hungers." There is also Mass.

"One of the Scripture quotes we use," Sandberg said, is from chapter 55 of Isaiah: "Why spend your money for what is not bread; your wages for what fails to satisfy? Heed me, and you shall eat well. You shall delight in rich fare."

It's RAINing awards

By **KEVIN E. MURRAY**
Associate Editor

CHARLOTTE — The Ford Foundation selected the Carolina Regional AIDS Interfaith Network (RAIN) as 2002 winners of the Leadership for a Changing World award. The RAIN leadership team — Debbie Warren, president and CEO, and program directors Amy Brooks, Debbie Kidd and Stephanie Speller-Henderson — was recognized during an awards reception and dinner at the Ford Foundation in New York last month.

Courtesy Photo

From left, Stephanie Speller-Henderson, program director; Deborah Warren, president and CEO; and program directors Debbie Kidd and Amy Brooks of RAIN went to New York last month to receive a 2002 Leadership for a Changing World award.

RAIN is one of 20 organizations selected for the award from 34 finalists in a pool of more than 1,400 nominations representing individuals and leadership teams tackling social problems in communities across the United States.

"We were very excited and honored," said Brooks. "We're out there doing our work and trying to do the best that we can. It's nice to receive this recognition."

The Leadership for a Changing World (LCW) program, launched September 2000, seeks to "recognize, strengthen and support leaders and to highlight the importance of community leadership in improving lives. The program seeks to confirm that resourceful leaders are bringing about positive change in virtually every community," according to its Web site.

Also, "to facilitate a new dialogue about community leadership, one that encourages others to appreciate that leadership comes in many forms and from many different communities."

"The idea of the award was to recognize non-traditional types of leadership in communities," said Brooks. "Not just business leaders."

With the Southeast experiencing a high increase in new HIV/AIDS infections, LCW felt RAIN "has engaged leaders of many faiths. Through its CareTeam program, RAIN has trained more than 2,200 volunteers from 20 faith traditions to provide practical, emotional and spiritual support to people who live with HIV/AIDS and to their families."

Since its founding in 1992, RAIN's efforts in the religious communities translates into 80,000 volunteer hours and 775 HIV prevention-education programs to 27,000 people, as well as recruitment of youth leaders for peer education programs.

"We're very committed to doing education and preventing the spread of this disease," said Brooks. "It is stoppable."

LCW provides financial support for the organizations' works and brings them together periodically over two years; conducts research with awardees about how leadership is perceived, created and sustained; and contributes to a broader public conversation about community leadership.

"We get to be a part of that conversation, which helps us focus on better helping others in our communities," said Brooks.

RAIN and the other awardees will receive $100,000 to advance their work and an additional $30,000 for supporting activities over the next two years.

Contact Associate Editor Kevin E. Murray by calling (704) 370-3334 or e-mail kemurray@charlottediocese.org.

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World Community Day service brings together women of many faiths

By ELLEN NEERINCX SIGMON
Correspondent

Photo by Ellen N. Sigmon

From left, Ruth Thoni, Dennis Jones, Haseeb Jamee Ahmed and Rahat Ahmed at the reception following the "Daughters of Abraham Called to Peace" World Community Day service at St. Andrew's Lutheran Church in Hickory.

HICKORY — Women of three different faiths spoke to an audience of over 100 people attending "Daughters of Abraham Called to Peace," the World Community Day service sponsored by the local chapter of Church Women United Nov. 1.

The service, held this year at St. Andrew's Lutheran Church, was meant to be a starting point for women of the Christian, Jewish and Muslim faiths to pray for peace, get a better understanding of each other and find a way to work together to better their communities. Participants were invited to attend a planning meeting scheduled for 7 p.m. on Nov. 18 at St. Andrew's. Members of the group have already researched some possible interfaith outreach projects.

"Serving together in our community is the best way to get to know each other," said Susie Lail, a member of the group from Bethany Lutheran Church.

Ruth Thoni, a Catholic and minister of the local Secular Franciscan fraternity, represented the Christian faith at the service. She spoke of the Apostle's Creed and its history, and talked about the sacraments of the Catholic Church. She also talked about her friendships with people from the Jewish community.

"The reason we are here tonight is to find it in our hearts to express love to those of other faiths," she said.

Leslie Archer, a member of Temple Beth Shalom, a Reform synagogue in Hickory, represented the Jewish community. She spoke of the traditions and the changes in her faith, and of the Torah (the first five books of the Bible), the core of the Jewish faith. She told the audience how each synagogue had at least one handwritten scroll of the Torah, which had to be written on special parchment by one person with no mistakes, often taking a year to complete.

Rahat Ahmed represented the Muslim faith. Born in Bangladesh, Ahmed came to the United States in 1985 and is now financial center manager for a local BB&T bank branch. She spoke of her cultural identity, and said that the lives of Muslims were shaped by the customs and habits of the part of the world in which they lived. She said that her upbringing was more relaxed and liberal than it would have been if she had been brought up in an Arabic culture.

Ahmed also talked about the five pillars or duties of her faith — praying five times a day, belief in God and bearing witness to that belief, giving alms to the poor and sick, fasting from dawn to dusk during the month of Ramadan and, if possible, a pilgrimage with sacrifice to Mecca, Islam's holy city in Saudi Arabia.

After the three women had spoken, the audience was given a chance to submit questions in writing. Each woman answered several questions.

Archer was asked about the Middle East conflict, and if she thought there would be a time when all the daughters of Abraham would be united. She said that she hoped that the conflict could be settled peacefully, and then spoke of that night's gathering. "We're together now, and I hope we stay together," she said.

Ahmed was asked if she had received any negative comments since the events of Sept. 11. "I'm very fortunate. I have not had any," she said, indicating that she felt fortunate to be working with the public so that she could be available to answer questions they had.

"All Muslims are not Arabs," she said. "Do not judge. Every religion has some fundamentalist or extremist groups."

She suggested to the audience that they take the time to learn about other religions, adding that she had read the Bible and the Hindu holy book. "Open your heart and try to learn a bit more," she said.

Thoni was asked what she thought about Christians who preached to people of other faiths, trying to save them by converting them to their own faith. She said she thought that they should focus on people with no faith instead.

"When you are a certain faith, people should leave you alone," she said. "It would seem to me that if you follow God and do God's will, that God will not turn his back on you."

The service closed with the audience singing the Israeli song "Shalom Chaverim!" followed by Dennis Jones of Temple Beth Shalom sounding the shofar, a trumpet made of a ram's horn. Then the audience was invited for a reception downstairs in the church.

Women from 15 area churches come together to prepare the World Community Day services each year in November, as well as the World Day of Prayer services each March. Carole Marmorato of St. Aloysius Church in Hickory serves as chair of the planning committee.

Pope urges rediscovery of 'love that is hidden in the Eucharist'

By JOHN NORTON
Catholic News Service

VATICAN CITY (CNS) — Pope John Paul II urged local churches to reach out to those "who do not yet deeply know the love that is hidden in the Eucharist," calling the sacrament a source of life and church unity.

Speaking Nov. 5 to participants in a plenary meeting of the Pontifical Committee for International Eucharistic Congresses, the pope said renewed emphasis on the Eucharist was especially important because of "threatening clouds" over humanity at the start of the third millennium.

"Already one sees clearly how necessary the light of Jesus Christ and the life he offers in the Eucharist are for all humanity and for the church," he said.

The pope encouraged the committee's members to persevere "with commitment and passion, animating and diffusing eucharistic devotion in all its expressions."

"The (international eucharistic) congress, seen in profundity, is a fire to forge animators of lively eucharistic communities and evangelizers for those groups who do not yet deeply know the love that is hidden in the Eucharist," he said.

Among the meeting participants was Cardinal Juan Sandoval Iniguez of Guadalajara, Mexico, who will be hosting the next International Eucharistic Congress in October 2004 on the theme: "Eucharist: Light and Life of the New Millennium."

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Book Review

Books focus on reforms of Progressive and Early Modern eras

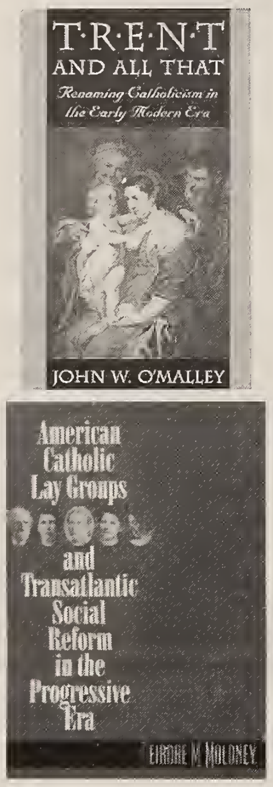
REVIEWED BY PATRICK J. HAYES
CATHOLIC NEWS SERVICE

Carving history into periods such as the "Progressive Era" or the "Early Modern Era" can be helpful as markers of a whole complex culture. These two books look at slices of church history in modern times.

The "Progressive Era," roughly 1880 to 1925, was also the period of the late stages of the European immigration to America. In "American Catholic Lay Groups and Transatlantic Social Reform in the Progressive Era," Deirdre Moloney, a professor of history at St. Francis University in Pennsylvania, draws upon memoirs, newspaper accounts and archival records in her study of Catholicism and the lay social movements like the St. Vincent de Paul Society chapters that sought to integrate the newcomers to life in America.

Her focus is mainly on two groups — Irish and Germans — though she often connects lay movements to other immigrant populations, such as Chicago's Poles or St. Louis' Hungarians. Lay movement activities included the promotion of temperance or outright abstinence from alcohol, charitable societies to combat Protestant proselytization and settlement houses.

One of the valuable aspects of the book is the attention the author gives to Catholic women leaders. Charlotte Grace O'Brien, for instance, was a convert interested in protection of immigrants in various port cities in Ireland and the United States. Her work on behalf of the migrating poor was unusual for someone of her social stature and gender. Women also led in founding the National Council of Catholic Women and the Catholic Worker Movement.


T·R·E·N·T
AND ALL THAT
Renaming Catholicism in the Early Modern Era
JOHN W. O'MALLEY
American Catholic Lay Groups and Transatlantic Social Reform in the Progressive Era
DEIRDRE M. MOLONEY

Overall, Moloney's is a scholarly book, and somewhat more turgid and less anecdotal than I would have liked.

"Trent and All That: Renaming Catholicism in the Early Modern Era," by Jesuit Father John O'Malley, is about the renaming of the period that we have come to know as the Reformation. Father O'Malley is on the faculty of Weston Jesuit School of Theology in Cambridge, Mass., and this book is a rewrite of some Oxford lectures that won for him the Bainton Book Prize in History and Theology.

"What's in a name?" Father O'Malley asks. Plenty! The language used to describe the period has altered the way in which historians have drawn out meaning from it. Peeling back the historical layers, Father O'Malley reveals that the period after the Council of Trent (1545-1563) has come to mean a variety of things.

This period has been called the "Reformation" — a Protestant phenomenon — and on the other side it is called the period of the "Catholic Reformation" or "Counter-Reformation" — that is the time when the Catholic Church sought to reform itself or sought to combat the growth of Protestantism. Father O'Malley advocates for calling this period "Early Modern Catholicism" because it is a neutral term. Historians, he says, ought to be "more self-conscious in their choice among such terms, to say what they mean and mean what they say. They need to be aware of the lenses that every designation puts over their eyes and realize that those lenses are also blinders."

Hayes, a doctoral student at The Catholic University of America, is finishing a dissertation on American Catholic intellectual life from 1945 to 1965.

Word to Life

Sunday Scripture Readings:
Nov. 17, 2002

Nov. 17, Thirty-third Sunday of Ordinary Time
Cycle A Readings:
1) Proverbs 31:10-13, 19-20, 30-31
Psalm 128:1-52
2) 1Thessalonians 5:1-6
3) Gospel: Matthew 25:14-30

BY JEFF HENSLEY
CATHOLIC NEWS SERVICE

The problem with television and movies (and many works of fiction and nonfiction alike) is the easy resolution of conflicts, the extreme concentration and condensation of acts of heroism. But in the real life we experience day in and day out, heroism looks a lot different. It can often be described in terms of tenacity, sticking to principles, holding out when goals seem impossible to reach, being faithful to the tasks God has called us to.

My wife is a hero. Her heroism shows itself in her faithfulness to her work as a teacher of English as a Second Language at Poly High School on the East Side of Fort Worth. There, as the head of the language center, with a sometimes changing staff of co-workers, she must make sure that hundreds of youths with limited English proficiency are in the right classes to make sure they graduate. There she must be sure that the more than 100 language center students are in the proper classes, with instruction adapted to their language needs. There she must be an advocate for classroom space, teachers, students and supplies so that the immigrant students she feels such responsibility for get what they need — what they need to do well in school and, ultimately, well in life.

It's not the sort of stuff that looks good in action movies or comic books, but it's the heroism of faithfulness and advocacy for the poor. And it doesn't begin to describe her service to me, her husband, and our 17-year-old daughter.

To give the short version of that, the Scripture from Proverbs 31:10-11 gives me the words: "When one finds a worthy wife, her value is far beyond pearls. Her husband, entrusting his heart to her, has an unfailing prize."

And I do.

QUESTION:

As you review your life with its many involvements with many different groups and people, who do you remember who offers service to Jesus in the poor?

SCRIPTURE TO ILLUSTRATE:

"She reaches out her hands to the poor and extends her arms to the needy" (Proverbs 31:20).

Weekly Scripture

Scripture for the week of November 10 - November 16

Sunday (Thirty-second Sunday in Ordinary Time), Wisdom 6:12-16, 1 Thessalonians 4:13-18, Matthew 25:1-13; **Monday (St. Martin of Tours),** Titus 1:1-9, Luke 17:1-6; **Tuesday (St. Josaphat),** Titus 2:1-8, 11-14, Luke 17:7-10; **Wednesday (St. Frances Cabrini);** Titus 3:1-7, Luke 17:11-19; **Thursday,** Philemon 7-20, Luke 17:20-25; **Friday (St. Albert the Great),** 2 John 4-9, Luke 17:26-37; **Saturday,** 3 John 5-8, Luke 18:1-8

Scripture for the week of November 17 - November 23

Sunday (Thirty-third Sunday in Ordinary Time), Proverbs 31:10-13, 19-20, 30-31, 1 Thessalonians 5:1-6, Matthew 25:14-30; **Monday (Dedication of Sts. Peter and Paul,** St. Rose Philippine Duchesne), Revelation 1:1-4, 2:1-5, Luke 18:35-43; **Tuesday,** Revelation 3:1-6, 14-22, Luke 19:1-10; **Wednesday,** Revelation 4:1-11, Luke 19:11-28; **Thursday (Presentation of the Virgin Mary),** Revelation 5:1-10, Luke 19:41-44; **Friday (St. Cecilia, Martyr),** Revelation 10:8-11, Luke 19:45-48; **Saturday (St. Clement I, St. Columba, St. Miguel Pro),** Revelation 11:4-12, Luke 20:27-40

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CNS PHOTO FROM DISNEY

Scene from movie 'Santa Clause 2'

David Krumholtz and Tim Allen star in the seasonal comedy "The Santa Clause 2." The U.S. Conference of Catholic Bishops classification is A-I — general patronage. The Motion Picture Association of America rating is G — general audiences.

'Water' doesn't hold much weight

By GERRI PARE
Catholic News Service

NEW YORK — A photographer obsessed with solving a double murder from 1873 is distracted by fears that her husband is having an affair in "The Weight of Water" (Lions Gate).

Based on an Anita Shreve novel, director Kathryn Bigelow's murky drama continually crosscuts between the past crime and the present investigation as the twin narratives proceed to their violent conclusions. As the characters in the contemporary story don't have a lot to say, and the fact-based 19th-century tale is one-note grim and gloomy, the movie isn't terribly satisfying.

The contemporary four-character story is set on a boat belonging to Rich (Josh Lucas) — whose new girlfriend, Adaline (Elizabeth Hurley), is on board when Rich's melancholy poet brother, Thomas (Sean Penn), and his photographer wife, Jean (Catherine McCormack), arrive. Jean is instantly suspicious when Adaline gushes that she is a fan of Thomas' poetry and had previously met him, at which time he introduced her to Rich.

The quartet sails to New Hampshire's Isle of Shoals where Jean is assigned to do a story about an 1873 murder of two sisters-in-law that ended in a man's execution but left lingering doubts about his guilt.

As Jean reads the diary of Maren (Sarah Polley), the sole survivor of the brutal bludgeonings, the story comes to life with bride Maren and her older husband (Ulrich Thomsen) settling from Norway on the inhospitable island, followed by her critical sister, Karen (Katrin Cartlidge) — and subsequently, much to lonely Maren's excitement, by her adored brother, Evan (Anders W. Berthelsen). She is less thrilled that Evan has arrived with a beautiful wife, Anethe (Vinessa Shaw).

Meanwhile, tensions build on board Rich's boat as Adaline's deliberate seductiveness is a threat to Jean, and her husband's coolness has her convinced he is having an affair. Rich as well warns Thomas not to be cruel to his obviously tense wife.

Jean's intensive reading of island archives leads her to believe the convicted man (Ciaran Hinds) was manipulated into having a motive for attacking Karen, Maren and Anethe the one time they were alone overnight while the men were at sea. As this possibility unfolds on screen, the present-day relationships on the boat shift and collide even as a sudden squall threatens their lives.

Bigelow gets understated, minimalist performances from Penn, McCormack and Lucas, which end up being emotionally uninvolving. Hurley, however, seems right at home playing the obvious sexpot to the hilt but wins no sympathy for her character's calculated mannerisms.

The script takes an actual murder case from the 19th century and tosses in issues of incest and repressed lesbian desires to give it an edgy twist. This tinkering is worked into the narrative rather predictably and Bigelow's dark and dreary visuals seem to unreel at a snail's pace despite the fast crosscutting between the two stories. Polley is workmanlike in her portrayal of Maren, whose ruminations about her life and the aftermath of the crimes sadly refer to God's mysterious ways.

However, the moody drama, with its frequent return to the murder scene, doesn't gather enough momentum to make the ending of the contemporary story resonate with the tragedy of yet another unnecessary loss of life.

Because of recurring shadowy violence, a discreet sexual encounter and other sexual situations, brief nudity, minor profanity and an instance of rough language, the U.S. Conference of Catholic Bishops classification is A-IV — adults, with reservations. The Motion Picture Association of America rating is R — restricted.

Pare is the director of the U.S. Conference of Catholic Bishops' Office for Film and Broadcasting.

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THE CATHOLIC COMMUNICATION CAMPAIGN

The Pope Speaks

POPE JOHN PAUL II

At audience, pope underscores universality of salvation in Christ

By JOHN NORTON
Catholic News Service

VATICAN CITY (CNS) — Pope John Paul II said Christians see in a popular Hebrew psalm a confirmation of the universality of the salvation offered in Jesus Christ.

Speaking to pilgrims Nov. 6 at his weekly general audience, the pope said Psalm 98, beginning "Sing to the Lord a new song," describes God's work of salvation in universal and even cosmic terms.

"Read in the perspective of the Old Testament, the psalm proclaims that God saves his people and that all the nations, seeing that, remain in admiration," he said.

"In the Christian perspective, instead, God works salvation in Christ, son of Israel; all the nations see it and are invited to take advantage of this salvation," he said.

The 82-year-old pontiff spoke in a clear voice and looked in good spirits and form. He held himself more upright than he has recently, smiled frequently and joked with pilgrims in off-the-cuff remarks. After the audience, he lingered over children and babies brought to him in a receiving line to caress cheeks and kiss foreheads.

In his prepared text, the pope said Psalm 98 assembles an "immense.chorus of praise" to God from all creation, including rivers that "clap their hands" and mountains that "shout for joy."

It is "a colossal chorus that has a single purpose: exalt the Lord, king and just judge," in the hopeful expectation that God will come to rule the earth with justice, he said.

"This is the same hope that we express when, in the Lord's Prayer, we say: 'Your kingdom come,'" the pope said.

The Bottom Line

ANTOINNETTE BOSCO
CNS Columnist

Bulletins from eternity

Mid-October in the New York-Connecticut region where I live wears an incredible robe of color, the changing hues of the leaves on so many varieties of trees here. But while we northerners expect this array of beauty and look forward to it, we can never take this gift of nature — which I have often called "God's photo album" — for granted.

This hit me as I was driving on the Taconic Parkway after a trip to my home town of Albany, N.Y., to visit my mother and other members of my family. My mom, in a nursing home, is 94 and suffers from severe dementia. She doesn't know us anymore, but she smiles radiantly at us, convincing us that she is so very happy to have us there. We thank God constantly that she is in no pain as she regresses, without reversal, to a stage of infantilism.

But as I drove along, I kept thinking of her, and was having a hard time controlling my sadness that this was how her life was slowly going to fade away. I felt so low that I wasn't even noticing the reds and golds of the changing leaves bordering both sides of the road — until something unexpected happened.

A posted notice said to "watch for sign" ahead. Obviously I was going to hit some construction. I paid attention to the road, but then I saw something that clearly took my breath away. A huge evergreen tree in the center divider was not standing alone. Bursting from its top was a huge, lofty crown of magnificent golden leaves. And at either side of it, the gold leaves appeared like slender arms at shoulder height pointing upward.

I think I gasped in awe at this unexpected beauty that was indeed a sign for me. I believe God was telling me to lighten up. All was well. Heaven was taking good care of my mother.

I had been advised there'd be a sign ahead. I did indeed get one!

As I drove along, I remembered some lines attributed to poet Emily Dickinson: "All the news I get, Is Bulletins every day, From Eternity."

Those entwined trees were, without a doubt, a bulletin for me from eternity. I think I needed that jolt to remind me how God permeates our world and wants us never to ignore his presence in every created thing.

I used to be better at recognizing those bulletins from eternity. I could marvel at the different colors and varieties of birds and flowers, at the incredible designs of snowflakes. If I go on, you'll think I'm losing it, as so many put it these days.

But maybe not. Maybe I'm finding again what we were never meant to ignore. I sometimes wonder if we're all wrong about what our judgment will be when we get to face God. Wouldn't it be something if God asked us first and foremost not about sins but about how we responded to the bulletins we were given from eternity:

"Did you relish the breeze in your face, the sight of the sun setting, the taste of good food, the songs of the birds, the racing of the rabbits, the body that could move, feel joy, love and pleasure?" and on and on.

I don't have any answers to the heavy questions, like why God allows evil and pain and suffering. But I see the bulletins from eternity, signed: "Love, God," and I can say "Amen."

Coming of Age

AMY WELBORN
CNS Columnist

The shattered illusions of the young

Life is filled with good and bad stuff.

One of the worst things, emotionally speaking, has to be the experience of shattered illusions and broken dreams.

It's worse when you're young because you don't have the experience to fall back on. You're not 50, and this hasn't happened to you a million times before, so you don't have the perspective to sit back and take it all in as just one more step on the ladder of life, knowing that in the end things will get better.

All you know is that life isn't what you thought it was going to be, and that really, really stinks.

My son's going through this right now. He's going to school part time and working part time in support of an athletic department at a major university. If you told him three years ago what he'd be doing, he'd have jumped for joy at his good fortune. His dream life. But right now he hates it.

He wanted to be part, even in his own small way, of a winning football team. Well, things haven't turned out as he and thousands of other fans had hoped. The season has been dreadful.

That makes his job harder. He's also being overworked, underpaid and underappreciated. He's having to do the jobs no one else wants to do, which was fine when he first started but is getting old.

He's sort of at a loss. He thinks a lot of his life stinks, and he doesn't know what to do about it.

Sound familiar?

You thought getting to high school would fix all the problems you experienced in middle school, but things haven't happened that way. The classes are harder, and those stupid girls who hated you for no reason last year haven't gone away.

You thought that reaching your senior year would make you feel a lot better about your life, and you couldn't imagine a better time. Instead, you're inundated with college applications, fears about finances and getting accepted, and the closer it gets the scarier moving away from home seems.

What are you going to do about it?

Several things.

First, you can decide what you can and can't change. Go ahead and change the things you have power over that make you unhappy. Then change your attitude toward the things you can't control.

If you're stuck in a job or a class that you find yourself hating, figure out a new reason to get something out of it. OK, so you're not going to work anymore because you don't love it. Are there other reasons? Can you look forward to the car you're going to buy with the money? Can you focus on the people you're helping?

If your school life isn't proving to be the ecstasy of fun you thought it would be, take the focus off its social part. Find another reason to get up and go to school. You're going to learn. Novel idea. Put the focus of your social life elsewhere. You won't care about those dumb girls because you've got a slew of friends at play practice or soccer practice after school to look forward to hanging out with.

Finally, take a few minutes this week — no — every day, morning and night, to make a list of things you're thankful for. Make a list. Say the list. Pray the list. Thank God for the good stuff, and ask him to help you make sense of the bad stuff until it goes away.

Trust me — it will. Better times are ahead. They always are!

Light One Candle

MSGR. JIM LISANTE
GUEST COLUMNIST

The conscience of a saint
Happy All Saints Day!

Not on a par with "Happy Birthday" or "Merry Christmas," but to many people All Saints Day often means either an obligation to go to church, or worse yet, doesn't mean anything except the day after Halloween. After all, there are feast days for saints virtually every day of the year. If you have a special devotion to St. Francis of Assisi, for instance, you will remember him on Oct. 4, or you would honor St Joseph on March 19. Maybe "All Saints" is just too big, too many.

When I was researching the holyday, I discovered Paula Frances Mary di Rosa, who was born in Italy in 1813 to a fairly wealthy family. She spent a lot of her time and money assisting poor and sick people, including nursing them through a cholera epidemic. She founded a school for deaf girls and a boardinghouse for young women who labored in local factories.

She convinced her father that she was not going to get married and, as a result, she began a religious order called the Handmaids of Charity, which was dedicated to caring for the sick. She took the name Sister Mary of the Crucified. When war broke out in northern Italy, her order of nuns worked on the battlefields and in military hospitals, despite opposition by both doctors and the military. However, the nuns proved to be invaluable. She died a few years later, at the age of 42.

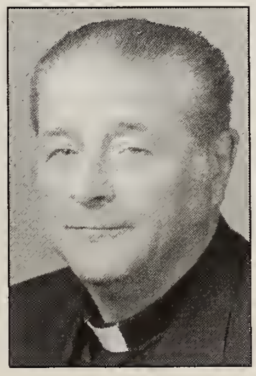
After reading St. Mary di Rosa's story, it was easy to see that she was energetic, determined and brave. She was also intelligent, gentle and selfless. But the real reason she intrigued me was something she said: "I can't go to bed with a quiet conscience if during the day I've missed any chance, however slight, of preventing wrongdoing or of helping to bring about some good."

I believe those few words sum up the reason she is a saint. They show the power of compassion and conscience at work. When loving service to other people is transformed into a moral imperative, it is a sign that God's work is being done. The American Heritage Dictionary defines conscience as "the awareness of a moral or ethical aspect of one's conduct together with the urge to prefer right over wrong." Not merely preferring what's right, but choosing to act rightly makes the difference in our lives and the lives of all we touch.

A minister once asked a class of youngsters, "If all the good people in the world were red and all the bad people were green, what color would you be?" A little girl frowned with concentration while she thought about it, then smiled and raised her hand, saying, "Reverend, I'd be streaky!"

Most of us are kind of "streaky." But if being human means we aren't perfect, it also means that we are God's children, capable of changing and growing in his image. We can become people of faith, hope and love. Being human means that we can be compassionate and merciful, that we can respect our consciences enough to "prevent wrongdoing" and "bring about some good" every chance we get.

So "Happy All Saints Day" to you — and maybe you're a saint.



Question Corner

FATHER JOHN DIETZEN
CNS COLUMNIST

What is the kingdom of God?

Q. Our study group is confused about the "kingdom of God." Matthew tells us it is like a mustard seed or a treasure in a field. Luke says people will come from the north and south to sit in the kingdom, but none enter unless they become like a little child. John says no one can see the kingdom unless he is born again.

Can you explain where and what this kingdom is? Who can enter, and when? Please hurry with your answer. I'm 71 years old and don't have much time left. (Illinois)

A. It helps our frustration, I believe, to acknowledge from the start that we're dealing with a mystery founded in the providence of God, and it is therefore impossible to nail down perfectly the questions you ask.

One difficulty is that the kingdom of God, or kingdom of heaven, is a disappointingly fluid term in the Gospels. Jesus never actually defines it. As you point out, he alludes to it with a variety of images and stories that give us something of a multicolored description of what he means.

First of all, the kingdom is not a place. Nor is it a static condition, something finally finished here on earth or even in the future. God's reign, his loving rule over all things, is dynamic, an ongoing reality operative in everything he is creating.

Nor is it something new. God always has been Lord of the universe and of the human family. From the beginning of his public life, Jesus declares that the reign of God is among us; it continues now. We are to reform our lives to recognize God's presence and to re-establish the harmony of creation destroyed by sin.

In fact, the very core of the "good news" proclaimed by Jesus is that this God whose reign we honor is a gracious, merciful and joyful Father who is revealed in the life and words of his Son.

Ultimately, the answers to your questions lie underneath this conviction about God's reign, that the infinite mystery surrounding us is a benevolent one, one that allows Jesus to urge us to trust, not to be afraid. Whatever happens, we are confident of the Father's presence and power active in the world.

As the preface of the feast of the Kingship of Christ puts it, the kingdom he proclaims is one of justice, love and peace. These are ongoing realities that, at least in this life, are never perfect, always moving toward fuller realization.

It is important to note that the New Testament often declares that this reigning presence of God is not something we merit or "build." It is his work, a pure gift to his people when they try to live as a community of charity and fidelity.

When we look at it this way, as part of the mystery of God's creating love, perhaps we can understand some of the obscurity in a divine activity that will always be here and always yet to come, as long as the Creator continues his work.

So don't worry that your time may be short. The kingdom is not ours to sweat over, just an incentive to continue responding faithfully to the immense Goodness which surrounds us and remain confident that, in St. Paul's words, nothing can separate us from the love of God that is shown to us in Christ Jesus (Rom 8:39).

Working Matters

JOANITA M.
NELLENBACH
GUEST COLUMNIST

The work of healing

"In the beginning," Genesis tells us, God worked to create heaven and earth. John's Gospel says that "In the beginning was the Word" which dwelt and worked among us.

On Oct. 21, the Choir of St. Margaret Church in Maggie Valley sang "In the Beginning," a work of healing. John, a character who represents many people today, hasn't been to church in years; but when his closest friends die on Sept. 11, he begins to understand what's lacking in his life. He makes a new beginning with God.

With narration written by choir director Barry Rogers' and spoken by Augustinian Father Frank Doyle, St. Margaret's pastor, the choir's music included "I Shall Not Die Without Hope," "Amazing Grace," an African-American spiritual medley, "The Lord's Prayer," and "I Believe."

The 30-voice choir, including seven members from St. John Catholic Church in Waynesville, sang before more than 200 people in candlelit St. Margaret Church.

But why now? Sept. 11's first anniversary was 40 days before this concert.

Yes, 40 days, that Scriptural time of introspection. As Rogers said later, "There was so much emphasis (on Sept. 11) at that time. People were still expressing anger. I wanted to get away from that to reflection and to uplift our voices in song, in prayer."

People went to work Sept. 11, 2001, in the World Trade Center, the Pentagon, as airline crews. Some of the people on those planes were going to business meetings.

Police officers and fire fighters worked and died trying to save victims. Journalists worked on stories about Sept. 11 and its aftermath. Investigators gather evidence, and prosecutors work to develop cases against suspects.

Last year, on Sept. 11, I was numb. This year, as CNN ran the victims' names and occupations across my television screen, I cried. So many lives destroyed, so many futures blotted out. Some companies, like eSpeed/Cantor Fitzgerald/TradeSpark, lost hundreds of employees. According to its Web site, more than 730 of the brokerage firm's 1,000 employees died on One World Trade Center's top floors.

It's natural to feel anger, to want revenge, for such losses, whether or not we knew anyone who died in the tragedy. We never realized, until Sept. 11, that we were so vulnerable. But there is another important work for all of us who have survived and who call ourselves Christians — the work of healing. There's no monetary reward for this, but in some ways it's even more important than work that provides paychecks.

Healing takes time, sometimes years. I'm not implying that the perpetrators should escape punishment. Forgiveness means ceasing to make anger the purpose of your life, not letting the guilty go without accepting the consequences of their actions.

Reflecting through words and music can help healing, as the Choir of St. Margaret did so powerfully on Oct. 21. Barry Rogers wrote in the program notes: "(W)e gather tonight around the altar of God to commemorate a time we cannot and should not put aside — and at least for these moments, let us do so with voices lifted in song — not clenched fists lifted in anger."

CONFERENCE, from page 1

Lutheran-Roman Catholic Covenant Committee, consisting of representatives from St. Aloysius Church and three Lutheran churches in Hickory: Mt. Olive, St. Andrew and Holy Trinity.

According to the Center's Web site, the conference was designed help heal the divide between Catholics and Protestants and provide growth in understanding of Christianity by exploring the philosophies of St. Thomas Aquinas and Augustinian monk Martin Luther, whose 95 Theses criticizing elements of Catholic belief and practice marked the start of the Reformation in 1517.

Over 30 internationally distinguished scholars have served as leaders, with people of widely varying educational backgrounds and vocations regularly attending. This year's event drew people from as far away as New York, New Jersey, Pennsylvania, Virginia and Kentucky.

Speaker Dr. Phillip Blosser, professor of philosophy at Lenoir-Rhyne College and an associate of the Center for Theology, reviewed the current situation as to western (United States) reluctance to endorse a just war, on the account of Vietnam and various cultural erosions over the last 30 years. Dr. Carol LaHurd, visiting associate professor of religion at Wake Forest University in Winston-Salem, explored possible peace actions to defuse conflict and avoid war.

"Quite a bit of discussion concerned the 'presumption against war' language, which has appeared in Lutheran documents and the 1993 statement of the U.S. Catholic bishops, 'The Harvest of Justice is Sown in Peace,'" said Yoder. "The statement affirms the position ... that Catholic tradition on war begins with a presumption against war, especially a war that serves only 'national interests' instead of altruistic humanitarian purposes."

Blosser; Richard Nienbanck, a Lutheran pastor; James Turner Johnson, a Presbyterian ethicist; and Steven Long, assistant professor of philosophy at the University of St. Thomas in St. Paul, Minn., all agreed that neither St. Thomas nor Luther would have argued such a presumption against war, said Yoder.

"Neither Aquinas or Luther would have understood the effort to make a distinction between the use of force for purposes of national interest and the altruistic use of force for humanitarian purposes," said Johnson. "For them, another distinction was paramount, the same one that had been central for Augustine and, overall, stands at the center of the just war tradition: the distinction between the use of force by public authority for the public good and that on private authority for whatever reasons."

Another issue discussed, said Yoder, was the question of whether the nature of modern weaponry renders the just war concept obsolete, given the magnitude of the weapons.

"Dr. Johnson and Dr. Long, especially, pointed out the increased effort, both in the designing of weapons and in the practice of war, to protect noncombatant civilians," said Yoder.

"This year, the conference has real relevance to what's going on in the world and the decisions we have to make toward Iraq," said Gilmer Boggs, a retired Air Force chaplain from China Grove, N.C., who comes to the conference each year.

"The insights of Aquinas and Luther are valuable to our history and to the present time," said Yoder.

Yoder felt the conference was a success, but felt attendance could have been better, especially from Catholic and Lutheran clergy and laity. The Center for Theology will work with the bishop of the North Carolina Lutheran Synod and the new bishop of the Diocese of Charlotte to explore avenues of encouragement in this vein, said Yoder.

Contact Associate Editor Kevin E. Murray by calling (704) 370-3334 or e-mail kemurray@charlottediocese.org.

Notre Dame program puts theology training courses on Internet

By ANN CAREY
Catholic News Service

NOTRE DAME, Ind. (CNS) — The University of Notre Dame is harnessing the knowledge of its 45-member theology department and making it available on the Internet, said Tom Cummings, director of Notre Dame's Satellite Theological Education Program.

The program, known as STEP, began in 1999 as a videotape and conference service to primarily rural dioceses, but has evolved and now carries the work of its theologians into the vast arena of cyberspace.

Through the Internet, the satellite program offers 10 online courses featuring video lectures by Notre Dame professors on topics such as the sacraments, Scripture, Christian ethics, liturgy and Christian doctrine. The university does not offer college credit for the courses, but gives a certificate to people who successfully complete them.

Four of the courses are offered all year long and last for five weeks for a fee of $75 each. They consist of a one-hour weekly lecture by a Notre Dame professor in video format, with suggested additional readings and resources. Online chat sessions and discussion groups are facilitated by the program's staff.

The other six courses offer more in-depth coverage of their subjects, have limited enrollment of 20 to 30 students, last for six weeks, are offered once a year and cost $129 each.

The limited-enrollment courses require students to write papers, which are evaluated, and to participate in class "discussions" with the professor and other participants through Internet discussion boards, chat rooms and e-mail.

Planned for fall 2003 are four new courses on the Mass, prayer, New Testament and American Catholic history.

In an interview with Today's Catholic, newspaper of the Fort Wayne-South Bend Diocese, Cummings said that some of the people who take the satellite program's courses are interested in improving their faith by learning from leaders in various theological fields.

"Our tradition and faith can answer most of the problems in the world today," Cummings said, "and people want to look to the faith tradition for answers."

The largest percentage of people who are taking the courses are parish catechists, Catholic school teachers, directors of religious education, and deacons and deacons in formation.

Cummings noted that Catholic high schools have a "perennial problem" finding people qualified to teach theology, and the Satellite Theological Education Program helps solve that problem by updating teachers in various aspects of the faith.

"If every Catholic high school teacher took one STEP class a year, in three years we wouldn't have to worry about Catholic identity in our high schools," he said.

He also noted the growth in lay ministry over the last decade, and said the program provides a "catechetical moment" for the church in which entire generations of adult learners can strengthen and share their faith in a consistent, convenient and theologically correct setting.

The satellite program works with dioceses to incorporate its courses into existing diocesan lay ministry and religious education programs, Cummings said. Dioceses that do not have resources to provide sufficient religious education on their own may adapt the course work as an outsource option, he said.

At present, eight dioceses are "affiliates" of the program, meaning they interact with its staff about their needs and receive a course discount for students from their dioceses.

"Our ministry model is one of assistance to dioceses," Cummings said. "We provide a broad array of courses dioceses can plug into as they see fit."

In addition to full courses, the program offers 12 lectures on CD-ROM by Notre Dame theologians and other experts on topics such as discipleship, Christology, Scripture and Christian spirituality.

The lectures cost $15 each, and are used mostly for personal enrichment or for small faith-sharing groups, according to Cummings.

Information on STEP and a list of the courses is available on the program's Web site at: http://step.nd.edu, or by phoning STEP at: (574) 631-6968, or toll free at: (866) 425-7837.

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Rosemond shares eternal truths in parenting

By KATHY SCHMUGGE
Correspondent

COLUMBIA, S.C. — Through entertaining lectures held Oct. 15 at St. Joseph School's gymnasium, John Rosemond, Ph.D., popular syndicated columnist, author, child psychologist and international speaker went through Columbia like a tornado uprooting common myths and mistakes that cripple the effective parenting and teaching of children.

The five area Catholic schools sponsored the events that included an in-service for principals, an in-service for teachers and a talk in the evening for parents. The principals were present at all three talks so they could see everyone was on the same page.

"He has some remarkable insights into adult and child behaviors and he gave the listeners an opportunity to hear an approach that has been successful for him in his practice," said Madeline McMillion, principal of St. Peter School in Columbia.

"John Rosemond speaks of the home and parental influence we all remember, talk about, and keep as a special part of our memory," said School Sister of Notre Dame Christina Murphy, principal of St. Joseph School.

Photo by Kathy Schmugge

John Rosemond, Ph.D., popular syndicated columnist, author and child psychologist, signs books at St. Joseph School in Columbia, S.C. He gave several seminars on parenting and teaching children.

Rosemond addressed techniques in the classroom with an emphasis on discipline for the teachers. He went through the administrative aspects that affect principals and he shared pointers for parents. Throughout the lectures, a smiling Rosemond gave humorous anecdotes of unmanageable children who successfully turned around, giving hope to the most exasperated parents and teachers.

"For everything there is a season, and a time for everything under heaven: a time to be born, and a time to die..." (Eccl 3:1) he said, using the quote to set the stage for his parent talk titled "Parenting by the Seasons."

The four major "seasons" of parenting according to Rosemond are Season One: the season of service that last until around age 2; Season Two: the season of leadership and authority that lasts from age 3 until around 13; Season Three: the season of mentoring roughly between 14 and 18; and the last season is that of friendship.

"Only behaviors in Season One work for Season One and parents of the past understood this common sense fact," said Rosemond adding that when a mother stays in this season of service where she orbits around the child past two, the child will become an obnoxious, narcissistic, spoiled brat who thinks the whole world should revolve around him.

"But we do not allow mothers of today to graduate out of the season of service and claim their authority over the child because we say the best mom is the mother who does the most for her children and pays the most attention to them," he said. He explained that this over preoccupation makes the parent an enabler.

After giving a realistic portrayal of today's busy mom who is "doing, fixing, scheduling, driving, volunteering ...," he challenged parents to stop competing with each other to see who can be the busiest and get "the bumper sticker."

"In 1950, parents were not seeking status through their children," Rosemond pointed out, citing examples like the abhorrent behavior of parents who fight with each other during their children's sporting events to the parental obsession with the child's academic performance.

In the talk, he also reminded the audience that he was addressing the norms, recognizing that there are always exceptions. His talk was mostly geared to the mothers because regardless of their working status, they most often are the ones most responsible for the child's daily routine. He described the initial dad's role as a "parenting aid, a role that should develop into more as the child grows."

He said a parent today is more likely to listen to a 35-year-old child psychologist with one child, who plants a "psychological boogie man" in their lives, than the time-tested advice of the 78-year-old woman down the street who successfully raised a large family. Rosemond, a parent of grown children, grandparent and doctor said that no one would probably be here listening to him or reading his column, if he did not have "capital letters" after his name.

He challenged with convincing scientific research that artificial promotion of self-esteem in children is not productive; citing that the children who perform the lowest on national testing have, in the most case, the highest reported self-esteem. Researchers have also testing people in prison, surprised to find that most criminals have high self-esteem.

"There is also absolutely no scriptural support that it is good for a human being to think highly of them. Jesus did not say in the beatitudes that those who think highly of themselves would inherit the earth or that those who exult themselves would be more exulted," he said, clarifying that the exulted will be humbled and good parenting will produce humility. A humble person, according to Rosemond, will have good manner and will listen to their parent.

Another major point he made was the importance of communication and its relationship with good discipline. He said good leaders are good communicators. Parents, who should lead the family, must be able to communicate the rules in a clear and concise manner. If a child does not obey, disciplinary action must consistently take place although methods can creatively changed so that it is "compelling not just annoying." If not done or not compelling enough, according to Rosemond, the parent sets the stage for repeat misbehavior.

He concluded that just as Scripture speaks of fearing the Lord, fear and respect of a parent who loves their child so much that they would lay down their lives for that child is a good thing.

"I believe that anyone of you can go and change the parenting problems in your house. My prayer is that we stop letting our children run our lives and come home tonight and say two words: 'It's over.'" As he finished, he received an explosive applause from a very attentive audience.

Columbiette auxiliary sworn in at ceremony

Courtesy Photo

Holy Angels Church in Mount Airy has recently organized a new Columbiette auxiliary to support the work of the Knights of Columbus Council 11405 in their parish. The group will also provide retreats, support groups and family activities. Pictured above at their first- and second-degree ceremony are (front row) Jeanette Kilen, president; Marie McCann, vice-president; Kathie Schoenborn, secretary; Carol Nowak, treasurer; Paddi Butera, financial secretary; Dolores Baran, sentinel; (back row) Carol Crabb; Blanche Scherrer; Rose Marks; Nora Goins; Linda Galasetti-Simmons; Theresa Woods; Betty Gilreath; Nancy Quinn; Catherine Inman; and Genie Young.

MONSIGNORS, from page 1

pointed pastor of St. Pius X Church in 2000. Since his ordination in June 1991, he has served as parochial vicar of St. Gabriel, pastor of St. Margaret Mary in Swannanoa, and administrator of both St. Elizabeth in Boone and St. John Neumann in Charlotte. He also served as priest secretary to Bishop Curlin for five years.

"This is a tremendous honor, which is humbling and motivates me to work even harder to serve the kingdom and the church," said Msgr. Marcaccio.

Msgr. Walsh, who retired in 1996, was ordained in May 1953 by Bishop Vincent S. Waters in Raleigh before the Diocese of Charlotte was formed. Afterward, he served for almost 10 years in the new diocese, including in Asheville, High Point, Lenoir, Hendersonville and Waynesville. "My longest term was at St. Gabriel in Charlotte as pastor," he said.

"I wasn't expecting it at all, but it's nice to be appreciated," said Msgr. Walsh.

Msgr. West was elected by the college of consultors to serve as diocesan administrator upon Bishop Curlin's retirement in September. Ordained in June 1979, he served as vice president for student affairs at Belmont Abbey College, then parochial vicar and business manager at St. Gabriel. He served as chancellor and vicar general of the Diocese of Charlotte since 1994.

Editor Joann S. Keane contributed to this story.

Contact Associate Editor Kevin E. Murray by calling (704) 370-3334 or e-mail kemurray@charlottediocese.org.

Sister's teaches, shares ministry with others in U.S. and Guam

By MARY MARSHALL
Correspondent

BELMONT — "As Sisters of Mercy, we're a hundred times blessed in all the opportunities we have for spiritual enrichment and community support, reminding us that we are children of God and are here to serve him," said Mercy Sister Mary Gerard Donovan.

Sister Mary Gerard's ministry richly exemplifies her call to serve God. Raised in a strong Irish-Catholic family in Queens and Bellmore, Long Island, Sister Mary Gerard and her three sisters attended Mass regularly, prayed the rosary, recited novenas and received a Catholic education from first through eighth grade. But it was the graciousness and kindness of her aunt, Mercy Sister Mary Monica Giusani, which drew a little girl to consider devoting her life to God.

After graduating from high school, Sister Mary Gerard worked as a bookkeeper at New York Telephone Co. in New York City. In October 1949, while visiting her aunt in Belmont, she realized she had found her calling. She entered the Sisters of Mercy the following February.

During Sister Mary Gerard's first year as a novice, her mother and three sisters were hit and killed by a drunk driver while traveling from Long Island to Belmont to visit her.

"The community supported me wholeheartedly during this time," said Sister Mary Gerard. "Their prayers, compassion and self giving convinced me that this was definitely my calling. This was God's sign telling me where I belonged. We know that God is always with us. We're fortunate to have each other to strengthen our faith."

Mercy Sister Mary Gerard Donovan

Sister Mary Gerard's first assignments included working in the cashier's office at Mercy Hospital for three years and at a Catholic orphanage in Nazareth, N.C., where she taught for three years and was in charge of the kitchen.

She took her final vows in 1955 and was assigned to teach first and second grades in Greenport, N.Y. She returned to North Carolina in 1958 to teach fifth and sixth grade at Sacred Heart School in Salisbury for a year. Her next assignment was at St. Benedict School in Belmont, where she taught and served as principal.

In 1963, Sister Mary Gerard responded positively when volunteers were recruited for their Sisters of Mercy mission in Guam. For the next 15 years, Sister Mary Gerard taught school and served as treasurer for the regional community in Agana, which today is Hagatna.

"This was a wonderful experience," said Sister Mary Gerard. "The people were warm and friendly, the scenery magnificent and the climate perfect. Since the island is 35 miles long and 8 miles wide at the broadest point, the ocean was always in view."

The Sisters of Mercy's missionary work began in Guam in 1946, when three sisters arrived to find a country devastated by war. According to Sister Mary Gerard, there were no conveniences and no convent. The sisters lived in Quonset huts. They found the population eager to expand their Catholic roots, which had been forged by Spanish missionaries dating back to the 1600's and passed down from generation to generation.

But education was the tool for improving the futures of the children and strengthening their faith. The Catholic schools established by the Sisters of Mercy offered the children the opportunity to broaden their faith and secure a higher quality of education.

Sister Mary Gerard taught seventh- and eighth-grade English and math for the first few years. She eventually taught all grades, especially enjoying a classroom filled with first-grade students.

"The students were very bright and eager to learn," she said. "It was often hard to pick a valedictorian as they all excelled. Students were very attentive and appreciated the opportunity to get an education. Parents took an active role in school activities. It was a very enjoyable experience; I believe I received more than I gave."

"It was our presence that helped the people know and understand their faith better," she said. "Prior to our presence, they had an innate faith. We brought a deeper understanding and doctrine to what they believed."

For several years, Sister Mary Gerard was also novice mistress, which is similar to today's formation director.

"This was a humble and rewarding experience as I helped the novices understand what religious life is like and the meaning of their vows," she said. "Novices have six years before taking their final vows to make sure this is their calling."

Sister Mary Gerard took time from her busy schedule to attend the University of Guam, where she earned a bachelor's in business administration in 1973. From 1974 to 1978, she served as the mission's treasurer while continuing to teach in the Sisters of Mercy schools in Guam.

Returning to Belmont in 1978, Sister Mary Gerard became treasurer general for the entire community and assisted in Holy Angel's treasurer's office. When the Holy Angels' treasurer, Sister Mary Benedict, passed away, Sister Mary Gerard assumed her duties.

She retired in 1996, assuming the position of treasurer of the Belmont Mother House. In 2000, she celebrated her golden jubilee.

From teaching to furthering her education to missionary work, Sister Mary Gerard grew not only in her service ministries but also in her faith community.

"It's our coming together for common prayer that means so much to me," said Sister Mary Gerard. "The Sisters of Mercy support each other in prayer, understanding and community living, providing strengthen for one another as we face each new day. Our lives are continually enriched by the many opportunities the order provides for spiritual reflection, such as guest speakers, workshops, and retreats."

ARTESANIAS PACHAMAMA

ALPACA SWEATER SALE

The Peru Committee of St.Pius X Catholic Church will be selling alpaca and cotton sweaters on Fri. Nov. 22 from 5PM to 9PM: Sat. Nov. 23 from 10AM to 7PM: and Sun. Nov. 24 from 10AM to 2PM, at the Kloster Center on the parish campus at 2210 North Elm St. in Greensboro. Christmas stockings, dolls, gloves,hats, and other Peruvian items will be for sale as well. All proceeds support the Artesania Pachamama a cooperative of women in the Peruvian Andes who hand knit all items. The women live in a small Quechua Indian town named Manazo. Their living conditions have remained mostly unchanged for the last 100 years. The proceeds of this sale help these women feed and care for their families. These items are truly treasures and alpaca wool is one of the softest found in the world.

Bishops face heavy, diverse agenda at mid-November meeting

WASHINGTON (CNS) — When the U.S. Conference of Catholic Bishops meets in Washington Nov. 11-14, it will face decisions on sexual abuse norms and liturgy and proposed statements on domestic and international poverty, migration, abortion, domestic violence, stewardship and Hispanic ministry. The nation's bishops also will be asked to approve norms for church fund raising and church property sales and leases, proposed new statutes for the International Commission on the Liturgy, a $53.1 million national budget for 2003 and an updated handbook on handling diocesan finances. Less than two weeks before the meeting, a special commission of Vatican and U.S. cardinals and bishops met in Rome to work out revisions in the canonical sexual abuse norms the U.S. bishops approved last June in Dallas when they adopted a national "Charter for the Protection of Children and Young People." More than 250 bishops and more than 200 members of the media are expected to attend the USCCB meeting in Washington's Hyatt Regency Hotel on Capitol Hill.

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But you, brothers and sisters, are not in darkness, for that day to overtake you like a thief. For all of you are children of the light and children of the day. We are not of the night or of darkness. Therefore, let us not sleep as the rest do, but let us stay alert and sober.

1 Thessalonians 5:4-6

The Catholic NEWS & HERALD

Coverage from the U.S. bishops' fall meeting

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NOVEMBER 15, 2002
SERVING CATHOLICS IN WESTERN NORTH CAROLINA IN THE DIOCESE OF CHARLOTTE
VOLUME 12 Nº 9

Bishops breeze through documents before return to sex abuse issue

By NANCY FRAZIER O'BRIEN
Catholic News Service

WASHINGTON — The U.S. bishops made quick work of documents on domestic violence, abortion, Hispanic ministry and several liturgical matters on the second day of their fall meeting Nov. 12, clearing the way for an extended discussion on clergy sex abuse the next day.

Although vote counts were not made public the same day, there was little — and in some cases, no — debate on the documents. The second day of the Nov. 11-14 meeting in Washington also included election of committee chairmen and chairmen-elect, regional meetings and an afternoon executive session.

Issues added to an already heavy agenda were a proposed statement reiterating the Catholic just-war perspective in light of a possible war with Iraq and a letter expressing solidarity with the Colombian bishops following the kidnapping of Bishop Jorge Jimenez Carvajal of Zipaquira, president of the Latin American bishops' council.

At the shrine Mass, Bishop William S. Skylstad of Spokane, Wash., acknowledged the metaphoric dark clouds hovering over the U.S. church for most of the year.

"We must never give in to discouragement ... even when we fall," said the bishop, vice president of the bishops' conference.

Still ahead for the bishops, in addition to consideration of several abuse-related questions, were documents on poverty in the United States and worldwide, stewardship, diocesan financial issues and border concerns with Mexico.

"Strangers No Longer," a pastoral letter on migration that was also under consideration by the Mexican bishops during the same week, will be "the first-ever statement issued jointly by two national bishops' conferences," said Auxiliary Bishop Thomas G. Wenski

See DOCUMENTS, page 8

Room with a view

Photo by Kevin E. Murray

Bishop William G. Curlin, bishop emeritus of the Diocese of Charlotte, blesses the new and improved St. Eugene Church nestled between the Blue Ridge and Great Smoky mountains in Asheville. The $2 million-plus project expanded the sanctuary and other facilities to accommodate the growing parish congregation and ministries.

See story page 5.

Courtesy Photo

Artistic ministry

Mercy Sister Soledad Aguilo expresses herself and shares God's beauty through innovative art. See story page 16.

Sacred Heart parishioner wins Cardinal Bernadin Medal

By KEVIN E. MURRAY
Associate Editor

BREVARD — Thomas Mahan, parishioner of Sacred Heart Church and a 1951 graduate of The Catholic University of America in Washington, D.C., was awarded the Cardinal Bernadin Medal during Theological College's Alumni Days last month.

"I was very honored and quite humbled to get this award," said Mahan. "First of all, because it had Cardinal Bernadin's name attached to it. Secondly, to have your alma mater recognize you like this is always pleasing."

Theological College, a national Catholic seminary affiliated with The Catholic University of America and The Society of St. Sulpice, named the award after Cardinal Joseph Louis Bernadin, a former Theological College student who went on to become the archbishop of Cincinnati, the archbishop of Chicago, a regular participant in the Vatican synods and president of the National Conference of Catholic Bishops.

The college awards the medal every fives years to honor a lay alumnus with a distinguished professional and/or volunteer career and who is a practicing Catholic with service as a lay leader to the church. Nominations are collected and the office of development and alumni affairs reviews the candidates.

"(Mahan) is only the second recipient, the first one being in 1997," said Paul Rieschick, director of development at Theological College. "There were 15-20 people considered, but his background was spectacular. We saw all the things he has done and how influential he has been. He was very involved in integration efforts."

Those efforts began while still in college, when Mahan worked with children of "alley dwellers" — homeless people living "in the shadow of the (nation's) capital." During his early years teaching in Connecticut, he directed the first city-to-suburb desegregation program in Hartford, in which inner-city students were moved to the five surrounding counties. It was an accomplishment he described as "punctuated with threats and crises, but filled with great satisfactions."

"This was during the mid-1960s, which was an exciting time in every way you can describe 'exciting,'" he said.

Mahan holds a bachelor's and master's in philosophy from the Catholic University of America; a master's in education from Fairfield University in Connecticut; and a doctorate in counseling psychology from the University of Connecticut. He has won numerous awards throughout his career, including a papal honor in 1997 from Pope John Paul II for Knight Commander, Order of St. Gregory the Great, and a Palmetto Medal

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Small fire contained in uptown church facility

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There's Room at the Inn for mothers and their children

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God's love is evident in the Fire in the Mountains

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In last speech to U.N., Vatican observer affirms religious freedom

UNITED NATIONS (CNS) — Religious freedom was the theme of the last scheduled statement by Archbishop Renato R. Martino to the United Nations as permanent observer of the Holy See. The Vatican nuncio, who is to become president of the Pontifical Council for Justice and Peace Dec. 1, delivered the statement Nov. 8 to a committee of the U.N. General Assembly that was reviewing the status of human rights protection around the world. "Religion expresses the deepest dreams, hopes and desires of the human person," Archbishop Martino said. During his tenure at the United Nations, he has spoken about nuclear weapons, land mines, economic development, the Middle East, refugees, cloning, international debt, AIDS, global warming and numerous other topics. He ended his tenure with a reaffirmation of a fundamental conviction: "The right to life, the right to freedom of religion or belief and respect for religious and cultural heritage are the basic premises for human existence."

Mentors help youths make educational dreams a reality

OMAHA, Neb. (CNS) — After six months of working with mentors, Geoff said has gained confidence in the classroom. He said he feels more comfortable reading aloud and participating in class. And he feels that his dreams are now possible. An eighth-grader at Wegner Middle School at Girls and Boys Town near Omaha, Geoff is in a mentoring program called Help One Student To Succeed, known as HOSTS. Many youths at Girls and Boys Town arrive three to four grade levels behind their peers, according to John Melingagio, director of public relations. Wegner's intense curriculum is designed to help the youngsters catch up, yet some students need extra help to close the gap between where they are and where they need to be, said its principal, Catherine De Salvo. The mentoring program is tailored for those students. Targeting elementary through high school students, it provides mentors for those who need assistance in reading, writing, thinking and study skills in language arts, math and Spanish.

CNS PHOTO FROM REUTERS

Iraqis stow away in Calais church

Iraqi refugees rest inside the church of St. Pierre and St. Paul Nov. 11 in the port town of Calais, France. The nearby Channel Tunnel between England and France is the standard route for refugees seeking political asylum, or wishing to escape into Great Britain. The French authorities ordered some 70 refugees to leave the church or face removal by police.

Holy Land Christians express gratitude for Vatican envoy's visit

JERUSALEM (CNS) — Christian leaders in the Holy Land expressed gratitude for a visit and donation from a Vatican envoy. Archbishop Paul Josef Cordes, head of the Vatican's "Cor Unum" aid agency, donated $400,000 in humanitarian aid for Christians in the Holy Land during his Nov. 7-10 visit. "More important to us than the financial act, we very much appreciate the visit's message of solidarity with the Christians in the Holy Land," said Claudette Habesch, secretary-general of Caritas' Jerusalem office. "It gives us a sense that we are not alone and forgotten and that we are part of the universal church. This is the strongest and best message by any Christian," she told Catholic News Service. The local Christian community needs "all the possible support" from other Christians, Habesch said.

Thanksgiving should prompt reflection on environment, pope says

VATICAN CITY (CNS) — Pope John Paul II said Thanksgiving was a good moment to reflect on the duty to protect the environment even while harvesting its fruits. "Safeguarding the created world is something everyone should feel involved in," the pope said during a Sunday blessing from the Vatican Nov. 10, the day celebrated as Thanksgiving this year in Italy. "We need an authentic cultural conversion in this regard: From an indiscriminate exploitation of resources there is a need to convert to a responsible administration of the goods of creation," he said. The pope, noting that the United Nations has declared 2002 the "International Year of Mountains," said environmental protection of mountains is an especially delicate and important task.

Church seeks to put human face on refugees, Vatican tells U.N.

UNITED NATIONS (CNS) — Agencies of the Catholic Church are working to "put a human face" on refugees and migrants, the Vatican nuncio to the United Nations said Nov. 7. Archbishop Renato R. Martino reported that last year in the United States alone, Catholic agencies aided 319,541 refugees and migrants with settlement, family reunification, education, legal and employment services and language classes. But he said agencies of the church were "not dealing with quotas or numbers but reaching out to help people in need." Archbishop Martino, speaking to a committee of the U.N. General Assembly reviewing work of the High Commissioner for Refugees, commended the agency "for its fine work in promoting and protecting the rights and well being of some of the world's most vulnerable persons." But he said it was distressing that many refugees "found borders that were closed" and encountered violence, xenophobia and the denial of fundamental rights.

Catholics need to think more about Mass as sacrifice, liturgist says

INDIANAPOLIS (CNS) — Understanding the Mass as a sacrifice is something Catholics need to think about more often, according to Capuchin Father Edward Foley, professor of liturgy and music and chair of the department of word and worship at Catholic Theological Union in Chicago. He said that Catholics, because of a lack of good theology regarding the Mass, are in great danger of viewing it only as a Communion service. "Many leaders of our eucharistic assemblies can and do celebrate the Mass as though it were a Communion service," he said. Father Foley addressed the Federation of Diocesan Liturgical Commissions' annual meeting and conference Oct. 18 in Indianapolis. While he called the reception of Communion "one of the most intimate religious experiences available to the followers of Christ," he added that Communion is endowed with a special property within the Mass. "One of the key fruits of the Mass, which I do not believe is a key fruit of Communion alone, is the renewal of the call to mission," he said.

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Diocesan planner

November

22 GREENSBORO — The Peru Committee will offer alpaca and cotton sweaters at St. Pius X Church, Kloster Center, 2210 N Elm St., today from 5-9 p.m.; Nov. 23 from 10 a.m.-7 p.m.; and Nov. 24 from 10 a.m.-2 p.m. Christmas stockings, dolls, gloves, hats, and other Peruvian items will be available. Details? Call (336)272-4681.

23 CHARLOTTE — St. Thomas Aquinas Church, 1400 Suther Rd, will hold its annual Christmas bazaar today from 9 a.m.-7 p.m. and tomorrow from 8:30 a.m.-6 p.m. A cookie walk, plenty of handmade crafts and homemade food will be available. Admission and parking are free. Call Maryellen Franko (704)599-0781 with questions.

23 CHARLOTTE — The Celebrant Singers from Visalia, CA will be at St. Ann Church, 3536 Park Rd, today for the 5 p.m. Mass. A potluck dinner will be at 6:15 p.m. and the concert at 7:30 p.m. For information call (704)554-0553.

23 GREENSBORO — The Knights of Columbus, 2780 Horse Pen Creek Rd. is sponsoring an Arts and Craft Festival today from 9 a.m.-2 p.m. Breakfast and lunch will be offered. Questions? Call Ed Ostroski (336)292-8471.

27 TRYON — St. John the Baptist Church, 600 Laurel Ave., hosts an Eucharistic Holy Hour today and every Wednesday at 3:30 p.m. concluding with benediction. Eucharistic Adoration is Dec. 6 and every first Friday from 9 a.m.-6 p.m. Call (828)859-9574 with questions.

28 GASTONIA — A free celebration is today (Thanksgiving Day) from 2-5 p.m. at St. Michael Church, 708 St. Michael's Ln. Bring friends and family and join us to share a meal and fellowship. For free transportation or information call (704)867-6212 Ext 101 or 113.

December

1 CHARLOTTE — Father Wade Menezes from the Fathers of Mercy will hold a parochial mission today through Dec. 4 at St. Patrick Cathedral, 1621 Dilworth Rd East. Confessions: 5:45-6:45 p.m. Mission talk and Benediction: 7-8 p.m. Confessions: 8:15-?? p.m. Information: Call Joe Schell (704)375-3023.

1 HICKORY — A re-enactment of the live Nativity scene founded by Saint Francis of Assisi in the year 1223 in Greccio, Italy will be performed today at the Catholic Conference Center, 1551 Trinity Ln, from 4-5 p.m. Refreshments will be served. Questions? Call (828)327-7441.

1 SALISBURY — Sacred Heart Church, 128 N. Fulton St., will be celebrating a charismatic and healing Mass today at 4 p.m. Prayer and worship with prayer teams will be available at 3 p.m. For details call Bill Owens (704)639-9837.

2 CHARLOTTE — The bereavement support group will meet tonight from 6-7:30 p.m. and every first Monday in

Catholics speak out on ballot issues from marriage to English-only

WASHINGTON (CNS) — Voters in Nevada again endorsed the definition of marriage as the union of a man and a woman, while proposals for English-only educational reforms were approved in Massachusetts but defeated in Colorado. Those issues were among more than 200 ballot questions decided in 40 states Nov. 5, many of which had drawn official opposition or support from Catholic leaders. Following the advice of the Catholic bishops in their states, Oregon voters approved a raise in the minimum wage, and Californians backed a proposition to create a $2.1 billion housing trust fund that would benefit battered women, low-income seniors and families, farmworkers and the homeless. State lottery proposals were approved in Tennessee and North Dakota, while moves to establish state holidays in honor of the late farmworker leader Cesar Chavez were defeated in Colorado and New Mexico.

CNS PHOTO FROM REUTERS

Columbians protest kidnapping of Bishop Jiminez

Colombians take to the street in Zipaquira, Colombia, Nov. 12 to protest the kidnapping of local Bishop Jorge Jimenez Carvajal. The president of the Latin American bishops' council and another priest were taken at gunpoint Nov. 11 near the town of San Antonio de Aguilera in Colombia. The pope appealed to the kidnappers to release the two clergymen.

Judge's ruling on Catholic student's hair termed unconstitutional

PROVIDENCE, R.I. (CNS) — A leading Catholic legal scholar has termed as unconstitutional a decision by a Rhode Island judge to bar a Catholic school from expelling a male student who violated the school's rule on hair length by having a pony tail. Sister Mary Angela Shaughnessy, a Sister of Charity, said the ruling by Superior Court Judge Stephen J. Fortunato Jr. in the case of Russell Gorman Jr. vs. St. Raphael's violates the separation of church and state. "I believe his decision, if upheld, and I pray that it is not upheld, will usher in an era of judicial interference in private schools in general and Catholic schools in particular," said Sister Shaughnessy, whose area of expertise is Catholic education issues. Vice president for mission, general legal counsel and education professor at Spalding University in Louisville, Ky., she has written dozens of books and articles on Catholic school law. The case involves Gorman, a sophomore at St. Raphael's in Pawtucket, a Providence diocesan high school administered by the Christian Brothers, who sought a permanent injunction to keep his foot-long ponytail after the school administration banned the wearing of long hair by boys earlier this year.

Pope says Catholic hospitals must offer love as response to suffering

VATICAN CITY (CNS) — A hospital that calls itself Catholic cannot be concerned only with providing high-quality medical care; it must be a place where love is the primary response to suffering, said Pope John Paul II. The supreme law of the church is love, and obedience to the obligation to love others must mark everything the church does, the pope told a Nov. 7-9 international conference sponsored by the Pontifical Council for Health Care Workers. The theme of the Vatican conference was "The Identity of Catholic Health Care Institutions." "In carrying out the work of evangelization," the pope said, the Catholic Church "throughout the centuries always has associated assisting and curing the sick with the preaching of the Good News." The huge international network of Catholic hospitals, clinics, homes for the aged and dying are the church's response to Christ's command "to announce the kingdom of God and heal the sick," he said.

Christians can't hide mission role in talks with Jews, cardinal says

VATICAN CITY (CNS) — In their relations with Jews, Christians cannot conceal the strong missionary dimension of their faith, but also must recognize that Jews do not have to convert in order to be saved, a top Vatican official said. Cardinal Walter Kasper, president of the Vatican's Commission for Religious Relations with the Jews, said Nov. 6 that Christians take a different missionary approach toward Jews than toward followers of other non-Christian religions. That's because Christians and Jews share a long biblical and religious tradition, a belief in the same God and a conviction that God will complete human history, he said. The main difference between the two faiths — the salvific role of Jesus Christ — must also be acknowledged, he said. Cardinal Kasper spoke at the Center for Christian-Jewish Learning at Boston College. His text was made available to Catholic News Service by his office at the Vatican.

Archeologists in Galilee believe they have found early Christian site

JERUSALEM (CNS) — Archeologists at the Kursi excavation in Galilee believe they have found evidence indicating that Kursi was the site of the earliest Christian pilgrimages to the Holy Land. Archeologists also believe they have found evidence of the slaughter of those pilgrims in 614 by the invading Persian army. In addition to uncovering an 8-meter by 11-meter (26.4-foot by 36.3-foot) Roman bathhouse complex near the previously excavated fourth-century Byzantine church, the excavation team from the Jerusalem Center for Biblical Studies uncovered about three dozen women's rings and other pieces of jewelry. "Why would there be a bathhouse in a monastery? Why women's rings?" said excavation co-director Charles Page. "The bathhouse was built for these Western pilgrims and the jewelry belonged to those pilgrims. This is the beginning of a center for Western Christian pilgrimage to the Holy Land, and we believe this may have been the largest center other than the Church of the Holy Sepulcher in Jerusalem," he said.

the family room at St. Gabriel Church, 3016 Providence Rd. Anyone who has experienced the loss of a loved one is welcome. For details call Ruth Posey (704)370-3238.

2 CHARLOTTE — Christians in Career Transition is a ministry of St. Matthew Church, 8015 Ballantyne Commons Pkwy., devoted to helping people in career crises. The meeting will take place tonight and Dec. 16 from 7-9 p.m. in the conference room. For information call Rev. Mr. Jim Hamrlik (704)576-0456.

2 CLEMMONS — Reverend Anthony Marcaccio will be celebrating a charismatic Mass tonight at 7:30 p.m. at Holy Family Church, 4820 Kinnamon Rd. The sacrament of reconciliation will be given at 7 p.m., and the laying on of hands will take place after Mass. The next Mass will be celebrated on Jan. 6. For information call (336)778-0600 or Jim Passero (336)998-7503.

3 BELMONT — Meetings will be held today and every Tuesday through Dec. 10 for non-active Catholics who would like to become involved in the church again. The Catholics Returning Home program is at Mary, Queen of Apostles Church, 503 N Main St., from 7-8:30 p.m. Questions? Call Dennis (704)825-9600 Ext 26.

3 CHARLOTTE — The regularly scheduled cancer support group meeting for survivors, family and friends will be held today at St. Matthew Church, 8015 Ballantyne Commons Pkwy., and every first Tuesday at 7 p.m. in the office building conference room. For information call Marilyn Borrelli (704)542-2283.

4 ALBEMARLE — The Forever Young Club of Our Lady of the Annunciation Church, 416 N. 2nd St., will be having a meeting and a covered dish lunch in the Family Life Center this morning at 10 a.m. For details call Mary Garris (704)982-8427.

4 CHARLOTTE — The Happy Timers of St. Ann Church, 3635 Park Rd., will have a meeting with lunch and program at 1 p.m. in the parish activity center. All adults age 55 and older are welcome. Bingo every Thursday night at 7 p.m. Questions? Call Charles Nesto (704)398-0879.

5 GREENSBORO — The Ladies Ancient Order of Hibernians, Guilford County, Div. I, an Irish-Catholic social, cultural and charitable inter-parish group will meet tonight at 7:30 p.m. at St. Pius X, Kloster Center, N. Elm St. and Cornwallis Dr. All Catholic women of Irish birth or descent are welcome. RSVP Alice Schmidt (336)299-0983.

5 WINSTON-SALEM — The Healing Companions is a grief support group for the bereaved. They will be meeting tonight and Dec. 19 in Conference Room B at St. Leo the Great Church, 335 Springdale Ave. Details? Call Joanne Parcel (336)924-9478.

6 WAYNESVILLE — St. John the Evangelist Church, 234 Church St., offers today and the first Friday of the month Eucharistic adoration. Call (828)456-6707 for details.

6 WINSTON-SALEM — St. Leo the Great Church, 335 Springdale Ave., will have adoration and benediction today and the first Friday of each month from 9 a.m.-5 p.m. All are encouraged to spend some quiet time with the Blessed Sacrament. Call (336)724-0561 for information.

7 CHARLOTTE — An Advent day of recollection with St. John of the Cross will be held today from 8:30 a.m.-2:30 p.m. at New Creation Monastery, 11517 Spreading Oak Lane. Phone Joanne (704)845-9163 for reservations or information.

8 KANNAPOLIS — Today through Dec. 15 at 7 p.m. St. Joseph Church, 108 St. Joseph St., will host an Advent mission and evangelization. The Redemptorist Missionaries and the Missionary Sisters of Perpetual Help will be featured. Call (704)932-4607 with questions.

8 WAYNESVILLE — St. John's Church, 234 Church St., is offering Inquiry Sessions today and each Sunday at 11 a.m. in the parish center for people interested in learning about the Roman Catholic Church. Baptized Catholics who wish to receive further sacraments are invited. Call (828)456-6707 or (828)648-7369 to reserve a space.

There's Room at the Inn for mothers and their children

By KEVIN E. MURRAY
Associate Editor

CHARLOTTE — The battle to end abortion once and for all is a battle that can and will be won, said Janet Folger.

Folger was the keynote speaker for the Room at the Inn's eighth annual banquet and fund-raiser, themed "Proclaiming the Gospel of Life," at the Charlotte Convention Center Nov. 7.

"We're going to win this movement, because we have the truth and perseverance," she told the approximately 800 people in attendance. "History will show us as the good guys. We'll be the ones to whom others will want to aspire, because we were on the side of the children."

Folger, the national director for the Center for Reclaiming America, has published two books and is the former legislative director of the Ohio Right to Life Society, where she successfully lobbied for passage of the nation's first partial-birth abortion ban.

"(Abortion) is the human rights issue of our time," said Cindy Brown, executive director of Room at the Inn. "We look at the child as a child from God. To embrace the child is to embrace the mother and to help her, not just to say, 'Don't have an abortion.' We have to be able to provide an answer for her."

Since opening its doors eight years ago, Room at the Inn has served more than 300 women and their children both born and unborn. More than just a home for unwed mothers, Room at the Inn offers women a Christ-centered rehabilitation program, based on education and life skills development and integrated with on-site mental health assessment and counseling.

"What makes our maternity home unique is that we not only provide maternity care, but also after care, serving the mother and her newborn following birth," said Brown.

Room at the Inn makes a difference in people's lives, but also "they're making a difference in whether or not people have lives," said Abbot Placid Solari, O.S.B., abbot of Belmont Abbey and chancellor of its college, who was on hand to encourage financial support.

"It gives pregnant women an option — a choice to carry their babies to term — but also support to pregnant women with children and to mothers after their children are born," he said.

Guests at Room at the Inn are allowed to stay up to 24 months, said Brown, so long as they are working toward independent living. "One thing that is very gratifying is watching new mothers grow into mature mothers," she said.

A video tape played during the benefit revealed statistics about the women seeking help at Room at the Inn: 100 percent lack support from their families, the babies' fathers, or friends during the pregnancy; 70 percent lacked relationships with their fathers; 50 percent had been victims of either physical or sexual abuse; 45 percent were high school dropouts; 25 percent had considered suicide and have a past of current drug problem; 45 percent had considered aborting their current pregnancy; and 25 percent had experienced one or more previous abortions.

"Most women choose abortion out of fear," said Brown. "Fear of their family's response, fear of losing their partner, fear of not being able to raise a child alone."

Recent studies by the Elliot Institute show 70 percent of women having abortions believe it is immoral, said Brown, but they choose against their conscience because of pressure from their circumstances and pressure from others. "Eighty percent of abortive women say they would have completed their pregnancies under better circumstances or with more support from the people they love," she said.

The banquet provided people with a chance to support the system and services of Room at the Inn, as well as help to "change or minimize the impact of the woman's circumstances and alleviate the forces of fear that may lead her to choose abortion," said Brown.

"I think it's incredible what Room at the Inn does and what they stand for," said Jessica George, a junior from Belmont Abbey College and one of approximately 50 students from the college's Crusaders for Life group.

"We're here to represent the youth in the pro-life cause, which I think is an amazing thing because the battle we're fighting right now against the holocaust of abortion deals a lot with the youth," said George. "For the youth to take a stand takes a lot of courage in our society right now. We're just trying to make a difference like Room at the Inn does."

"It's important for teen-agers to support this, because there are a lot of teen-agers out there who don't support life and are pro-choice," said Carly Simmons, a freshman.

Folger said anyone can make a difference when it comes to ending abortion; all one has to do is put their faith in God.

"If you're willing to step out and proclaim the 'Gospel of Life' for those that have no voice, you will see results," she said. "That's how God works — he has a plan for us, he guides our steps. God works through faith, and faith moves mountains.

"We believe in a God that was told there was no room at the inn," said Folger. "We can tell women that yes, there is a room at the inn."

In the future, said Folger, when the movement is won and history is taught in school, the children are going to come home and ask their parents, "Where were you when they were killing children?"

"I want my answer to be, 'Out there doing all that I could to stop it,'" she said.

Contact Associate Editor Kevin E. Murray by calling (704) 370-3334 or e-mail kemurray@charlottediocese.org.

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Small fire contained in uptown church facility

By JOANN S. KEANE
Editor

CHARLOTTE — The Charlotte Fire Department quickly extinguished a fire Tuesday evening at St. Peter Church.

A food-warming unit in the kitchen has been identified as the source of the fire. Investigators determined combustible materials stored over the food-warming unit to be the cause of the blaze.

Firefighters forced entry into the locked building, located the fire in the kitchen, adjacent to Biss Hall in the basement of St. Peter. Fire officials say that smoke was visible from the rear basement area of the church as they reached the scene.

Security personnel from the neighboring building alerted 9-1-1 of the fire at approximately 8:15 p.m., and firefighters were on site in four minutes.

Smoke and fire damage is estimated at $100,000. Jesuit Father Joseph Sobierajski hopes efforts to remove smoke and residue will be completed by the weekend.

Contact Editor Joann S. Keane by calling (704) 370-3336 or e-mail jskeane@charlottediocese.org.

Photo by Joann S. Keane

Rich Hoard (right), chair of the St. Peter Church parish council, talks with insurance adjuster Gary Carter. The fire at St. Peter is attributed to combustible materials stored on top of the food-warming tray in foreground.

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More space allows parish and ministries to blossom

By KEVIN E. MURRAY
Associate Editor

Photo by Kevin E. Murray

The new and improved St. Eugene Church, with an expanded sanctuary and other facilities to accommodate the growing parish congregation and ministries.

ASHEVILLE — The old St. Eugene Church just didn't fit anymore.

"The parish has grown significantly in the last few years," said Father Francis Cancro, pastor. And with almost 50 ministries, "We have a lot of people doing a lot of things. We needed the space badly, and it's already being greatly used."

Bishop William G. Curlin, bishop emeritus of the Diocese of Charlotte, blessed the new and improved St. Eugene after celebrating Mass Nov. 10. The aproximately 24,000 square feet of new space is to accommodate a congregation that had doubled in size from 1,200 people in the mid-1990s to 2,400 people today.

"If you just come to Mass here, you might not realize the need (for the additional space), but during the week this place is filled up," said Chuck Taft, director of liturgy and music and chair of the planning committee, charged with how "to figure out how we might grow our building to better house what we had going on."

While the idea to build a new church was raised, Taft said the parish decided to expand the current site. "We decided that we needed to build our community spaces first to support what we were doing as a church," he said.

"There was a big thrust toward community and ministry building," said Judy Cavallo, head of the arts and entertainment committee. "Our ministries are all different aspects of what our outreach is, so that our faith doesn't stop at the door."

The expansion process took almost two years and over $2 million to complete, and involved the efforts of 300-400 people working on various committees and in different areas of the planning, said Taft.

"Basically everything has changed," said Taft. In the sanctuary, "we bumped out all of the walls. We built the day chapel and expanded the gathering space. The children's wing is completely new, with a nursery and a children's chapel for children's church — we started gaining so many families that we needed this children's wing."

The parish office, originally off-site, has also been added to the building.

"We had 12 people in a little house," said Father Cancro. "Now we finally have some decent space. We finally have the space to celebrate together."

"Gathering space is really important," said Taft. "We realized that to be a community, we need a place to come and gather, so that's why we now have big spaces for that."

Other additions included a columbarium and a fresco in the new chapel.

"(The fresco) is kind of a reflection of the Communion of Saints," said Taft. "It looks out over the columbarium, so there's a connection there. We gather with the Communion of Saints when we gather to celebrate the Mass."

Taft, who has been a St. Eugene parishioner for almost 30 years, is proud to see the changes. "It's been quite wonderful to see how we've grown and been shaped, not just by the building, but as an overall community," he said. "We don't just come here to worship, although that is important; we go forward from worship to do the work of the church."

The new space will foster that mission, said Cavallo. "It's a mindset — it will help us look at life in a bigger way and to do more things ... to keep our faith a living thing."

"May this be a place of safety and peace, of hope and of light, and a place where we will bear witness to the Gospel and help us grow in the ways of faith," said Bishop Curlin.

Contact Associate Editor Kevin E. Murray by calling (704) 370-3334 or e-mail kemurray@charlottediocese.org.

Thank you for allowing us to be part of the team that built the beautiful new addition to St. Eugene. Working with everyone involved — the Church itself, the building committee, the architect, the subcontractors and suppliers — was indeed an honor and a privilege. We are extremely proud of the new facilities and sincerely hope the parish of St. Eugene is enjoying their new space.

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Pope appeals for release of kidnapped Colombian bishop, priest

VATICAN CITY (CNS) — Pope John Paul II appealed for the release of the Colombian president of the Latin American bishops' council who was kidnapped along with a priest Nov. 11 by armed gunmen north of the capital, Bogota. The pope, in a telegram sent in his name Nov. 12 to the head of the Colombian bishops' conference, asked God to make the kidnappers reflect on what they had done, release their captives and renounce all forms of violence. He also assured Colombia's bishops of his "intense participation" in their sorrow and urged them to continue courageously to spread the Gospel and work for peace in the violence-torn country. Bishop Jorge Jimenez Carvajal, 60, head of the Diocese of Zipaquira, was kidnapped with Father Desiderio Orjuela near the town of San Antonio de Aguilera. The two were reportedly traveling to a religious service in Pacho, 35 miles north of the capital. Bishop Jimenez heads the Latin American bishops' council, or CELAM, the administrative and coordinating agency of 22 national bishops' conferences of Latin America.

CNS PHOTO FROM REUTERS

Nuns surround Pope John Paul II at the end of his weekly general audience at the Vatican Nov. 13.

Letter urging Russia to protect religious rights praised by diplomat

MOSCOW (CNS) — A letter from U.S. lawmakers to Russian President Vladimir Putin urging protection of religious rights can help the church in Russia, a Vatican diplomat in Moscow said. "I think this is an initiative that can help us," said the diplomat, who asked not to be named. "This is well done." The Nov. 7 letter, signed by 17 members of the U.S. Congress, urged Putin to "take corrective measures to ensure the rights of all believers, including those from minority faiths, to practice their religion without distinction, and see the end to discriminatory denials of visas to religious workers from select minority religious communities." Since April, four Catholic priests and one bishop — all foreigners — have been expelled from the country. The Russian government has provided no explanation for the expulsions, other than defending its right as a sovereign nation to control the comings and goings of foreigners.

Catholic World War II Navy vet recalls sinking of Kennedy's PT 109

WASHINGTON (CNS) — John F. Kennedy wasn't the only Catholic PT boat commander in the Pacific Ocean during World War II. Dick Keresy, now 86 years old, was the skipper of PT 105. He knew Kennedy when both were assigned to duty to the area around the Solomon Islands. "I would say Kennedy was a friend of mind," Keresy said. "He was a good man. He pulled me off a reef I had run on once. He picked us up off a Japanese island. I have to say I was grateful to him." Interest in the naval career of Kennedy, the United States' only Catholic president to date, has been prodded by the National Geographic Society's publication in November of a book, "Collision With History: The Search for John F. Kennedy's PT 109." The MSNBC cable channel also has scheduled a "National Geographic Explorer" installment, "The Search for Kennedy's PT 109." It debuts Nov. 24, 8-9 p.m. EST, on the weekend of the 39th anniversary of Kennedy's assassination.

Papal nuncio warns of contradictions in secular society

WASHINGTON (CNS) — U.S. bishops must be strong in proclaiming the church's saving message "amidst the contradictions and tensions that are often generated by a secular society," said Archbishop Gabriel Montalvo, papal nuncio to the United States. Growing secularization has produced a widespread de-Christianization of modern life, he told the U.S. bishops on the opening day of their Nov. 11-14 meeting. "Countries that were once strongly Catholic now have large numbers of people who have lost their faith or for whom religion has become irrelevant for everyday life," the archbishop said. Western culture "has secularized the Christian belief in salvation" to the point that it "is not conditioned by suffering and death," he said. Spirituality has been revised to where it is no longer in accord with Christian traditions, he added.

Canadian Fatima priest says clerical sex abuse sign that end is near

ROME (CNS) — A suspended Canadian priest, Father Nicholas Gruner, took his Fatima campaign to the Vatican's doorstep, calling the U.S. clerical sex abuse crisis a sign the world is in its final days. At a Nov. 11 press conference half a mile from St. Peter's Square, Father Gruner repeated his warning that wars, persecution and massive bloodshed were on the way unless the pope heeds Mary's message to consecrate Russia to Mary. The Canadian priest, who ignores a Vatican-confirmed suspension order against him, also claimed the Vatican did not fully reveal the so-called third secret of Fatima in 2000 because the alleged text contains a condemnation of the post-Vatican II policies implemented by top church officials.

Statue dedicated to slave-born first U.S. black priest

EAST ST. LOUIS, Ill. (CNS) — Calling a Catholic priest born into slavery a role model for young blacks, Bishop Wilton D. Gregory of Belleville dedicated a statue of Father Augustine Tolton Nov. 3. The six-foot, 1,200-pound statue of the first U.S.-born African-American priest stands in a small park across the street from St. Patrick Church in East St. Louis, near where Father Tolton lived as a child. "Young people need good role models," the bishop said: "Our young people today cannot imagine how many obstacles stood before that young man and yet he was courageous enough to pursue his vocation to the priesthood." Father Tolton was born a slave near Hannibal, Mo., in 1854. After his father, Peter, escaped to join the Union Army, the young boy, also known as Augustus, fled with his mother and siblings across the river to free territory in Illinois. The family settled in Quincy. Augustine went on to study for the priesthood in Rome and served at churches in Quincy and Chicago.

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God's love evident in the Fire in the Mountains

BY JOANITA M. NELLENBACH
CORRESPONDENT

LAKE JUNALUSKA — God's persistent love.

That theme was spoken about by Trappist Abbot Francis Kline, abbot of Mepkin Abbey near Charleston, S.C., and Jesuit Father Anastacio Rivera, assistant director of the Loyola Institute for Spirituality in Orrange, Ca., at Fire in the Mountains (FITM) 2002.

More than 300 people (some 235 Anglos and 100 Hispanics) attended the ninth annual FITM Nov. 9. A program of the Diocese of Charlotte Faith Formation Office, FITM is sponsored by the Asheville and Smoky Mountain vicariates.

FITM is a gathering of God's people committed to the rediscovery and exploration of their Judeo-Christian tradition. This one-day annual retreat in the Western North Carolina Mountains seeks to connect its people to each other and to God through faith sharing focused on issues critical to our immediate community and the modern world.

"This is the largest faith formation gathering in the diocese," said Dr. Cris Villapando, director of the Faith Formation. It was also the first time that FITM had sponsored simultaneous English and Spanish tracks.

"Everybody worked so beautifully together," said Ann Mckeown, FITM committee chair. "The Holy Spirit definitely brought it to a beautiful conclusion. ... This year, we went 10 percent over our estimate."

Abbot Kline on "The Anatomy of Prayer" in English and Father Rivera on "Our Lady and Juan Diego: A Journey to New Horizons" in Spanish touched some of the same ground — that God's love can surpass any person's objections to it.

"Do you have to be holy to pray?" Abbot Kline asked. He told the story, from the tradition of the earliest monks, of a robber who gave up crime to become a monk, but began to pray while he was still leading a sinful life.

"God found him right in the middle of his unholy activity," Abbot Kline said. "If you think you're in trouble in your life, or if you think that 'I'm not fit to pray' or 'I'll put off prayer until I feel like I'm holy,' that's not the way God is. God is so close to us that God will accept our prayer and is actually calling us to pray even when we're doing something wrong. God's not afraid of sin. ... What he has trouble with is pride."

PHOTO BY JOANITA M. NELLENBACH

Jesuit Father Anastacio Rivera (left) and Trappist Abbot Francis Kline, guest speakers at Fire in the Mountains 2002, chat before the program's opening.

Jesus, the abbot said, quoting St. Paul, "became sin for our sake," which doesn't mean that Jesus sinned, but that he was familiar with it, because he was human as well as divine. "But he loves us so much that he'll take our nonsense and be with us to the point where one day we'll listen and wake up and come."

This, he said, is not prayer to make oneself feel good, but "prayer that changes our life ... because it invites us to live the Gospel."

Really trying to live the Gospel can be difficult, Abbot Kline said, "But if you get discouraged because you feel you're not living the Gospel or because you can't make the behavioral changes that you need to, God says, 'Don't worry about that. Keep praying. I'll take care of that.'" Persistent prayer can effect change in a person's life.

Father Rivera based his talks on the "Nican Mopohua" ("An Ordered Account"), which describes Our Lady of Guadalupe appearing to Juan Diego, a poor Aztec and Christian convert, in 1531.

Father Rivera told how Mary, appearing as a pregnant Aztec woman, instructs Diego to tell the bishop of Mexico City to build a church. "Our Lady comes to an Indian who has a very low level of self-esteem because [the Aztecs] are a conquered people," Father Rivera said. "She opens up for him a new vision, a new mission in life. She says, 'I am the mother of God. I want to bring God to you.'"

When the bishop asked Juan Diego for a sign that Mary appeared to him, Mary sent Diego to a hill to gather roses. When Diego returned to the bishop, he opened his flower-filled cloak and found Mary's image imprinted on the garment.

Diego had been discouraged by the bishop's refusal to listen, but Mary was persistent, overcoming all his objections.

"Even when we are most discouraged and ready to throw in the towel, God will persevere with us and lead us to explore a new horizon we hadn't even dreamed existed," Father Rivera said. "To look at one's realities, the struggles we have with our prayer life, low self-esteem, but God is with us all the way, affirming us, loving us and lifting us into this fuller integrated way of being — being in love with God."

Contact Correspondent Joanita M. Nellenbach by calling (828) 627-9209 or e-mail jnell@dnet.net.

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COURTESY PHOTO

Rev. Mr. Steve Horai and his wife, Anne, celebrated his 25 years in the diaconate and their 54 years of marriage during a party in their honor last month at Our Lady of the Assumption Church in Charlotte.

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DOCUMENTS, from page 1

of Miami, chairman of the bishops' Committee on Migration.

Bishop Carlos Talavera Ramirez of Coatzacoalcos, Mexico, a member of the Mexican bishops' commission for pastoral care of migrants, attended the Washington meeting.

"When I Call for Help: A Pastoral Response to Domestic Violence Against Women" is an updated version of a 10-year-old pamphlet-sized document, with new statistics that reflect the scope of domestic violence against women and updated information on resources available to help them.

"Violence in any form — physical, sexual, psychological or verbal — is sinful; often it is a crime as well," says the new statement, echoing the 1992 version.

In the abortion statement, intended to mark the 30th anniversary of the Supreme Court's Roe vs. Wade decision in January, the bishops pledge to continue working to overturn the decision, "no matter how long it make take, no matter the sacrifices required."

The brief statement, titled "A Matter of the Heart," also promises assistance to anyone considering abortion and to "the broken-hearted" who still grieve past abortions.

"Encuentro and Mission: A Renewed Pastoral Framework for Hispanic Ministry" outlines a new program to strengthen ministry among the 25 million Hispanic Catholics, who now make up about 40 percent of the U.S. Catholic population.

Among its recommendations are increasing the number of Hispanic clergy and the Spanish-speaking non-Hispanic clergy, doing more to prevent Hispanics from leaving the Catholic Church to join other religions and improving educational resources to train Hispanics for church leadership positions.

In the area of liturgy, the bishops agreed to start a review process to assess the strengths and weaknesses of their 5-year-old Lectionary and approved for U.S. use two liturgical texts — the General Instruction of the Roman Missal and the Rites of Ordination of a Bishop, of Priests and of Deacons.

The meeting's first day included a vote to authorize the bishops' Committee on Education to update a 1990 statement in support of Catholic elementary and secondary schools. The committee plans to bring a new statement on the topic to the bishops at their November 2004 meeting.

Also approved were a $53.1 million USCCB budget for 2003; a 3.5 percent increase for 2004 in the assessment on dioceses to support the conference's work; 2003 plans for USCCB committees, offices and support units; goals and objectives for 2004-2006; and requests for budgetary exceptions in 2003.

The exceptions included more than $3 million in spending from the bishops' General Reserve Fund for costs associated with the national child protection office, National Review Board and two studies mandated by the charter.

The sex abuse scandal dominated discussions as the meeting opened.

In his presidential address, Bishop Wilton D. Gregory of Belleville, Ill., said the disunity in the church caused by the scandals must be overcome. "We have witnessed greater fracture and discord than unity," he said.

But he said the bishops "must never allow the particular positions that we have taken on such a serious issue or even the mistakes that we have made in understanding and addressing it to destroy our communion with one another in the Lord."

Repeating the bishops' commitment to victims of clergy sex abuse, he said, "We will not step back from our compassion for those who have been harmed, or from our determination to put into place policies that will protect children."

Cardinal Francis E. George of Chicago reported on the work of a joint Vatican-U.S. commission that revised the canonical sexual abuse norms approved by the bishops last June in Dallas when they adopted a national "Charter for the Protection of Children and Young People."

Archbishop Harry J. Flynn of St. Paul-Minneapolis reported on the work of the Ad Hoc Committee on Sexual Abuse, which he heads, and Bishop Robert H. Brom of San Diego, who heads a task force on episcopal oversight regarding sex abuse, presented a plan to improve the accountability of bishops in this area. The bishops were to vote on the plan later in the meeting.

Saying the proposed norms were strengthened during the Vatican-U.S. consultation, Cardinal George said "the Holy See shared our goals" — to protect minors from abuse in the church, to reach out to victims of abuse and to remove permanently from ministry any priest who has ever admitted or been found guilty of sexually abusing a minor.

Among strengthening factors in the revised norms, he said, were the explicit inclusion of priests and deacons in religious orders and the opening up of the possibility of church trials to remove priests even if the church's statute of limitations for trying the crime has run out. The Vatican told the bishops to apply for a waiver of the statute for those cases otherwise too old to prosecute under the law.

Contributing to this story were Jerry Filteau, Patricia Zapor, Agostino Bono and Mark Pattison in Washington.

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Bishops to draft new statement about possible Iraq war

By PATRICIA ZAPOR
Catholic News Service

WASHINGTON — With the prospect of war with Iraq looming, the U.S. Conference of Catholic Bishops agreed Nov. 12 to quickly draft a strong statement reiterating their just-war perspectives on a possible war.

A Sept. 13 letter to President Bush from the USCCB president raising moral questions about war with Iraq is now outdated, Bishop Walter F. Sullivan of Richmond, Va., said in a discussion about a new statement during the bishops' fall general meeting in Washington.

The new statement was to be prepared for approval by the full body of bishops by the end of their meeting Nov. 14.

Bishop Sullivan said he heard on the news the previous evening that the United States essentially has told Iraqi President Saddam Hussein he would face attack if he does not quickly accept a U.N. Security Council resolution on weapons inspections.

The resolution demands that inspectors have unrestricted access to any suspected weapons site and the right to interview Iraqi scientists outside the country and without Iraqi officials present. The Iraqi leader was given until Friday, Nov.15, to accept the resolution.

"You have until Friday, or we're going to war," is how Bishop Sullivan described the situation.

The previous letter needs to be supplemented, he said. "I'm not sure President Bush paid any attention to the just-war principles."

The September letter from USCCB president Bishop Wilton D. Gregory of Belleville, Ill., discussed the situation in Iraq in terms of just-war principles and urged him to "step back from the brink of war and help lead the world to act together to fashion an effective global response to Iraq's threats."

In introducing the topic of a new statement, Boston Cardinal Bernard F. Law, chairman of the Committee on International Policy, said it would draw heavily from Bishop Gregory's letter.

But those among the bishops who advocate "an absolute pacifist position" will likely not be satisfied with the statement, he said, and it instead will be based on the principles of just war. It will clearly state that the bishops are opposed to war in this situation, however, said Cardinal Law.

Retired Archbishop Phillip M. Hannan of New Orleans asked that the letter acknowledge that the U.S. president is obliged by his office to protect the rights of people in his own country and to recognize that the United States is "in the unique position of being the only country that can maintain peace" in the world.

"We ought to be very cautious in saying we are entirely against war," he said. "I urge you to be cautious and acknowledge the difficulties the president faces."

Bishop Edward K. Braxton of Lake Charles, La., encouraged the Committee on International Policy to produce the statement in a format that can be readily reproduced in a short form.

"A large number of our people do not understand the church's teaching on just war," he said, or the pope's position on an attack on Iraq. He suggested that, in addition to whatever full statement is produced, a short version suitable for placement in parish bulletins be available.

Cardinal Theodore E. McCarrick of Washington cautioned his fellow bishops against turning the new statement into an entirely new discussion of the Iraq situation. Considering the many other topics already on the bishops' agenda for the week, he urged that the new statement draw heavily from the September letter.

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Bishops overwhelmingly approve norms on handling clergy sex abuse

By JERRY FILTEAU
Catholic News Service

WASHINGTON — The U.S. Catholic bishops Nov. 13 overwhelmingly approved revised norms to deal with removal from ministry of any priest or deacon who has sexually abused a minor.

By a vote of 246-7 they adopted the new document, worked out two weeks earlier at a Vatican meeting.

Shortly afterward, the bishops overwhelmingly approved revisions to the "Charter for the Protection of Children and Young People," originally adopted at their June meeting in Dallas, to bring the charter into accord with the revisions of the norms.

Cardinal Francis E. George of Chicago, who led a two-hour discussion of the new norms, stressed that the revisions worked out in Rome by four U.S. bishops and four top Vatican officials strengthened the earlier version the bishops had adopted in Dallas along with the charter.

The new document keeps in place the victim assistance ministry, review boards and cooperation with civil authorities contained in the original norms, he said.

The major change, he said, was to add the use of church trials, along with the administrative actions a bishop could take, to remove an offending priest from ministry.

The new norms offer the possibility of lifting the statute of limitations on a case-by case basis for those cases otherwise too old to prosecute. Cardinal George expressed the belief that the large majority of existing cases of child sex abuse by priests fall into that category.

In the debate on the revised norms, bishop after bishop stood to praise the revisions as a refinement and strengthening of what the bishops had done in Dallas.

At the end of the debate on the revised charter. Cardinal Roger M. Mahony of Los Angeles urged the canonical affairs committee of the bishops' conference to study a proposal to ask Rome to change general church law so that sexual abuse of a minor would be an "irregularity" in law, barring the offender from being ordained or, if already ordained, barring him from ministry.

Full texts of bishops' statements available on USCCB Web site

If you want to read the full texts of statements being approved this week by the U.S. Conference of Catholic Bishops, they are being posted on the USCCB Web site at: http://www.usccb.org/bishops/index.htm. Many of them also will be published in the coming weeks in Origins, the CNS documentary service.

Bishops approve framework for Hispanic ministry

By MARK PATTISON
Catholic News Service

WASHINGTON — The U.S. bishops have approved a new program to strengthen ministry among Hispanics in anticipation of Latinos becoming the largest single group of U.S. Catholics.

A document called "Encuentro and Mission: A Renewed Pastoral Framework for Hispanic Ministry" was approved 254-1 with one abstention in a written ballot taken Nov. 12 during the fall general meeting of the U.S. Conference of Catholic Bishops.

According to the document, there are 25 million Hispanic Catholics in the United States, about 40 percent of the entire Catholic population.

Two central issues now for Hispanic ministry are "what model of leadership will Hispanic Catholics offer as they become the majority group" and "how will this model strengthen the unity of the body of Christ in increasingly culturally diverse communities," said the document.

The number of Hispanic seminarians is on the rise, comprising about 13 percent of U.S. priesthood candidates, but this is not enough to keep pace with the rising population, said the document.

Among its recommendations are increasing the number of Hispanic clergy and the Spanish-speaking non-Hispanic clergy, doing more to prevent Hispanics from joining other religions and improving educational resources for training Hispanics for church leadership positions.

The problem of Catholic Hispanics joining other faiths was addressed by bishops during discussion Nov. 12 on "Encuentro and Mission."

In recent surveys of Hispanic Americans, according to Bishop Charles V. Grahmann of Dallas, "only 65 percent self-identify as Catholics. Some research groups say it's even less than that." He said it was possible that within the next 50 years the number would be under 50 percent. "We can't assume that Hispanics will self-identify as Catholics in the future."

For Cardinal Francis E. George of Chicago, the issue is in the here and now. The relationship between the church and the Hispanic community, he said, has been made "extraordinarily complicated by the efforts of Protestants" to get Hispanics into their churches, "sometimes unfairly."

Cardinal George said he was worried the enticing of Hispanic Catholics would re-create "all the divisions that paralyze the preaching of the Gospel in English-speaking communities." He added that proselytizing was taking place in the Chicago area with "such a degree of frequency that it is complicating our ecumenical relationship."

At a press conference after the bishops discussed the document, Coadjutor Bishop Joseph A. Galante of Dallas, chairman of the bishops' Committee on Communications, said that while the document had been a long time in the making it also coincided with the results of the 2000 U.S. Census.

"We're extremely aware in this country" of the growing predominance of Hispanics," Bishop Galante said. "It's a good time for us in the church to go back and consider how to minister to what will be the predominant ethnic group in the country."

Cardinal Bernard F. Law of Boston, also speaking during the press conference, said the Hispanic community's makeup has changed so much in his archdiocese that the parish with the largest Mass turnout is Hispanic. "That would not have been the case when I came to the archdiocese 19 years ago," he said.

Social justice should be a cornerstone of Hispanic ministry, according to "Encuentro and Mission."

"Issues of immigration, education, human rights, border concerns, voter registration and dialogue with labor union leaders are all issues relevant to the Hispanic/Latino community," it says.

"Special attention should be given to undocumented immigrants affected by family separation, fear of deportation, discrimination and violence," it adds.

Immigrants to the United States need to feel welcomed in parishes and church communities, it says.

It favors developing "trained mobile teams to go into the community to visit families and to invite them to become closer to the life of the church, especially those families who feel distant and marginalized."

Hispanics should be trained in community organizing skills and how to be effective in influencing public school policies, it said.

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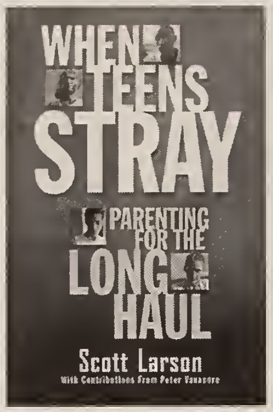
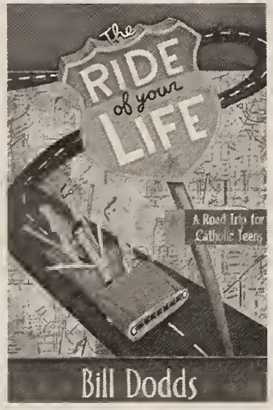
Book Review

Books to bring God, help to teens

Reviewed by MIKE HAYES
Catholic News Service

Bill Dodds debunks the myth that adults don't understand teens. In "The Ride of Your Life," Dodds avoids religious jargon, speaks teens' language and references pop culture effectively and humorously. This is not a book on how to start the "Catholic geek club," something that most teens secretly fear when they venture into Catholic teen circles.


WHEN TEENS STRAY
PARENTING FOR THE LONG HAUL
Scott Larson
With Contributions From Peter Vanacore



Dodds takes teens on a "road trip" to making everyday spiritual choices. He speaks to the average teen-ager who encounters sex, drugs, school pressure and new and unnerving experiences. He addresses all of these and encourages practices that give teens a healthy sense of themselves as individuals.

He writes about a God who is not "the cop pulling you over and writing you a ticket" but rather the one who "put up the road signs warning you to be careful and who is the medic pulling you out of the car after you've smacked into a tree."

Dodds is smart enough to know that in a world of seekers, teens need to seek healthy alternatives to what Madison Avenue offers but he avoids going on a diatribe against modern culture. He encourages wariness of images that tend to only provide short-term shock value and encourages teens to focus on "what you really want out of this life." Good friends are crucial to spiritual journeying, Dodds says, and these friends should "want not only what's best for them but also what's best for you." He acknowledges teens' fears and complaints in a healthy way but also provides them with clear and understandable alternatives.

A must-read for those in their late teen-age to early college years, Dodds has captured Catholic faith in a way that resonates with his audience and is just edgy enough for teens to take his words seriously.

Parents will appreciate "When Teens Stray." Scott Larson has seen it all, heard it all and lived to tell the tale in his work with troubled youth. His book, filled with practical, faith-based solutions, touches the direct experience of parents who are at their wit's end with their troubled teen-ager.

Larson simply meets parents where they are. He values marriage and offers advice on protecting that sacred relationship through times of upheaval with a troubled teen. He also values counseling as a way to help a troubled marriage, a struggling teen or a parent in need of nurturing.

Larson's book tilts toward the evangelical side of a faith tradition, but I think Catholics can certainly find wisdom in what he says and will clearly see that he couples his biblical references with rock-solid experiences with different families. He does not address prayer as a "leave it in God's hands" type of solution, but as a way for parents to care for themselves and their child throughout their relationship, troubled or not.

Most of all, Larson asks parents to understand their children as persons and not to make the mistake of projecting their wishes on their children. He acknowledges the uphill battle that parents face and offers help and hope in this sensible guide for all those who care for troubled youths.

Hayes is content editor of the Paulist Young Adult Ministries Web site, www.bustedhalo.com.

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Word to Life

Sunday Scripture Readings: Nov. 17, 2002

Nov. 17, Thirty-third Sunday of Ordinary Time

Cycle A Readings:
1) Proverbs 31:10-13, 19-20, 30-31
Psalm 128:1-52
2) 1 Thessalonians 5:1-6
3) Gospel: Matthew 25:14-30

By JEFF HENSLEY
Catholic News Service

The problem with television and movies (and many works of fiction and nonfiction alike) is the easy resolution of conflicts, the extreme concentration and condensation of acts of heroism. But in the real life we experience day in and day out, heroism looks a lot different. It can often be described in terms of tenacity, sticking to principles, holding out when goals seem impossible to reach, being faithful to the tasks God has called us to.

My wife is a hero. Her heroism shows itself in her faithfulness to her work as a teacher of English as a Second Language at Poly High School on the East Side of Fort Worth. There, as the head of the language center, with a sometimes changing staff of co-workers, she must make sure that hundreds of youths with limited English proficiency are in the right classes to make sure they graduate. There she must be sure that the more than 100 language center students are in the proper classes, with instruction adapted to their language needs. There she must be an advocate for classroom space, teachers, students and supplies so that the immigrant students she feels such responsibility for get what they need — what they need to do well in school and, ultimately, well in life.

It's not the sort of stuff that looks good in action movies or comic books, but it's the heroism of faithfulness and advocacy for the poor. And it doesn't begin to describe her service to me, her husband, and our 17-year-old daughter.

To give the short version of that, the Scripture from Proverbs 31:10-11 gives me the words: "When one finds a worthy wife, her value is far beyond pearls. Her husband, entrusting his heart to her, has an unfailing prize."

And I do.

QUESTION:

As you review your life with its many involvements with many different groups and people, who do you remember who offers service to Jesus in the poor?

SCRIPTURE TO ILLUSTRATE:

"She reaches out her hands to the poor and extends her arms to the needy" (Proverbs 31:20).

Weekly Scripture

Scripture for the week of November 17 - November 23

Sunday (Thirty-third Sunday in Ordinary Time), Proverbs 31:10-13, 19-20, 30-31, 1 Thessalonians 5:1-6, Matthew 25:14-30; **Monday (Dedication of Sts. Peter and Paul,** St. Rose Philippine Duchesne), Revelation 1:1-4, 2:1-5, Luke 18:35-43; **Tuesday,** Revelation 3:1-6, 14-22, Luke 19:1-10; **Wednesday,** Revelation 4:1-11, Luke 19:11-28; **Thursday (Presentation of the Virgin Mary),** Revelation 5:1-10, Luke 19:41-44; **Friday (St. Cecilia, Martyr),** Revelation 10:8-11, Luke 19:45-48; **Saturday (St. Clement I, St. Columba, St. Miguel Pro),** Revelation 11:4-12, Luke 20:27-40

Scripture for the week of November 24 - November 30

Sunday (Christ the King), Ezekiel 34:11-12, 15-17, 1 Corinthians 15:20-26, 28, Matthew 25:31-46; **Monday,** Revelation 14:1-3, 4-5, Luke 21:1-4; **Tuesday,** Revelation 14:14-19, Luke 21:5-11; **Wednesday,** Revelation 15:1-4, Luke 21:12-19; **Thursday (Thanksgiving Day),** Sirach 50:22-24, 1 Corinthians 1:3-9, Luke 17:11-19, **Friday,** Revelation 20:1-4, 11—21:2, Luke 21:29-33; **Saturday (St. Andrew),** Romans 10:9-18, Matthew 4:18-22

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'Harry Potter' is back but magic isn't

By GERRI PARE
Catholic News Service

NEW YORK (CNS) — Chris Columbus is back directing the sequel, "Harry Potter and the Chamber of Secrets" (Warner Bros.), but some of the magic is missing.

Based on the second of J.K. Rowling's "Harry Potter" novels, the movie finds the young wizard back at school, where he is suspected of turning some of his fellow students into stone. The two hours and 40 minutes feels really long in sections where the exposition is plodding and the pace lags. Daniel Radcliffe's Harry also looks a fair bit older than his 12-year-old character.

To be sure, there are delightful special-effects scenes, such as when Harry and his buddy Ron (Rupert Grint) land their flying car on the grounds of Hogwarts School in a magical willow tree — that promptly starts beating them up for their most unwelcome intrusion. A lot less delectable scene features Ron spitting out one slimy slug after another when a spell backfires on him. Still, this humor is a cut above the body-fluids toilet humor so prevalent in contemporary gross-out movies. Grint's acting, however, has veered toward the hammy as he mugs his way through the sequel.

Also overstating their nasty personas are the Malfoys: son Draco (Tom Felton) and his newcomer father, Lucius (a sneering Jason Isaacs). But, adding mild comic relief, Kenneth Branagh joins the cast as the madly self-aggrandizing new professor whose magical talents are wildly overstated — by himself.

The recent death of Richard Harris adds unexpected poignancy to the movie as he plays the venerable white-bearded Headmaster Dumbledore in a whispery voice as if he truly were on his last legs. Also looking wizened in a small but keenly delivered performance is Maggie Smith, once again portraying the wise Professor McGonagall.

So what's Harry up to this go-round?

He's escaped his dreadful Uncle Vernon and Aunt Petunia (Richard Griffiths and Fiona Shaw) and ignored warnings not to return to Hogwarts from elf-servant Dobby, a new, computer-generated character with a fondness for self-inflicted head-banging. Something terrible is happening at the school: Students are being turned into stone — and Harry is suspected of being behind it. Hogwarts may have to close its doors. As his friend Hermione (Emma Watson) works on a potion to revive the students, Harry and Ron try to identify the true evildoer who can unlock the dreaded chamber of secrets, thereby unleashing a hideous monster.

While the narrative is packed with incident and the production design remains impressive, the freshness of the original is lacking. A little of Dobby, the bug-eyed E.T.-like creature, goes a long way, to the point of reminding one of Jar Jar Binks of "Star Wars" fame — or, more correctly, infamy. And that can't be good.

Radcliffe reliably anchors the picture, however, and Watson's Hermione is no longer a haughty know-it-all. Youngsters may be amused by the scene of the shrieking Mandrakes or find exciting the spiders chasing Harry and Ron, but for younger children the grand finale where Harry must face down the gigantic serpent is probably too frightening. Yet overall, the very real sense of danger all the students should feel at a school where at any moment they may turn into a frozen statue doesn't come across strongly.

It is to be stressed, as with its predecessor, the film is only a fantasy — not a course in witchcraft — so it is not attempting to undermine Catholic beliefs. Harry is out to thwart evil and protect his fellow students even at the risk of his own safety. Children too young to understand the difference between fantasy and reality are not the appropriate audience.

Because of some scary fantasy menace, fleeting violence and a crude expression, the U.S. Conference of Catholic Bishops classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG — parental guidance suggested.

Pare is the director of the U.S. Conference of Catholic Bishops' Office for Film and Broadcasting.

CNS photo from Universal

Scene from movie '8 Mile'

Rapper Eminem and Mekhi Phifer star in the film "8 Mile." The U.S. Conference of Catholic Bishops classification is O — morally offensive. The Motion Picture Association of America rating is R — restricted.

Movie Capsules

NEW YORK (CNS) — The following are capsule reviews of movies recently reviewed by the U.S. Conference of Catholic Bishops' Office for Film and Broadcasting.

"The Crime of Father Amaro" (Goldwyn)

Corrosive Mexican drama in which an initially idealistic rural priest (Gael Garcia Bernal), after realizing his complacent pastor (Sancho Garcia) is sleeping with the cook, begins a passionate affair with the cook's teen-age daughter (Ana Claudia Talancon), impregnates her and then pressures her to have a disastrous abortion. Director Carlos Carrera paints a vicious portrait of rampant priestly corruption including a mendacious bishop who excommunicates an earnest priest working with peasants and rebels, but the shallow characterizations only underline the film's biased perspective. Subtitles. Desecration of the Eucharist, depiction of priests breaking vows of chastity and accepting drug monies, a sexual encounter with fleeting nudity, an abortion, brief violence and intermittent rough language. The U.S. Conference of Catholic Bishops classification is O — morally offensive. The Motion Picture Association of America rating is R — restricted.

"Far From Heaven" (Focus)

Poignant melodrama set in 1957 Connecticut where the prosperous life of a sweetly contented housewife (Julianne Moore) is completely upended when she discovers her husband (Dennis Quaid) in a homosexual embrace and she is scorned by the town for befriending her black gardener (Dennis Haysbert). Director Todd Haynes' lushly photographed period piece thoughtfully explores issues of racism, sexual identity and the role of women with delicacy, sensitivity and a focus on the humanity of all the characters. A brief homosexual kiss and implied affair, fleeting violence, alcohol abuse, some profanity and an instance of rough language. The U.S. Conference of Catholic Bishops classification is A-III — adults. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned. Some material may be inappropriate for children under 13.

"Femme Fatale" (Warner Bros.)

Twisty, Hitchcockian film-noir thriller set in Cannes and Paris in which a former jewel thief (Rebecca Romijn-Stamos) involves a photographer (Antonio Banderas) in a deadly game of cat-and-mouse. Writer-director Brian De Palma stylishly ponders whether no good deed goes unpunished, but mostly showcases the leading lady's sinewy physique with and without naughty lingerie. An extended lesbian encounter with nudity, a crude lap dance and striptease, stylized violence and some rough language. The U.S. Conference of Catholic Bishops classification is O — morally offensive. The Motion Picture Association of America rating is R — restricted.

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The Pope Speaks

POPE JOHN PAUL II

Pope says theology of Vatican II prefigured in Old Testament

By JOHN NORTON
Catholic News Service

VATICAN CITY — Pope John Paul II said the Old Testament description of Jerusalem as the spiritual home of all peoples anticipated modern interreligious dialogue and the Second Vatican Council's emphasis on universality of Christian salvation.

At the weekly general audience Nov. 13, the pope focused on Psalm 87, which he said "with extraordinary audacity" calls Jerusalem "the mother of all humanity and not just Israel."

"In Jerusalem, everybody must discover their spiritual roots, feel at home, rediscover themselves as members of the same family (and) embrace as brothers returned home," he said.

The pope said the psalm's universal approach made it a "page of true interreligious dialogue" and anticipated the Christian tradition that speaks of the "heavenly Jerusalem" as the mother of all peoples.

"In the line of Psalm 86 (87), the Second Vatican Council also sees the universal church as the place in which 'all the just, from Adam and from Abel, the just one, to the last of the elect,' are reunited," he said, quoting from the council document "Lumen Gentium."

The psalm praises Jerusalem as "the city of peace," which the pope noted "unfortunately stands in contrast with the historical experience that the city is living" amid the Israeli-Palestinian conflict.

"But the task of prayer is to sow trust and generate hope," he said.

Our Turn

THERESE J. BORCHARD
CNS Columnist

Young adults find religion on the Web

Let's face some stark statistics. According to a recent national study, only 25 percent of U.S. Catholics ages 20-29 attend weekly Mass, and 35 percent in the 30-39 age group. At the same time, you type the word "religion" into most Internet search engines, and you are returned more than 9 million sites.

Young adults might not crowd the pews of traditional churches, but they are flocking to cyberchurches found in the midst of fiber-optic cables and Internet providers around the world.

Somewhere among these virtual bases, 20- and-30-somethings are logging on to learn about their faith, meet fellow believers and (I know this sounds strange) pray!

Seizing the opportunity to attract young believers spending their lunch hours and evenings with mouse in hand, the Paulist religious order developed a state-of-the-art spirituality Web site geared to young adults. Paulist Father Brett Hoover, author of the bestselling "Losing Your Religion, Finding Your Faith: Spirituality for Young Adults" (Paulist, 1998), directs the Paulist Young Adult Ministries and is instrumental in developing the fun and informative young-adult Web site called BustedHalo.com.

Father Hoover said that "back in January of 2000, the Paulists got a group of folks involved in young-adult ministry from around the United States together in New York and asked them, 'What in the heck can the Paulists do to help the church reach out to young adults?' We talked for two days. BustedHalo was really born when the whole group agreed with the thoughts of one of the young adults: 'Build a Web site, use the Internet.'"

"Traditionally the Catholic Church has been able to wait for people to come to church," says Father Hoover, "but we realized that if we really cared about young people today we'd have to go to them. The Internet was one of the places where we knew we'd find them."

"I think the Web is an untapped resource for young adults," says Renee LaReau, pastoral associate at St. Charles Borromeo Church in Kettering, Ohio, and author of the self-syndicated column, "E-vangelizing." For two years, LaReau has been spreading the word in diocesan newspapers about great Web sites. And she hasn't run out of material yet.

Among her favorites are BustedHalo (www.bustedhalo.com), the site I mentioned above that is maintained by the Paulists and designed specifically for young adults; Sacred Space (www.jesuit.ie/prayer), a simple prayer site designed by the Irish Province Jesuits; Pray the News (www. praythenews.org), a site linking prayer with current events, operated by the Indianapolis Carmelites; and the Online Ministries Office of Creighton University (www.creighton.edu/CollaborativeMinistry/online.html), a great spiritual resource, including an online retreat and online Stations of the Cross.

My favorite site is Beliefnet.com, a multifaith Web site which provides inspiration and information on a host of different faiths and traditions, including prayer circles, kits to celebrate life milestones, discussion and dialogue groups, and great content from experts and scholars.

Next time you have an extra minute, resist the temptation to play solitaire on your computer, and meet some young adults at one of many virtual parishes or spiritual centers around the world.

Guest Column

FATHER DOUGLAS CLARK
Catholic News Service

On war and peace

The awarding of the Nobel Peace Prize for 2002 to former U.S. President Jimmy Carter is long overdue. Whatever criticism his troubled presidency may have warranted, his sincere and zealous pursuit of peace, when president and since leaving office, has been consistent and widely admired.

The Camp David Accords, bringing about peace between Israel and Egypt, constituted a milestone in the history of diplomacy. Israeli Prime Minister Menachem Begin and Egyptian President Anwar Sadat risked their political futures — and Sadat eventually paid with his life in 1981 — in order to bring about the first peace treaty between a Muslim nation and the state of Israel. It is widely agreed that this momentous step would not have been taken without the good offices of the president of the United States, Jimmy Carter.

Yet Sadat and Begin were honored with the Nobel Peace Prize at the time, but President Carter was not. The reason for this omission was not given, of course, but may have involved the tension between the United States and Iran over the hostages from the American Embassy held by radicals in Tehran.

In any case, Carter's personal involvement in the Israeli-Egyptian peace process certainly deserved the recognition that has now, at last, been given. The former president's activities since leaving office have also added to his claim on the peace prize — his commitment to Habitat for Humanity and his untiring efforts to promote human rights around the world and to ensure fair and legitimate elections in emerging democracies.

It is unfortunate, though, that a member of the Nobel committee indiscreetly stated to the press that the award of this year's peace prize to President Carter was intended in part as a rebuke to President George W. Bush. It is unfortunate both because it tends to diminish Carter's achievement and because the "jury" of international opinion is still out on the president's threatened use of force against Iraq.

Catholic leaders such as the Administrative Committee of the U.S. Conference of Catholic Bishops and Cardinal Joseph Ratzinger have questioned the moral legitimacy of a unilateral preemptive strike against the dictatorship of Saddam Hussein, as has this newspaper. But no one is saying that Iraq is in the right. The question regarding who should hold Saddam accountable for his multiple violations of the armistice that ended the Persian Gulf War and the resolutions of the United Nations concerning Iraq's weaponry may yet be resolved by further resolutions of the Security Council.

In other words, while the threatened war gives pause to many throughout the world, not least in the Catholic Church, the threat has not yet been turned into actuality. What will actually be done may be very different and may yet win the acceptance of other nations and of concerned moralists. It is too soon to make a simplistic contrast between the peaceful Carter and the warlike Bush. The first, after all, reluctantly took (unsuccessful) military action against Iran to free the hostages, while the second has publicly declared that war with Iraq is not "inevitable."

Nevertheless, the award of the Nobel Peace Prize to Jimmy Carter is appropriate in itself and ought to be the cause of satisfaction on the part of his fellow Americans. No one can doubt the integrity of the "best former president we ever had." His many years of labor in the service of peace are now being rewarded and may yet spur the world on to greater efforts to bring about a lasting peace, especially in the strife-ridden Middle East, where his efforts many years ago brought about a measure of peace and the promise of a fuller reconciliation.

Father Clark is editor of The Southern Cross, newspaper of the Diocese of Savannah, Ga.

Light One Candle

MSGR. JIM LISANTE
Guest Columnist

Using life well

My family recently had a series of health scares. My normally very active and vital parents both faced serious illness. Before this, they had always been there to care for each other. But their simultaneous bouts with health challenges shook us and reminded us of the fragility of life.

Not unlike many others facing such difficulties, we could feel our family becoming insular. Other activities took a lower priority, and nursing our parents became the only focus of attention. We turned inward, because that's where my sisters and I felt we had to be. Happily, mom and dad are doing much better. But the whole experience got me to thinking about the ways we choose to respond to illness.

One of my parishioners, a man named Carmello Cervino, also faced a series of health woes. His were much more serious than my parents'. In fact, for five years he faced what turned out to be a terminal illness. Now, many of us decide that our sickness is an appropriate occasion to slow the wheels of life. We decide that we'll use whatever time we have left to ponder, to reflect, to adjust, to pray. Carmello's response was vastly different. He determined that whatever time he had left would be time well spent.

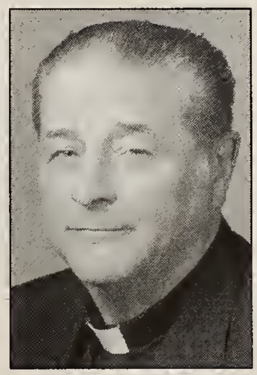
Carmello had always been the first to volunteer for charity, but now, with the clock ticking, he redoubled his good works. He continued his efforts to battle cerebral palsy and to assist the Gift of Life Foundation, which provides medical care for poor children. As a past president of the county Boys and Girls Club, he continued to assist its work, as well as that of the Rotary Club. A member of the board of trustees for the local hospital and nursing home, he also gave countless hours to the Daytop Rehabilitation Center. And his sharp mind in business matters aided the Queens County Economic Development Corporation. On the spiritual front, Carmello never missed his place at the monthly gathering of the Nocturnal Adoration Society.

I recall my surprise when he ran for the office of grand knight for our local Knights of Columbus council. By this time, he was acutely ill. But he knew he could do the job, and he loved both the fraternal and philanthropic nature of the Knights. He did an outstanding job as grand knight, and would have been re-elected, but by this time Carmello knew his time on earth was winding down. He had "fought the good fight ... finished the race." Having lived a full and giving life, he could face his Maker without regrets.

Near the end of his life, I had the privilege of visiting Carmello at the hospital. He was very weak, but his mind remained clear. I thought my visit would be for the traditional anointing and confession. But he had already done all that. So he surprised me when he said, "Some people spend these last days recounting all their life's wrongs. I'm not going to do that. I've already made my confession. But I would like to talk about everything that was right in my life. All the blessings I received. All the opportunities I was given to do good things for people in need. All the ways this giving made me a better and richer man." And so he did. We talked of the many graces he had experienced in his life. Certainly his wife and children were the greatest blessings. But high on that list was the opportunity to give something back for the many blessings he had received. He knew that he had been given a wonderful life. And in deciding to share that wonderful life on behalf of others, he felt his blessings were doubled. Carmello Cervino, RIP.

We all have the chance and the choice to leave a legacy of loving service. Choose well.

Question Corner



FATHER JOHN DIETZEN
CNS Columnist

When does the seal of confession apply?

Q. As a Protestant, I've never known how the "secrecy" of confession works. What if someone for some reason tells a priest he has committed a crime of sexual abuse but says he does not ask for forgiveness since he plans to continue the same actions?

Or what if a perpetrator is afraid the priest knows who committed a crime and goes to confession only to be sure the priest's lips are sealed so he cannot tell anyone. Does the "seal of confession" apply in these situations? (Missouri)

A. The seal of confession is the name Catholic theology traditionally has given to the obligation on all priests to maintain silence concerning anything disclosed in confession, the sacrament of penance.

A priest confessor is absolutely forbidden to betray a penitent in words or in any other manner or for any reason. The obligation is extremely serious, binding all priests permanently, even those who may have left the active priesthood.

Direct violation of the seal of confession results in automatic excommunication of the priest (Canon 1388).

As with all serious moral obligations, however, the conditions under which this one is binding are carefully circumscribed.

Most importantly, especially in circumstances similar to those you mention, the obligation of the seal of confession arises only from a true sacramental confession, one in which the penitent honestly intends to repent and confess sins so as to receive absolution. In other words, he or she sincerely and genuinely is confessing in order to receive the forgiveness of the sacrament of penance.

This means that no special obligation arises from other kinds of dialogue between a priest and another person. For example if an individual visits with a priest not for sacramental absolution but only for advice or counseling, the priest is bound only by the same confidentiality and privacy that would morally bind any other responsible counselor in that situation.

Similarly, if it becomes evident that an individual has no intention to receive the sacrament but only wants, for whatever reason, to fake or simulate a genuine confession, again the obligation of the seal of confession does not arise.

A priest does not violate the seal if he speaks of what he heard outside of confession, even if a person says, as Catholics sometimes do, "This is under the seal of confession."

It sometimes happens that people come into the confessional to ask for money or to deceive the priest for other reasons. Once more, a priest does not break the seal of confession in such circumstances.

Even in an authentic sacramental confession the penitent may give the priest permission to disclose something said in that confession, if nondisclosure could result in grave physical or spiritual danger to someone else. Such permission can never be presumed, however, but must be explicitly given by the penitent.

From what I've said, it seems clear that the obligation of the seal of confession would not arise from either occasion you describe. The priest could legitimately use the information in whatever way necessary to prevent serious hurt or death to another person.

Anyone wishing to pursue this matter further may consult the small compendium of moral theology by Jone-Adelman (pp. 432-437) or, much more extensively, the "Summa Theologiae Moralis" (Vol. III "De Sacramentis") by Noldin-Schmitt, Nos. 407-417, or any other major moral or sacramental theology text.

Family Reflections

ANDREW & TERRI LYKE
Guest Columnists

Remembering the saints in our lives

This writing is on the Feast of All Saints. We are reflective of the many saints who have inspired us through their holiness to be more faithful in our lives. Among the saints we remember are family members — such as, Andrew's paternal grandmother, Ora; his uncle, James; his father, Andrew; his brothers, Alan and Aaron. We remember Terri's grandparents, Alex, Bynetta, Francis, Dora and Roy.

We also remember a dear friend who died just a week ago, Len Luther. Len was a passionate man who showed his emotion and love for God. A member of our parish, he loved to sing, and his joy while singing in the choir or the pew was evident on his face. He inspired others to sing more exuberantly.

Len and his wife Kathy were part of a catechetical team with us for an innovative sacramental preparation program. The children preparing for the sacraments and their families met with us once a month for family faith formation. Our team creatively used scripture and teaching to engage the families in expressions of faith that they could take home.

Len's passion for God and family helped us to be imaginative and fresh. His ease with prayer and his lack of inhibition freed us to praise God and lead the families in styles of prayer that they could bring to their home settings.

During his protracted illness he continued to inspire. Visitors who came to bring him encouragement invariably left more encouraged. Even as his body was failing him, his smile that lit his entire face emitted the good news of salvation. He was an evangelist who touched the lives of many.

Our pastor said at the wake service that asking Len to pray was like asking him to breathe. Remembering Len and his enthusiasm for life, love and God is prayer itself.

At the funeral mass we couldn't help noticing Len's presence in the gathering. In the midst of our sadness was a certain exuberance — a gladness — and gratitude that God put him in our lives, even for just a short while. The interment service ended with the packed-in mourners singing "Amazing Grace." And it was amazing how we all sang more exuberantly with Len's big smile etched on our hearts.

As we celebrate the Feast of All Saints, we remember the Saints of the Church and the saints of our lives. We thank God for giving us people like Francis and Claire, Vincent and Louise, our ancestors, and friends — friends like Len Luther — all faithful people who are lights to our spiritual path.

Questions for Reflection:

— *What saint of the Church has most inspired you?*

— *Who among your ancestors has evangelized you?*

— *Who among the living-family, friends, co-workers, fellow parishioners-draw you to God?*

— *For whom might you be a light on their spiritual path?*

COURTESY PHOTO

Soccer team undefeated

The St. Gabriel School fourth- and fifth-grade boys soccer team ended their season as undefeated in the Mecklenburg Area Catholic Schools division. Pictured are (front row, from left) Mudiare Sowho, Sean Higgins, Edward Brennan, Turner Edwards, Ben Thomas, Matthew Cancelleri, Hank LeFlore, Lucas Carrier, Dillon Kelley, Stephen Valentino, (back row, from left) coach Parvis Shahdad, Patrick Brehm, Grant Heskamp, Preston Shahdad, Cole Hickey, Brian Tolbert, Matthew Gaucgh, Sam Spence, and Michael Whittaker. Coach Shahdad attributed the team's success to "teamwork and a lot of hard work."

The Catholic NEWS & HERALD

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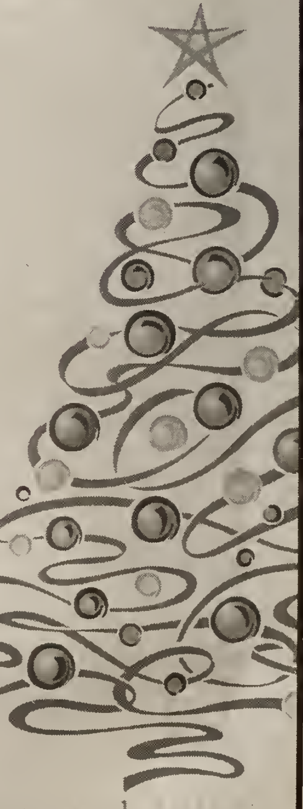


Mission speaker: Interreligious dialogue, understanding can lead to peace

By JOHN STRANGE
NC Catholic

RALEIGH — An expert on Islam offered a primer on the Quran to about 200 Catholic missionaries meeting in Raleigh, and said that a deeper understanding of Islam is a key to peace in the world.

"We're destroying ourselves, building walls, demonizing others," Scott Alexander, of Chicago's Catholic Theological Union, told the NC Catholic. "We have to find a way to live with each other in peace. And religion can be a very powerful force."

Alexander, the director of Catholic-Muslim Studies at the Bernardin Center for Theology and Ministry, was the opening speaker at the annual conference for the U.S. Catholic Mission Association Oct. 25-27 at the Raleigh Marriott.

While interreligious dialogue is essential to mission work, he said, globalization has also made dialogue necessary in cities, towns and even families. "Religious pluralism is unlike anything we used to have," he said, as neighbors and co-workers are more likely to be of different faiths.

"Globalization demands each of us to act with a respect, or risk being irrelevant today," he said. "You have to find some way of being more inclusive."

A brief study of Islam and the Quran, he said, beyond the common "pedestrian" introduction of the "Five Pillars of Islam," can "open up some new windows on Islam ... as a basis for continued dialogue with Muslim people."

For example, he said, the Quran and its collection of stories place Mohammed as the "last and greatest" of the prophets in the Quran and in the Bible. Mohammed, he said, is seen as the "apex of prophetic history."

An Islamic image, The Tree of Prophets, is a telling illustration of the Muslim view. The tree begins with Adam, seen by Muslims as not only the first human, but as the "first prophet and messenger of God," and grows up through Noah, and Abraham, Isaac, David, John the Baptist, and Jesus.

The top flower, shining like a sun over all, is Mohammed, who "crowns their ministry. He brings completion to their lives' work."

All the prophets are part of the same tree, and as such equals, he explained. But Mohammed, like the pope among the bishops in the Catholic tradition, is "first among equals."

Thus in the Islamic tradition, Jesus, "son of David," was a great prophet who performed great miracles, but was an "extraordinary human being" only, and was not divine.

Another key point in Muslim teaching is that Islam is "original religion."

Just as the lowercase "catholic" means universal, he said the lowercase "Islam" means "submission to God," and the lowercase "Muslim" means "one who submits to God."

The Quran teaches that on "The Day of Alast," a "time before time," God "drew out from the loins of Adam all the progeny of Adam. Even each and every one of us in this room today. All the human beings who would ever exist.

"God called them into some kind of proto-existence.... We're all there in some pre-existing form. God imposes the question on each and every one of us: 'Am I not your Lord?'

"We're all supposed to have a memory of this buried deep down inside," Alexander said. The Quran teaches that the people answered, "Yes, you are our Lord."

Thus, the theology of Islam as "original religion," Alexander said. "Buried beneath each of us at the core of our being is an innate Muslim, the potential to recognize that we are most authentically human when we submit our lives to God."

Alexander stressed that the Quran does not teach that all humans are born "Muslim," with the capital 'M," part of the organized religion. "That would be absurd. That would have to mean we are born a member of this historic community, with all its institutions."

The Quran teaches that humanity's "fatal flaw" is not original sin but "forgetfulness."

"The reason essentially that we are not all Muslim with a capital 'M' is that we have forgotten.... The human being tends to forget the submitter within," he said. "We forget what it means to be truly Muslim."

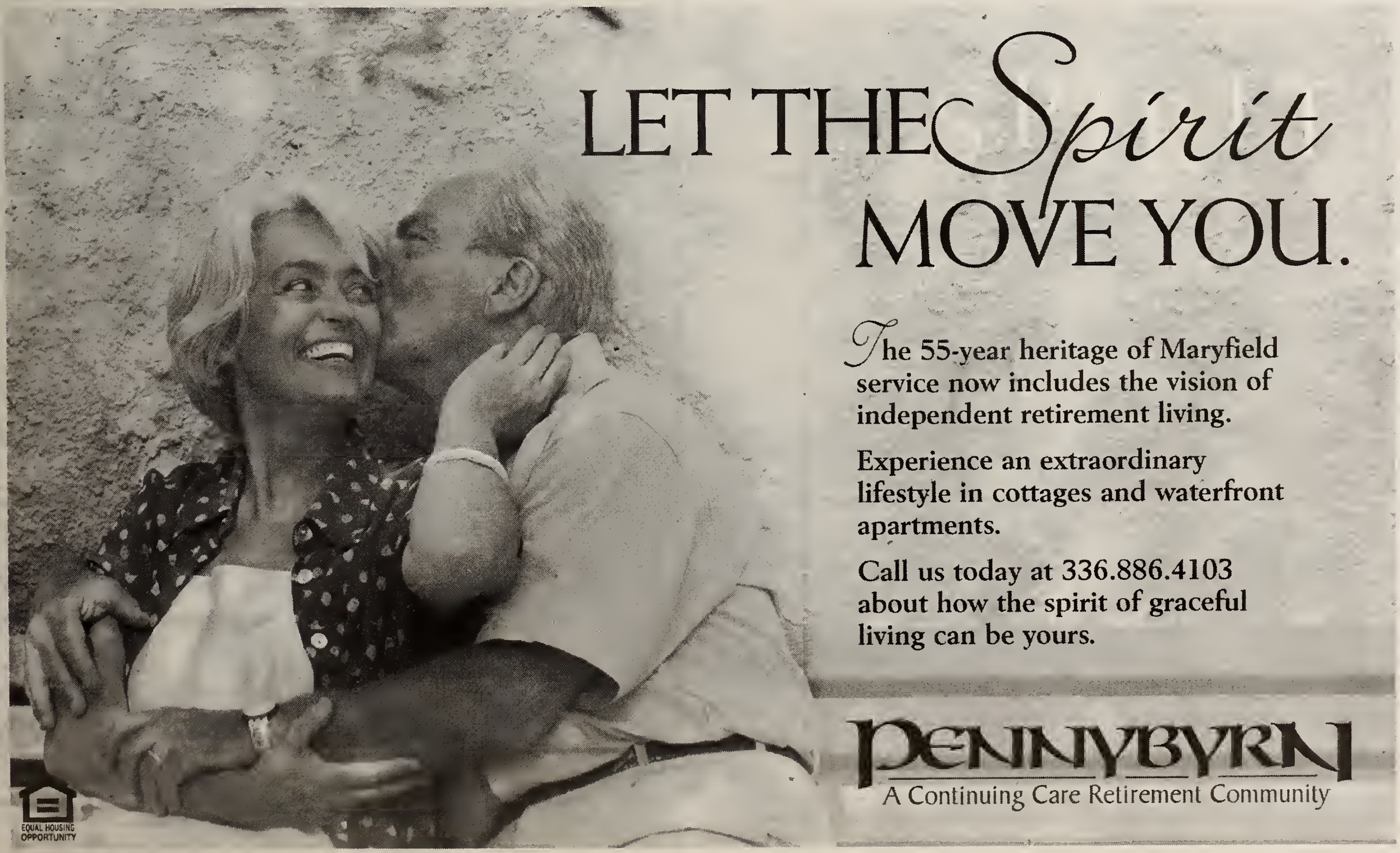
He said that missionaries in dialogue with Muslim partners need to argue "that we haven't forgotten. We're vigorously attempting to actualize the Muslim at the core of our being, in our Christian faith."

World needs wisdom that Catholic education offers, says theologian

ERIE, Pa. (CNS) — Catholic educators have known for a long time that it is more important to be educated for living and not just for making a living, according to theologian Monika Hellwig.

"Development of character is the business of higher education," Hellwig said in a lecture at Gannon University. Catholics have "a dogged conviction that there is continuity between faith and reason," she added, which is why Catholic universities rate high marks for developing the character of their students while giving them a sense of public responsibility, especially toward the disadvantaged.

Hellwig, who is executive director of the Association of Catholic Colleges and Universities, delivered her remarks Oct. 24, when she received Gannon University's Ut Diligatis Invicem Award from Bishop Donald W. Trautman of Erie.



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Sister of Mercy teaches about God’s beauty through art

By MARY MARSHALL
Correspondent

BELMONT — “Although I have always been artistically inclined, my talents surfaced when I arrived in Belmont and another sister encouraged me to pursue my art,” said Mercy Sister Soledad Aguilo. “This opened the door to a wonderful opportunity to combine art and prayer that I can share with all age groups.”

Growing up in Guam, Sister Soledad attended Catholic Schools taught by the Sisters of Mercy. One of six children, her parents instilled the love of Christ into their lives as they attended Mass together and recited the rosary on Sunday evenings, and through the gift of a Catholic education.

“I was deeply influenced by the teaching and prayer life of the sisters during my high school years,” said Sister Soledad. “Three of my aunts were Sisters of Mercy in Guam. I often helped out at the convent where I acquired cooking skills from the many hours spent in their kitchens. Often, I was invited to participate in activities with the sisters, including joining them at prayer time.”

Mercy Sister Soledad Aguilo

Sister Soledad entered the convent following high school graduation in 1972. She attended the University of Guam where she earned a bachelor’s in secondary education with a specialty in art in 1978. During these years, she also taught part time in the elementary school.

In 1978, Sister Soledad came to Belmont. Her first assignment was teaching sixth-grade students at Scared Heart School in Belmont for one year. She spent the next two years teaching sixth grade in Florida.

After taking her final vows in 1981, Sister Soledad taught math and science to sixth-, seventh- and eighth-grade students at St. Patrick School in Charlotte. Following two years teaching at Sacred Heart School in Salisbury, she returned to the Motherhouse in Belmont where she worked in the finance office and taught part time.

As her artistic talents surfaced and received recognition from those around her, Sister Soledad returned to the college setting to earn her master’s in fine arts from the University of North Carolina at Greensboro in 1987. Following graduation, she taught art part time at UNC-G and pursued her artistic talents professionally, sharing them in workshops and retreats.

In 1989, she began teaching art part time at both Central Piedmont Community College and the University of North Carolina at Charlotte.

“Through my presence as an art teacher, I symbolize my vocation,” said Sister Soledad. “In the classroom, I request that students call me Sister Soledad. It’s my presence, my being there, that makes them realize religious people are active in the community. I’m able to give them a broader aspect of who we are and what we do. It’s a double learning experience for them.”

Sister Soledad expresses her work simply, yet innovatively. Using prism color pencils and objects such as flowers, clothespins and seashells, she creates still life art from observation. She alters images by the use of differing light sources. In her drawings, she creates her own distinct characteristics by seeing beauty as a gift from God.

She also specializes in another media, creating and designing unique jewelry. She handcrafts guardian angel pins, earrings, bracelets and necklaces using glass beads, sterling silver and clay.

“It doesn’t matter what media of art I’m working on, I am always praying as I create,” said Sister Soledad. “All creation is a prayer. My hands are creating beauty, which is God’s gift to all of us.”

Sister Soledad’s mission is to share her gift with others through retreats, classes and workshops where students learn to make bracelets and draw using colored pencils and tangible objects to stimulate their creativity by observing what they see.

She has been invited to share her talents with students at St. Francis de Sales School outside of Los Angeles. Every other year she returns to Guam to teach in the schools staffed by the Sisters of Mercy. She regularly teaches workshops in area Catholic schools.

“My goal is to always be encouraging,” said Sister Soledad. “Through art projects, people are brought together, whether it be a classroom setting or a one-night or weekend retreat. Here they have the opportunity to create.”

Although her schedule is busy as she presents workshops and instructs art students on various educational levels, Sister Soledad continues to pursue her work as a professional artist, displaying her works at shows.

“My art brings me closer to God,” said Sister Soledad. “Not many communities would allow a member to leave the classroom setting to focus on enhancing their artistic skills. I am very grateful for strength and support I have received from the Sisters of Mercy.”

MEDAL, from page 16

from the Citadel in 1992 for service to the college and the community.

Serving as professor and dean at the Citadel between 1985 and 1991, Mahan directed a collaborative effort between the college and a black public high school in Charleston, S.C., where the four-year curriculum was created around the theme of “order and disorder in the universe” — a program recognized by the S.C. Commission on Higher Education as exemplary and awarded special status by the Southern Association of Colleges and Schools.

“We had a great sense of team there, between the students, the parents and the faculty,” he said.

Moving to Brevard in the early 1990s, Mahan commuted to Charleston for three years to serve as the director of Christian Formation, including leadership of religious education and faith formation in 114 faith communities.

Mahan has most recently served as Sacred Heart’s faith formation director and is currently involved in the Asheville Vicariate’s faith formation Leadership Team.

“He’s a wonderful person. Although he’s retired, he still puts a lot of hours in with the Leadership Team and has been very instrumental in the success of that program,” said Mary Herr, the western region coordinator of Faith Formation. “He’s a good Christian witness.”

Coincidentally, Mahan had attended the college during the same time as Cardinal Bernadin, though they did not know each other then.

“I had a chance to meet him about nine months before he died. He came to Charleston and stayed at the bishop’s house,” said Mahan. “He was the great statesman of our church in the 20th century, a fine gentleman and a holy person. I was impressed that he saw himself as both a reconciler and a prophet. I have a kinship to that concept of his.”

“To win this award is particularly satisfying,” he added.

Mahan attributes his desire to serve others to his parents, and feels that his 35-year professional career is best described in W.B. Yeat’s line, “for those who love the world serve it in action.”

“He’s been active in so many different ways,” said Rieschick. “He’s quite a guy.”

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Thus says the Lord: I myself will look after and tend my sheep. As a shepherd tends his flock when he finds himself among his scattered sheep, so will I tend my sheep. I will rescue them from every place where they were scattered when it was cloudy and dark.

Ezekiel 34:11-12

The Catholic
NEWS & HERALD

McCreesh Place to help break the cycle of poverty

...PAGE 4

NOVEMBER 22, 2002 SERVING CATHOLICS IN WESTERN NORTH CAROLINA IN THE DIOCESE OF CHARLOTTE VOLUME 12 № 10

Sudanese bishop journeys to find the Lost Boys

By KEVIN E. MURRAY
Associate Editor

CHARLOTTE — The two Sudanese bishops had three reasons for visiting the United States last month.

"We've come to the United States to thank the dioceses, churches and communities for their work, moral support, prayers and efforts for peace," said Bishop Rudolf Deng Majak, bishop of Wau, the oldest diocese in Sudan.

He and Bishop Paride Taban of Torit also met with members of the U.S. government "to encourage them to work for peace (in Sudan)," said Bishop Majak. "We encourage them especially to protect the civilian population."

Sudan's 18-year civil war, described by the bishops as a "holocaust," originally pitted Christian and animist African rebels in the South against the Arab Muslim government in the North. It has since evolved into a nationwide conflict fueled by religion, ethnicity, oil and ideology. An estimated 2 million have been killed and another 4 million displaced in the South, while reports persist that captured southerners have been enslaved.

But there are those who have survived and fled the country.

"Our third objective was to meet some of you," said Bishop Majak to a room of almost 30 young men at the old diocesan refugee office in Charlotte.

Even though most are now in their 20s, the young men are still known as "the Lost Boys of Sudan." They are among hundreds of Lost Boys who began resettling in the United States last year, many in Charlotte, Greensboro and High Point.

While only some of the Lost Boys — members of the Dinka tribe — are Catholic, Bishop Majak's visit to the office was a welcomed one; he was a familiar face who brought stories of home, as well as hope.

"Our thoughts are with you — you are not alone," said Bishop Majak to the group. "We have not forgotten you, and we hope that you have not forgotten us."

Forgetting is something the Lost Boys cannot do.

"We have not forgotten the people of Sudan," Gabriel Chol, 26, told the bishop. "We've been traumatized by the war. We dream about it. We cannot forget about Sudan."

Photo by Kevin E. Murray

Bishop Rudolf Deng Majak (near center), bishop of the Diocese of Wau in Sudan, visits with "the Lost Boys of Sudan," young men who were forced to flee their country's civil war and have been resettled in Charlotte.

The long walk

Most of these Lost Boys were barely 10 years old when government troops raided villages across southern Sudan in 1987. It was part of an Islamic regime's campaign to quash rebels and impose Islamic law there. Many of the boys were herding animals in the fields when they heard

See LOST BOYS, page 11

Prison ministry: Through the eyes of a former inmate

By JOANITA M. NELLENBACH
Correspondent

ASHEVILLE — "My life is pretty good right now," said Richard Donnelly.

Things weren't so bright. Donnelly, 49, a former certified public accountant, was serving 36-45 months for embezzlement.

Donnelly had an alcohol problem and in prison was diagnosed with mild bipolar disorder. These; he said, contributed to the embezzlement that led to prison; there, he finally faced himself.

"There was a spiritual void in my life," he said. "It was something I'd refused to recognize. I'd thought I could solve any and all problems, until I sat down and really looked at it. Then you hear that little voice in your head saying, 'Have you had enough?'"

At Buncombe Correctional Center, Donnelly completed the St. Eugene Church Prison Ministry re-entry program, taking classes in job searching and interviewing, résumé writing, family relations, personal finances and finding affordable housing.

"It's just a jam-packed program," he said. "They bring in people from the outside to speak to the inmates. They give you tons of printed matter, but they don't spoonfeed you. They expect you to do some work, which I think is good."

"(The program) brought back into focus that life beyond those walls is real," he said. "It's easy to just do your time and everything is taken care of, but they ask you, 'When your sentence is up, what are you going to do?'

Donnelly describes his religious experience as intermittent. His wife was Catholic, but they didn't attend church regularly, and, he said, his alcohol and bipolar problems contributed to his family problems. Divorced, he has no contact with his four children.

In the summer of 1999, in the prison barracks, "There was a sensation that came over me," he said. "I guess I'd reached bottom. It came to me that I needed to find some way to be closer to God."

He thought about his minimal contact with Catholicism and wrote a letter to the Basilica of St. Lawrence in Asheville. Since Buncombe Correctional was under the "jurisdiction" of St. Eugene, his letter was forwarded there. Father Frank Cancro, pastor, gave CDs on the basic tenets of the faith to Jay Meyring, a St. Eugene Prison Ministry volunteer, who gave them to the prison's chaplain.

The Baptist chaplain was uncomfortable instructing on Catholicism, so Meyring worked with Donnelly.

"I asked a lot of questions," Donnelly said. "Jay didn't always have the answers, but he

See INMATE, page 5

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Sister shares diverse knowledge through ministry

...PAGE 12

At a Glance

Brief look at action taken at the U.S. bishops' 2002 fall meeting

Abortion
Pledged to continue work to overturn Roe vs. Wade

Clergy Sexual Abuse
Approved revised norms for handling cases
Accepted slightly revised charter for protecting children
Apologized for past mistakes
Agreed to allocate $3 million to national child protection office

Domestic Violence
Reaffirmed that it is sinful and offered help to women

Hispanic Catholics
Approved new program to strengthen ministry

Iraq
Urged United States to 'step back from the brink of war'

Liturgy
Approved General Instruction of Roman Missal
Approved rites of ordination for bishops, priests and deacons
Agreed to begin review of 5-year-old U.S. Lectionary

Migration
Approved historic joint pastoral with bishops of Mexico

Poverty
Recommitted church to service here and abroad

2003 Budget
Approved $53 million for U.S. Conference of Catholic Bishops

Source: CNS reports

© 2002 CNS Graphics

Annual SOA protest at Fort Benning draws 11,000, brings 96 arrests

COLUMBUS, Ga. (CNS) — In an annual peaceful protest that began with 13 people in 1989, thousands of demonstrators called for the closing of the former School of the Americas at Fort Benning in Columbus Nov. 16-17. Now renamed the Western Hemisphere Institute for Security Cooperation, the school trains Latin American soldiers. Graduates of the school have been implicated in the torture, rape and murder of tens of thousands of civilians in Central and South America, including the 1989 assassination of six Jesuits, their housekeeper and her daughter in El Salvador. Organizers said 11,000 participated. By late Nov. 17, 96 people, including six nuns, had been arrested after circumventing the 10-foot barbed-wire fence to enter the base, a trespassing violation. Eighty-eight of them were detained in the county jail; several juveniles in the group were released. On Nov. 18, 51 protesters were arraigned, with bail set at $5,000. On Nov. 19, 43 remained in jail. It was the first time protesters arrested were not released on their own recognizance.

Job at U.N. often tough, but church needs to be there, says nuncio

NEW YORK (CNS) — The job meant "tough times on several occasions," but the results of U.N. diplomacy would have been different "if we had not been there," Archbishop Renato R. Martino said. Completing a 16-year tenure as nuncio and the Vatican's permanent observer to the United Nations, he looked back on its ups and downs in a farewell interview at the Vatican's U.N. mission in New York Nov. 18. On Oct. 1 Pope John Paul II appointed him as president of the Pontifical Council for Justice and Peace, a post that brought a red hat to his predecessor, the late Cardinal Francois-Xavier Nguyen Van Thuan, who died in September. Archbishop Martino said he would be dealing with the same issues in his new job as he did at the United Nations. "It is providential that I was trained in these long years here for the position in justice and peace," he said.

Catholic Task Force on Africa publishes resource guide

WASHINGTON (CNS) — The Catholic Task Force on Africa has published a resource guide, "Walking With the Peoples of Africa," that complements the U.S. bishops' 2001 statement on "A Call to Solidarity With Africa." The task force wrote the various fact sheets in the guide this fall to bring people up-to-date on issues affecting Africa. The guide covers effective lobbying on African concerns; the fallout of the "blood diamonds" civil wars in western Africa; HIV/AIDS on the continent; an update on Sudan; the threat of international trade rules to African farmers; fair trade between the West and Africa; and the use of stock ownership as an agent of positive change in Africa. The resource guide can be accessed on the Internet at: http://afjn.cua.edu. A limited number of printed copies are available via mail by writing to: Maryknoll Office for Global Concerns, P.O. Box 29132, Washington, DC 20017.

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Diocesan planner

November

25 CHARLOTTE — A support group for caregivers of people who have Alzheimer's (dementia) will meet today from 10-11 a.m. in Room E of the Ministry Center at St. Gabriel Church, 3016 Providence Rd, and Dec. 17 at Providence United Methodist Church. For information about this group or the program which meets every Monday and Wednesday at St. Gabriel, 9:30 a.m.-2:30 p.m., and every Tuesday and Thursday at Sardis Presbyterian Church, 9:30 a.m.-2:30 p.m., call Suzanne Bach (704)376-4135.

28 GASTONIA — A free celebration is today (THANKSGIVING DAY) from 2-5 p.m. at St. Michael Church, 708 St. Michael's Ln. All are invited to join us in food and fellowship. For free transportation or information call (704)867-6212 Ext 101 or 113.

December

1 ANDREWS — Holy Redeemer Church, 214 Aquone Rd, is celebrating a weekly Mass in Spanish today at 3:30 p.m. Call (828)321-4463 with questions.

1 HICKORY — A re-enactment of a live Nativity scene is today at the Catholic Conference Center, 1551 Trinity Ln, 4-5 p.m. Refreshments will be served. Questions? Call (828)327-7441.

2 SWANNANOA — Sisters of Mercy upscale thrift shop will open today at 1818 Hendersonville Rd. Donations and volunteers are needed. This provides quality goods to the people of the community, assists those who wish to donate belongings, and supports the serving of the healthcare needs of the underserved. Call (828)281-1357 for details.

4 GASTONIA — An Advent supper/study series is today and each Wednesday through Dec. 18 in the Parish Family Center at Church of Mary, Queen of Apostles, 503 N. Main St. Dinner is served each evening at 6 p.m. and discussions are from 6:45-7:30 p.m. No registration or fee, and childcare is available. Contact Dennis Teall-Fleming (704)825-9600 Ext 26 or teallfleming@yahoo.com for information.

5 GREENSBORO — The Ladies Ancient Order of Hibernians, Guilford County, Div. I, an Irish-Catholic social, cultural and charitable inter-parish group will meet tonight at 7:30 p.m. at St. Pius X, Kloster Center, N. Elm St. and Cornwallis Dr. All Catholic women of Irish birth or descent are welcome. RSVP Alice Schmidt (336)299-0983.

6 MARS HILL — 2002 Christmas Pageant will be today and tomorrow at 7:30 p.m. on the courthouse lawn in St. Andrew the Apostle Church area (Marshall). Volunteers for the choir are needed. Call (828)649-3256 or (828)649-3031 for details.

6 TRYON — St. John the Baptist Church, 600 Laurel Ave., hosts Eucharistic Adoration today and every first Friday of the month from 9 a.m.-6 p.m. Eucharistic Holy Hour is held every Wednesday at 3:30 p.m. concluding with benediction. Call (828)859-9574 with questions.

Vatican says nuns, priests are 'irreplaceable' in schools

VATICAN CITY (CNS) — Citing a steep decline in the number of men and women religious who work in schools, the Vatican issued a new document highlighting the "irreplaceable" role of consecrated people in education and encouraging them to persevere. Released at a Nov. 19 press conference, the 44-page text said church officials are "painfully aware of certain difficulties" that lead religious communities to abandon schooling, including a dearth of vocations and "the attraction of alternative forms of apostolate seemingly more gratifying." But the document, "Consecrated Persons and Their Mission in Schools: Reflections and Guidelines," encouraged religious communities to see the present difficulties as an opportunity for purification and refocus. It called for rediscovery of the "essential" in the presence of religious men and women in schools: witness to Christ, "the poor, humble and chaste one"; the priority of the person and relationships based on love; the search for truth; and the synthesis of faith, life and culture.

Church works to assist victims of terrorist bombing in Bali

JAKARTA, Indonesia (CNS) — Indonesian Catholic officials have been helping victims of the terrorist bombing on the Indonesian island of Bali. The church has collected donations for victims of the Bali bomb attack, besides offering comfort and helping with the job of identifying those killed in the bombing, reported UCA News, an Asian church news agency based in Thailand. The Oct. 12 explosion that tore through a packed entertainment venue on the resort island killed more than 180 people, two-thirds of them foreigners. Hundreds were injured and dozens are still missing. One government official described it as the biggest terrorist attack since the Sept. 11, 2001, attacks in the United States. Indonesia is the world's most populous Muslim country. The Catholic Church and a Catholic-run volunteer team are part of efforts by many groups to help the victims in the aftermath of the Bali attack..

Bombings cause enrollment slide at biblical institute in Jerusalem

JERUSALEM (CNS) — Bombings and the threats of continued violence have caused enrollment at the Pontifical Biblical Institute's Jerusalem program to drop by about 70 percent. Enrollment this year has dropped to seven students, down from the usual group of 20, said Jesuit Father Thomas Fitzpatrick, director of the Jerusalem program. Twelve people enrolled in the program last year, he said. Of this year's students, three came from India, two from Africa and two from Poland. "They have seen tragedy themselves, so it is not as traumatic for them as it is for the Western Europeans and Americans, who are the first to go," said Father Fitzpatrick. Working at Hebrew University, the students follow a course of biblical studies, including Old Testament studies, archaeology and languages. They also take weekend field trips to different biblical sites. Most of the students will return to teach in seminaries in their home countries, Father Fitzpatrick said.

CNS PHOTO FROM REUTERS

Two Afghan girls help their mother carry water containers in Kabul, Afghanistan, Nov. 17. Some $4.5 billion in international aid has been pledged to the country.

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6 WAYNESVILLE — St. John the Evangelist, 234 Church St., offers today and the first Friday of the month Eucharistic adoration. Call (828)456-6707 for details.

6 WINSTON-SALEM — St. Leo the Great Church, 335 Springdale Ave., will have adoration and benediction today and the first Friday of each month from 9 a.m.-5 p.m. All are invited to spend some time with the Blessed Sacrament. Call (336)724-0561 for information.

7 CHARLOTTE — The Catholic Singles of Charlotte will be hosting their annual Christmas Celebration tonight at 7:30 p.m. at the City Tavern Restaurant Uptown for all singles 21 years old or older. RSVP by Nov. 25 (704)367-0464.

8 CHARLOTTE — A charismatic Mass will be held at St. Patrick Cathedral, 1621 Dilworth Rd. East, this afternoon at 4 p.m. with prayer teams at 3 p.m. and a potluck dinner at 5 p.m. in the school cafeteria. For information call Josie Backus (704)527-4676.

8 CHARLOTTE — The Third Order of Discalced Carmelites is open to men and women 18 years and older who wish to deepen their relationship with God. The group meets this afternoon from 2-4 p.m. at St. Ann Church, 3635 Park Rd. For information call Joyce (704)536-5049.

8 KANNAPOLIS — Today through Dec. 15 at 7 p.m. St. Joseph Church, 108 St. Joseph St, will host an Advent mission and evangelization. The Redemptorist Missionaries and the Missionary Sisters of Perpetual Help will be featured. Call (704)932-4607 for information.

9 FRANKLIN — The Women's Guild of St. Francis of Assisi Church, 299 Maple St., have their monthly meeting tonight at 7 p.m. in the Family Life Center. Guest speakers and special events are scheduled periodically. For information call Claire Barnable (828)369-1565.

10 CHARLOTTE — The St. Gabriel Church Arthritis Support and Education Group will meet this morning from 10-11 a.m. in Room D of the parish ministry center located at 3016 Providence Rd. For details call (704)362-5047, Ext. 217.

11 CHARLOTTE — The 50+ Club of St. John Neumann Church, 8451 Idlewild Rd., will be conducting a meeting this morning at 11 a.m. with a program and lunch in the parish center. For information call Bobbe Conlin (704) 643-1376 or Gloria Silipigni (704)821-1343.

14 CHARLOTTE — The Vietnamese Cursillo community will meet at 7:30 p.m. tonight and every second Saturday of the month for a school of leaders at St. Thomas Aquinas Church, 1400 Suther Rd. Call Ky Do (704)532-9094 with questions.

16 ASHEVILLE — The St. Martin De Porres Pro-Chapter of the Dominican Laity will meet tonight and every third Monday at 7 p.m. in St. Justin's Center at the Basilica of St. Lawrence, 97 Haywood St. Inquirers are welcome. For information phone Beverly Reid (828)253-6676.

16 CHARLOTTE - The Ladies Ancient Order of Hibernians Div. 1 Mecklenburg County-St. Brigid, an Irish-Catholic social and charitable inter-parish group, will meet tonight at 7:30 p.m. at St. Gabriel Church, 3016 Providence Rd. Anyone interested in their Irish-Catholic roots, call Jeanmarie Schuler (704)554-0720.

19 CHARLOTTE — "Grief Sharing Series: Video and Discussion Group" is being offered today, 10 a.m.-11:30 a.m. at St. John Neumann, Council Room, 8451 Idlewild Rd. Call Amy Deal for sign-up. (704)573-1023.

20 CHARLOTTE — Thank God It's Friday (TGIF), a weekly support group for separated and divorced women, meets tonight at 7 p.m. in the St. Matthew Church parish center, 8015 Ballantyne Pkwy, with its monthly potluck dinner and a guest speaker from the community. For details call Trish Wilson (704)543-8986.

20 HUNTERSVILLE — St. Mark Church, 14740 Stumptown Rd, is holding their 2nd Annual Christmas Program today. This is an evening of song, dance and pageantry recreating the birth of Jesus through the eyes of the stable animals by children ages 4-7. Questions? Call Dawn (704)655-0871.

Priests pay tribute to Bishop Curlin

By KEVIN E. MURRAY
Associate Editor

CHARLOTTE — It was a night for the priests to say thank you to their former shepherd.

Approximately 60 priests of the Diocese of Charlotte gathered for a dinner get-together to pay tribute to Bishop William G. Curlin, bishop emeritus, at St. Gabriel Church Nov. 18.

"He's been the best bishop to serve with," said Franciscan Father Andrew Draper, pastor of St. Francis of Assisi Church in Mocksville. "He takes an interest in both his priests and the people in the diocese."

"Bishop Curlin was a man of the poor, and I admired him greatly for that," said Vincentian Father Vincent Finnerty, pastor of Our Lady of Guadalupe Church in Charlotte.

"His commitment to help people, and all that he's done, has been tremendous," said Benedictine Father David Draim, parochial vicar of St. James Church in Hamlet. "I think he's been an amazing bishop."

"I am grateful to have worked so closely with Bishop Curlin during his tenure as bishop of the Diocese of Charlotte," said Msgr. Mauricio West, diocesan administrator.

Bishop Curlin took the opportunity to compliment the priests. "You are really men of charity and men of zeal," he said. "The people look up at their parish priests and say, 'I know there are problems in this world, but not in our parish. We have wonderful priests here.'"

"If you've got a holy bishop, you have a saintly diocese," said Father Draper. "Bishop Curlin enables us to strive for deeper holiness."

Bishop Curlin thought coming to Charlotte would be difficult, but "the first night I got here, I was welcomed so graciously ... I said, 'I feel like I'm home, I feel like I belong,' and that has never left me in all these years."

"I couldn't imagine a place where a bishop could receive so much kindness and support, and forgiveness for my limitations and mistakes, than in this diocese," he said, revealing he has no plans to leave Charlotte now that he's retired. "My home is the Diocese of Charlotte. This is my home forever."

Photo by Kevin E. Murray

Bishop William G. Curlin talks with Msgr. Joseph Kerin and Msgr. Joseph Showfety.

To the priests, he said, "I don't know what to say to you except thank you for letting me be your bishop ... thank you for being there with me and for me. Thank you for letting me be one of you. You certainly made my years here wonderful years."

"It's been eight wonderful years," said Msgr. Joseph Kerin. "He's given great leadership to the diocese. I wish him well in his retirement."

"Tonight's gathering was a real sign of affection for Bishop Curlin," said Abbot Placid Solari, O.S.B., abbot of Belmont Abbey and chancellor of its college. "His words were very gracious about wanting to stay with us. He is one of us."

Contact Associate Editor Kevin E. Murray by calling (704) 370-3334 or e-mail kemurray@charlottediocese.org.

McCreesh Place to help break cycle of poverty

By Kevin E. Murray
Associate Editor

CHARLOTTE — Homeless men will soon get a better chance to break the cycle of poverty.

St. Peter's Homes held a groundbreaking ceremony for McCreesh Place Nov. 12. The 64-unit single-room occupancy apartment community, the first of its kind in Charlotte and a model for future developments, will offer a permanent roof for homeless, disabled men.

"Affordable housing with supportive services is what most people experiencing poverty need in order to be self-sufficient," said Terri Andrews, executive director of St. Peter's Homes (SPH). "McCreesh Place will provide affordable, dignified housing that our prospective residents will be proud to call home."

The complex is named after Jesuit Father Eugene McCreesh, who helped found St. Peter's Homes in 1989 with Jesuit Father John Haughley and St. Peter Church. St. Peter's Episcopal Church became a partner a year later, and in 1993 St. Peter's Homes became a private, nonprofit agency committed to assisting marginally homeless families re-enter mainstream society by providing low-income housing.

McCreesh Place will provide each resident with a furnished, private room. Bathrooms and kitchens will be shared facilities. A community room will offer meeting spaces for resident activities, such as cooking and art classes, GED tutoring, resume writing workshops, support groups and neighborhood meetings and events.

"Each resident will have opportunities to volunteer at McCreesh Place and in the surrounding neighborhoods," said Andrews. "They will have meaningful contributions to make to their community."

Approximately 70 people turned out for the ceremony despite the bad weather. Speakers included Rev. Dale Mullennix, SPH board president; Malcolm Graham, city council member, District 4; and Patrick Mumford, city council member, at-large.

Construction is scheduled to begin in December and the grand opening is expected to be late summer of next year.

"In these economic times, you'll never know when you'll be homeless," said Andrews. "Without affordable housing, you can't leave that bleak lifestyle. McCreesh Place will change that."

"It's a great start to a project that really will make a difference," said Jesuit Father Joseph Sobierajski, pastor of St. Peter, who gave the closing prayer at the ceremony. "It's one project of many that we hope will follow in the city."

Contact Associate Editor Kevin E. Murray by calling (704) 370-3334 or e-mail kemurray@charlottediocese.org.

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**Currently All Saints Catholic School*

St. Patrick Catholic School (K-5)
1125 Buchanan Street
Charlotte, NC 28203

INMATE, from page 1

got the answers."

After several months, Meyring notified Donnelly that Father Cancro would go to the prison to receive him into the church and confirm him, if he still wanted that.

"It was definitely what I wanted," Donnelly said.

Father Cancro conducted the ceremonies, with Meyring and Don Rankin, another Prison Ministry volunteer, as sponsors. Donnelly received his first Communion in prison.

That same week, he achieved Level 2 inmate status, which allowed him six-hour passes to the outside world.

"The first thing he wanted to do was go to church," Meyring said, who took Donnelly to a Saturday vigil Mass, before which Father Cancro introduced him to the congregation.

"It was then people came up and welcomed me, and there was an outpouring of love such as I've never experienced," said Donnelly.

Five weeks after his release on probation last October, Donnelly began working six nights a week in a blanket factory.

"This situation is good for me right now. Sunday is my favorite day. I can't wait to get (to the church)," he said.

Contact Correspondent Joanita M. Nellenbach by calling (828) 627-9209 or e-mail jnell@dnet.net.

Prison ministry helps inmates in jail, in transition

By JOANITA M. NELLEBBACH
CORRESPONDENT

CHARLOTTE/ASHEVILLE — Visiting those in prison — in the Diocese of Charlotte, this includes a paid chaplaincy in Charlotte and volunteer groups such as in Asheville.

Bill Matevie is the director of diocesan prison ministry and the full-time chaplain at Mecklenburg County Jail-North, where he ministers to 600 men, women and juveniles (ages 16-17).

"Mecklenburg is the only county in the state with paid full-time chaplains," Matevie said.

The only Catholic chaplain in the system, Matevie ministers to all, regardless of religious affiliation. He counsels inmates and staff, offers spiritual reading matter, notifies inmates if a family member has died and visits inmates who are hospitalized. He also coordinates 300 volunteers who conduct Bible study at the prison.

He's even officiated at funerals. "I've had staff people whose spouses have died, and they've trusted me to take care of the funeral," he said.

A parishioner at St. Vincent de Paul in Charlotte, began volunteering in prison ministry in 1985 "with Kairos, which is taking the Cursillo movement into maximum security prisons," he said.

Appointed coordinator for diocesan prison ministry in 1991 by former Bishop John F. Donaghue, Matevie took early retirement from his job that year and went to work at the Mecklenburg County Jail. For 48 months, he lived on his severance package, working without pay to learn how to be a chaplain.

Matevie trains others who want to become involved in prison ministry, teaching them what and what not to do and say in prison.

"You're there to bring Communion or Bible study and fellowship, but don't cross the line to where it can be dangerous," such as trying to become too friendly with inmates, he said.

Matevie also helps connect volunteers with the people they should see at the jail where they want to work.

Prison Fellowship, in which Prison Ministry at St. Eugene in Asheville is involved, helps inmates getting ready for life after prison. The six-person group ministers at Buncombe and Craggy Correctional Centers, which are men's prisons; and Black Mountain Correctional Center, a women's prison.

Mary Webb, a parishioner at St. Barnabas in Arden and Western North Carolina coordinator for Prison Fellowship, trained the group. The 20-plus hours of training included how to work with inmates: be a good listener, be kind and courteous, be yourself; but don't get involved in business transactions and don't ask about the inmate's crime.

Members conduct Communion services and sponsor inmates who are able to leave Buncombe and Black Mountain on short passes. Father Francis T. Cancro, St. Eugene's pastor, celebrates Mass and reconciliation several times a year at Buncombe and Craggy.

The group also holds re-entry classes that teach inmates about financial goals, career decisions, résumés, and job interviews and expectations.

"What they're told about job applications is not to mention prison, but don't lie if asked; be matter-of-fact," Prison Fellowship volunteer Don Rankin explained.

"I think it means a lot for them to meet somebody from the outside who cares," he said. "Perhaps many of them have had very few people who care."

Ministry doesn't end when the inmate leaves prison.

"We try to mentor these men and women once they're out," Webb said. "We're working with them to help them make successful transitions. We're trying to help them find jobs. A lot of times, they just want someone to bounce things off of."

Contact Correspondent Joanita M. Nellenbach by calling (828) 627-9209 or e-mail jnell@dnet.net.

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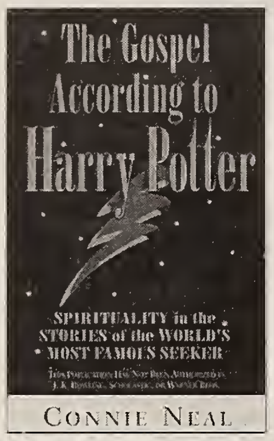
Book Review

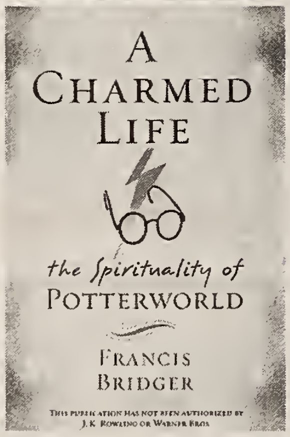
Books review Christian teachings in Harry Potter books

Reviewed by SAI HYLTON
Catholic News Service

Harry Potter is back in the movie theaters, and bookstores are full of Potter commentary. Here are two books that look at the Christian teachings in the world created by author J.K. Rowling.

In "A Charmed Life: The Spirituality of Potterworld," the Rev. Francis Bridger, a theologian and pastor in the Church of England, takes on the criticism that the setting of the books, a boarding school for wizards and witches, is "ungodly and dangerous." He says that Hogwarts — Harry's school — is based on "the traditional 'wonderland,'" a fundamental aspect of many children's stories. Rev. Bridger points out that the land of Narnia, created by C.S. Lewis, the world of Chocolate Factory created by Roald Dahl and the original Wonderland of Alice created by Lewis Carroll are all children's literary classics that contain magical elements in a wonderland setting.


The Gospel According to Harry Potter
SPIRITUALITY in the STORIES of the WORLD'S MOST FAMOUS SEEKER
CONNIE NEAL


A CHARMED LIFE
the Spirituality of POTTERWORLD
FRANCIS BRIDGER
THIS PUBLICATION HAS NOT BEEN AUTHORIZED BY J.K. ROWLING OR WARNER BROS.

Rev. Bridger writes that in Potterworld good always triumphs over evil. Even though magic is the framework in this world, it is the Christian traits of love and friendship that essentially drive the plot along. He says that author Rowling has used plot devices such as the Mirror of Erised in the "Sorcerer's Stone" and the Death Eaters in "Azkaban" and "Goblet of Fire" to illustrate and examine spiritual and secular issues ranging from love, friendship and courage to fear, evil and death. Moreover, the construction of Harry's world serves to enable its readers to confront and deal with similar day-to-day elements.

Rev. Bridger writes that in Christian theology, the belief in self-sacrifice and mercy is intrinsically linked to the belief that we ourselves are the recipients of self-sacrifice and mercy. This is an important recurring element in the Potter books. When Harry's mother gives up her life in order to protect her son from evil Lord Voldemort, this ultimate sacrifice of love is similar to Christ dying for the sinners of the world. In other words, such an act, Rev. Bridger writes, "is not just the noble thing to do — it is the Christian thing to do, godly thing to do, because it reflects the selfless love of God himself."

In the second book, the subtitle of "The Gospel According to Harry Potter" is "Spirituality in the Stories of the World's Most Famous Seeker." And it is just this kind of punning that shows author Connie Neal knows her stuff, because as any fan knows "seeker" is the position Harry plays in "quidditch."

Neal looks for and finds "glimmers of the Gospel" in each of the four Potter books published so far. Neal says these are the major themes of the books:

— In book one, the triumph of good over evil and the power of love.

— In book two, freedom for captives and rejection of racial prejudice.

— In book three, righting injustice and overcoming fears.

— In book four, the aggressive nature of evil must be aggressively resisted.

In clear readable prose she touches on the main events in each book and then points to relevant Bible passages. This is a fun and well-informed book and not the least bit preachy.

Hylton is a college senior majoring in communication and Spanish at Randolph Macon Woman's College in Lynchburg, Va.

"A Charmed Life: The Spirituality of Potterworld," by Rev. Francis Bridger. Doubleday (New York, 2002). 164 pp., $10.95.

Word to Life

Sunday Scripture Readings:
Nov. 24, 2002

Nov. 24, Feast of Christ the King
Cycle A Readings:
1) Ezekiel 34:11-12, 15-17
Psalm 23:1-3, 5-6
2) 1 Corinthians15:20-26, 28
3) Gospel: Matthew 25:31-46

By BOZENA CLOUTIER
Catholic News Service

Her name was Miss Ludwiga, and her domain was the large basement kitchen of the Polish Catholic Mission in a dingy part of London. I first met her in the middle of World War II when our family finally reached England and was reunited with my father. Afterward we children went downstairs to the kitchen. We were tired and hungry. The kitchen was warm, homey and full of good smells. Miss Ludwiga welcomed us and proceeded to whip up a great breakfast for us. It had been a long time since we had eaten so well.

Miss Ludwiga's job was to serve the resident and visiting clergy. She also had a stream of Polish airmen, soldiers and sailors far from home and family stop in her kitchen. She fed and consoled them, and was particularly attentive to those who were recuperating from wounds. Later she was to have refugees and former POW's at her table.

In spite of shortages and a stringent rationing system, she always had food on her table, and her cooking was legendary.

Why these recollections on today's feast of Christ the King?

- The Gospel reading opens with a scene of majesty as Jesus sits enthroned. It continues with Christ separating the sheep from the goats and explaining that whenever they had fed or comforted or visited "one of these least ones" they had done so to Jesus himself.

Until recently I had understood this passage to refer to the Last Judgment, and of course it does. But that is not the only motif. Read more carefully, and with an understanding of Middle Eastern culture, where hospitality was all-important, this passage confronts us with the mandate to be hospitable to each other.

It is to be extended to strangers. It goes without saying that hospitality is always given to family and friends, but strangers have a particular claim to hospitality from us. We are obliged to extend it, and in so doing we extend it to Jesus himself.

Miss Ludwiga had an endless stream of strangers come to her kitchen and eat at her table. She would have been embarrassed had someone suggested that Jesus was her frequent guest. I like to think that she is now his guest at the eternal banquet.

QUESTION:
Some people believe that the opposite of violence is not gentleness but hospitality. What do you think?

Weekly Scripture

Scripture for the week of November 24 - November 30

Sunday (Christ the King), Ezekiel 34:11-12, 15-17, 1 Corinthians 15:20-26, 28, Matthew 25:31-46; **Monday,** Revelation 14:1-3, 4-5, Luke 21:1-4; **Tuesday,** Revelation 14:14-19, Luke 21:5-11; **Wednesday,** Revelation 15:1-4, Luke 21:12-19; **Thursday (Thanksgiving Day),** Sirach 50:22-24, 1 Corinthians 1:3-9, Luke 17:11-19, **Friday,** Revelation 20:1-4, 11—21:2, Luke 21:29-33; **Saturday (St. Andrew),** Romans 10:9-18, Matthew 4:18-22

Scripture for the week of December 1 - December 7

Sunday (First Sunday of Advent), Isaiah 63:16-17, 19; 64:2-7, 1 Corinthians 1:3-9, Mark 13:33-37; **Monday (Advent Weekday),** Isaiah 2:1-5, Matthew 8:5-11; **Tuesday (St. Francis Xavier),** Isaiah 11:1-10, Luke 10:21-24; **Wednesday (Advent Weekday,** St. John of Damascus), Isaiah 25:6-10, Matthew 15:29-37; **Thursday (Advent Weekday),** Isaiah 26:1-6, Matthew 7:21, 24-27; **Friday (Advent Weekday, St. Nicholas),** Isaiah 29:17-24, Matthew 9:27-31; **Saturday (St. Ambrose),** Isaiah 30:19-21, 23-26, Matthew 9:35—10:1, 6-8

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'Emperor's Club' a royal good film

By GERRI PARE
Catholic News Service

NEW YORK — An idealistic teacher's decision to compromise his standards in order to motivate a troubled student comes back to haunt him in the thoughtful drama "The Emperor's Club" (Universal).

As the 1976 fall term at St. Benedict's Academy for Boys begins, devoted classics professor William Hundert (Kevin Kline) looks forward not only to teaching new students, but also to molding their characters. His passion for ancient history is usually contagious, but this semester a new student, the son of a powerful U.S. senator, quickly undermines his classes as the other boys are drawn to the cocky lad's rebellious ways. Freshman Sedgewick Bell (Emile Hirsch) doesn't apply himself and openly scorns the morality of the ancient figures whom Hundert reveres.

Insisting on a personal conference with Sen. Bell (Harris Yulin), Hundert realizes the man is cold and manipulative, which prompts the professor to take a special interest in bringing out the best in Sedgewick. Hundert remembers only too well his own famous and demanding father. Encouraging words work, and the boy gradually catches up and sets his cap on qualifying to win the "Mr. Julius Caesar" scholarly contest to impress his dad. When tests indicate that Sedgewick just misses making the final cut of three competitors, Hundert makes a fateful decision to qualify him anyway, eliminating a studious lad (Paul Dabo) whose heart was set on winning as his father had before him.

The contest has for Hundert a shocking outcome, which only comes full circle a quarter-century later when Sedgewick (Joel Gretsch) invites him and all his former classmates to his estate for a rematch, to be followed by a dramatic announcement.

Adapted from Ethan Canin's short story "The Palace Thief," this is the rare movie that is centered on ethics. The teacher is truly conflicted, knowing one student has earned the right to compete for the prestigious Mr. Julius Caesar title, yet he rationalizes that Sedgewick deserves special consideration. In unfairly depriving one and favoring another, Hundert has harmed both, as well as being untrue to himself. And there are consequences, the movie clearly shows.

Issues of personal and professional integrity couldn't be more topical at a time when polls indicate many students are willing to cheat, most employees call in sick when they aren't, and corporate leaders have knowingly misled their investors and employees.

This film demonstrates the fallacy of winning at any cost, yet it may not attract the wide audience it deserves. In director Michael Hoffman's methodical hands the old-fashioned presentation of the narrative may not hold younger audiences who expect faster pacing and special effects to liven up every story. The movie may look dated but the moral issues are timeless. And it has much to recommend it in addition to its important message.

Kline expertly fleshes out a noble but flawed teacher who has an enduring belief in his students' potential. Hirsch as well gives a keen portrayal as does the supporting cast (except for a wooden Gretsch as the grown-up Sedgewick). Rishi Mehta and Jesse Eisenberg are quite endearing as Sedgewick's more timid but admiring classmates.

The script also expands beyond the central Hundert-Sedgewick relationship to address a professional betrayal (by Rob Morrow) and a late-blooming romance (with Embeth Davidtz) for the stoic professor.

Although the climactic scene at the estate is well played out, the movie's actual ending is considerably softened — which is too bad, given the bracing nature of the movie's themes.

Because of mild sexual innuendo, fleeting topless photos and a few instances of profanity, the U.S. Conference of Catholic Bishops classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned. Some material may be inappropriate for children under 13.

CNS photo from United Artists

Scene from movie 'Personal Velocity'
Fairuza Balk stars as Paula in the film "Personal Velocity." The U.S. Conference of Catholic Bishops classification is A-IV — adults, with reservations. The Motion Picture Association of America rating is R — restricted.

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The Pope Speaks

POPE JOHN PAUL II

Awareness of God's overpowering greatness leads to awe, pope says

By CINDY WOODEN
Catholic News Service

VATICAN CITY (CNS) — The overpowering greatness of God leads to awe, especially when combined with an awareness of his closeness and tenderness, Pope John Paul II said.

Continuing a series of general audience talks about the Catholic Church's morning prayer, the pope said a canticle from the Book of Isaiah is used as a call to the faithful to begin their day with "the adoration of the omnipotent Lord."

At the end of the Nov. 20 audience, New York Mets baseball player Mike Piazza knelt before the pope in the Vatican audience hall, kissed the pope's ring and presented him with a Mets' jersey.

In his main audience talk, the pope said the Isaiah canticle depicts God as a shepherd; "frequently in the Bible and in other ancient traditions, this image invokes the idea of guiding and dominating, but here the characteristics are more tender and passionate because the shepherd is also the traveling companion of his sheep."

"He cares for his flock, not only feeding them and making sure they are not lost, but also tending to the lambs and the ewes with tenderness," the pope said.

The canticle continues, though, pointing out how no one and no thing can compare to the all-knowing and all-powerful God, he said.

"No one is able to measure the immense universe created by God," he said. "The prophet points out how human instruments are ridiculously inadequate for such a task."

No human offering could ever be enough to adequately praise the "infinite greatness and supreme omnipotence of God," he said, yet all are called to adore him.

And, the pope said, "God, who holds all of creation in his hand, is the same Lord who was born in a humble manger. Before him we bow down in prayerful adoration."

At the end of the audience, Pope John Paul asked Catholics to offer their prayers and material support to the world's cloistered nuns, who "have chosen to dedicate themselves totally to prayer and who live from what providence provides through the generosity of the faithful."

"Their prayerful presence in many parts of the world is a reminder to all Christians not to forget the primacy of God in life," he said.

The Bottom Line

ANTOINNETTE BOSCO
CNS Columnist

When thankfulness doesn't come naturally

In the season of Thanksgiving we focus on important values, those of family, friendship and good food. There's a lightheartedness about our celebration, and rightfully so. For when we contemplate all that has been given to us to get through life with a good measure of comfort and joy, we should be smiling and maybe feeling a bit lifted by angel wings.

I say this, knowing that some immediately will take issue with what I have said, pointing out that, from their experience, life is tough, tragic and unfair.

I spoke at a miniretreat recently, mentioning that Thanksgiving Day was coming soon and that we all had much to be grateful for. One woman jumped practically off her seat to counter what I had said. She responded angrily that there would be no more Thanksgiving days for her. Her husband had died suddenly and she was never going to forgive God for taking him away from her.

I felt her pain, and I understood the dark place where she was temporarily stuck.

I was reminded of a friend, Barbara Bartocci, who had also lost her faith when her husband, a Navy fighter pilot, was killed in Vietnam, leaving her a widow with three young children, 9, 7 and 5. She too shook her fist at God. Remarkably, it was, perhaps, because she had still more heartbreaks ahead that she was able to "transform" her life, to use her own words.

I've had many a talk with Bartocci. That's because we have so much in common. We're both writers who have chosen to tell our stories of sudden and serious losses in the hope of helping someone else who is hurting badly not to despair. We both write for religious and secular audiences, often on the theme of spirituality and our thankfulness to God.

Bartocci's latest book should be on the "must read" list of any hurting person. It is titled "From Hurting to Happy, Transforming Your Life After Loss" (Sorin Books). The strength of this book lies in its wisdom and honesty, learned not by Bartocci alone but by the many others she interviewed.

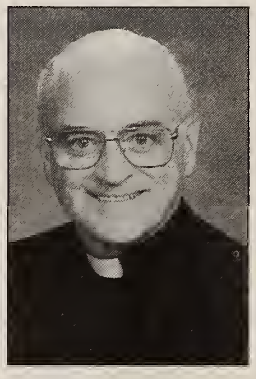
I was struck by the expression she used to describe our feelings when something happens that is "so bizarre, you could never have imagined it." She calls this "bewildered rage," what we're left with when "the underpinnings of life are snatched away." But from this place of despair, we can be transformed, Bartocci maintains, finding inner joy again. But this is not instantaneous or easy.

"Part of transforming grief into joy includes a willingness to surrender your ideas of what life should be like," she writes. "Growing spiritually means gradually altering your view of God." She had to give up a God who was "aspirin" or a "fairy godfather" or "bearded judge."

She writes: "Gradually, I began to have a different view. It was a life-encompassing view in which God, not I, lived at the center. I stopped getting angry when life didn't happen exactly as I expected. My losses became, instead of punishments, a natural weaving of joy and sorrow."

Her inner joy came, Bartocci says, when she finally found peace and a trust in God's presence — in all circumstances."

This is the place where prayer becomes a thanksgiving to the Lord. When we who are grieving come to this place, our new life begins.



Spirituality for Today

FATHER JOHN CATOIR
CNS Columnist

Thanksgiving Day: Of gratitude and grace

On Thanksgiving Day we offer gratitude to God for all his blessings and graces. In this column I want to explain the church's teaching on grace, to help you be even more exuberant in your gratitude.

The Hebrew Bible uses the verb "hanan" to signify grace: "the act of showing favor." God has shown favor toward you all through your life. He is also depicted in the Bible as showing favor to the poor, the needy, the widow, the orphan and so forth. Yahweh shows favor by delivering his children from distress (Psalms 4:2).

The New Testament uses the Greek word "charis" for grace, also meaning "the good favor of God." Here we have the added notion of the saving will of God. St. Luke refers to our future heavenly reward as God's favor, which is given to us through the loving self-sacrifice of Jesus on the cross (6:32-34).

The word "grace" also refers to the life and power that God bestows upon us (Cf. Jas 4:6 & 1 Pt 5:5). The first martyr, St. Stephen, was full of grace and power when he gave up his life (Acts 6:8). The apostles were terrified at times, but they overcame their fear by the grace of the Holy Spirit (Rom 12:3).

Grace is the gift of God that empowers us to perform holy deeds. Actual grace is God's way of showing us favor and helping us in times of trial.

The fruits of grace are faith, hope, love and optimism. The spirit of joy and optimism is one of God's wonderful gifts. Jesus said, "I have come that your joy may be full." A happy life is one filled with acts of sacrifice for others.

Over the centuries there have been some serious challenges to the church's teaching on grace. The Gnostics in the second and third centuries claimed that salvation was not for all but only for the enlightened ones who possessed some special knowledge (thus the word "gnosis," which is Greek for "knowledge").

The church condemned this view, saying that God's love is universal. He wants everyone to be saved, not merely a few insiders.

New Age religions are filled with the old Gnostic heresy, claiming to harbor many spiritual secrets which can only be shared by an elite group of insiders. Secret sharing is always alluring and often a source of financial revenue. Beware!

In the fifth century, the Pelagians held erroneously that grace was not necessary for salvation. They maintained that we can save ourselves through the exercise of the natural virtues.

In the 16th century, Luther taught that grace cannot wash away our sins, it can only cover them over. He believed that the soul remains essentially corrupt. The Council of Trent condemned this idea, quoting Greek Fathers of the church who taught that God communicates himself to us through the Holy Spirit. As a result we are truly divinized, purified and made holy with God's life living in us. This is a far cry from being "essentially corrupt."

These are my reasons for giving special thanks on this Thanksgiving Day.

Light One Candle

MSGR. JIM LISANTE
Guest columnist

Everybody loves Patricia

A really good guy I know decided this year he'd run for Congress. He's not a career politician, but a civil service worker. Too often, he found himself complaining about "the government" and the people in it. His wife, fed up with his griping, told him to do something about it himself. And so he did. Amazingly, he managed to raise the necessary money for a race and was given his party's nomination.

Apparently, new candidates in the major parties go through an orientation program, meeting in Washington, D.C. with campaign experts. I saw my friend shortly after his return and he was deeply discouraged. You see, the principal reasons he had decided to run for Congress was to be an advocate for all human life. He opposes abortion and capital punishment. He believes the government needs to do more for the poor. He thinks handguns must be more tightly controlled. But at this "school for candidates," he was told to be quiet about these issues because candidates who avoid controversy are more successful. Dance around issues and hope that voters think you are nice or attractive, but don't put them off by your opinions. More bluntly: You run for office to represent people, but when it comes to how you'll represent them, you're advised to keep it a secret!

My candidate friend was in a quandary. Speak his mind and risk losing support? Or let voters know exactly how he feels on issues and hope that they'll vote for him and his strong opinions?

I was thinking of my friend's dilemma while on my way to attend a gathering of supporters of the Susan B. Anthony List. The list is named in honor of the great suffragette who also believed that abortion was wrong. It supports pro-life women running for national office. The surprising part of our gathering was the guest of honor, two-time Emmy winner Patricia Heaton, star of television's "Everybody Loves Raymond" series. This mother of four has worked for 20 years to become, as she joked, "an overnight success." She was there to testify to a belief in the sacredness of all human life. Patricia admitted that a pro-life perspective is not popular in Hollywood, but she felt the need to "be true to myself and my principles." Heaton admitted that she loved her success and did not want to jeopardize her popularity. But neither did she want to stand before God one day, guilty of silence, guilty of missing the chance to accomplish good.

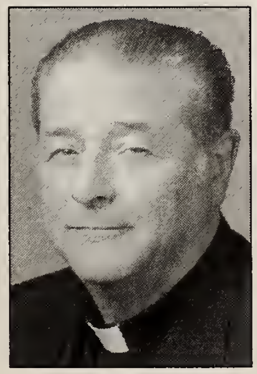
So she came to help elect pro-life women. And she did it without apology. I've always loved her show; now I watch it with newfound regard for a talented actress and a brave human being.

The day following my time with her, I had lunch with my candidate friend. He was still mulling over what to do: listen to the experts or listen to his heart. I told him about Patricia Heaton. He listened, nodded, and then left for his next campaign stop. Later that same day, I ran into his campaign manager who was obviously agitated. "You should have heard him this evening. He was on fire. But he spoke about all the hot button issues they told us to avoid. He's got it in his head that it's better to lose and speak his truth than win and be a phony." With exasperation he added, "Up until now, he was right on track!"

I saw my friend the next day. He looked like a new man. His confidence was back. I asked him what had happened. "You know, Father, if this actress had the backbone to tell the truth, then so should I. Here she is, at the height of her career, with no need to be controversial. Who am I too be timid? I hope I win, but I need to be myself either way."

A congressional candidate and a TV actress. Two good folks who understand the cost of taking a stand — and of not taking one.

Question Corner



FATHER JOHN DIETZEN
CNS Columnist

Why St. Monica is a patron of recovering alcoholics

Q. In your recent comments about St. Monica as a patroness of alcoholics, I'm surprised you did not mention the incident, described by St. Augustine, about her own incipient alcoholism.

As a young girl, her parents routinely sent her to draw wine from the wine barrel. Before pouring the wine into the flagon she sipped a tiny bit from the cup. It was at first more of a childish lark, since she didn't like the wine that well.

She kept adding a bit more each day, however, until it became a habit and she became, at least to some degree, addicted.

One day she and a maid, who often accompanied her to the cellar, fell into a quarrel. The servant, in anger, called her a drunkard. Monica was devastated, recognized and condemned the fault in herself, and gave up the wine for good. (Pennsylvania)

A. I am grateful to this priest, and some others, who reminded me of Monica's story. It is obviously the reason she is one of the patrons of those who abuse alcohol and are trying to recover. Monica died in the year 387.

The story is told by her son, St. Augustine, in his "Confessions" (Book 9, Chapter 8).

Sunday Mass is an obligation

Q. My children, in their 30s, attend Sunday Mass "when they feel like it." The obligation isn't what it used to be, they tell us; it's not necessary to go all the time.

Sunday Mass is still a holy day of obligation, isn't it? (North Carolina)

A. Yes, it is. I am sometimes tempted to believe that one of the biggest mistakes of the church was to make Mass on Sunday a formal law. For too many Catholics, this obligation is somewhat in the same category of church rules as fasting during Lent or even attending Mass on other holy days.

To see a church rule as the primary motive for "going to" Mass radically misses the point. In early centuries, long before there was such a law, participation in Sunday Eucharist was considered automatic.

If people were routinely absent, it could only be because they had decided not to be Christian or they were deficient in their knowledge of the faith and needed further instruction.

Sunday Eucharist was, in other words, the life breath of the community. To participate in Mass because "I have to" may be understandable at certain stages of growing up. A Catholic adult aged 30 or 50 should have moved beyond that.

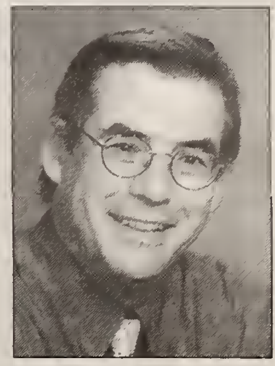
To answer your question, present church law still reflects that long tradition. "Sunday is the day on which the paschal mystery is celebrated in light of the apostolic tradition and is to be observed as the foremost holy day of obligation in the universal church" (Canon 1246).

Therefore, "on Sundays and other holy days of obligation the faithful are bound to participate in Mass" (No. 1247).

A free brochure in English or Spanish outlining marriage regulations in the Catholic Church and explaining promises in a mixed marriage is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651.

Questions may be sent to Father Dietzen at the same address, or e-mail: jjdietzen@aol.com.

Coming of Age



CHRISTOPHER CARSTENS
CNS Columnist

Repairing the world

A man crept into a San Diego, Calif., home and kidnapped a little girl last summer. Weeks later they found her dead by a country road. But they caught the man, and we can all relax now.

Last month snipers drove around shooting random men and women — nobody had any idea why. Nobody knew who might be next. It was a terrifying ordeal, but they caught the men. We can relax now. Right?

On Sept. 11, 2001, a small group of terrorists brought down the World Trade Center. We invaded Afghanistan, trying to root the terrorists out. But somehow it hasn't worked the way people hoped. So far, nobody has been able to relax at all.

There is a plentiful supply of "bad guys" out there. It doesn't make sense, does it, in a world that God created? If God loved us, why would he expose us to such risks and danger?

Even more perplexing, if everybody is made in God's image, why are there bad guys? How did two of God's children end up hiding in the trunk of a car and shooting innocent people? Why did that man kidnap little Danielle?

The answer Christian faith gives is complex, and it isn't simple. But these are not easy times. In fact, there never have been any easy times. When God created us, he gave us the ability to make our own choices. Throughout the centuries we've messed it up again and again.

Motivated by pride, greed and envy, by anger and laziness, by the desire to have right now what we want and to have far more than we need, people have sold out the needs of others to meet their own desires.

Evil exists, not because God wants it but because God allows us to decide for ourselves. Far too often we decide wrongly.

The message of the Bible, the newspapers and the history books is that the world has long been in a pretty rotten state. There isn't much evidence that people ever will make things better on their own.

The Gospel is the record of God working his way into our world. God took human form in Jesus, not so he could come down here on some kind of vacation. It was because we were lost, and it was our only way back.

God's response is not to change the creation that he has made, turning everybody into good little robots (though sometimes we wish he would). Because of what God did through Jesus, in the middle of a messed-up world, we have the chance to do the right thing. Without God's assistance, we'll just keep on being selfish, pig-headed and wrong.

We like to think of our world as a beautiful robe with a stain on one sleeve. We think the stain is the mark of evil. Everything would be fine, except for that one little patch.

But take a closer look. In fact, the whole garment is old and dirty and falling apart. That spot on the sleeve? It isn't a stain at all. It's the only part that's clean.

It is the place that God has repaired and cleaned and patched. It's the beginning of what God has planned, making the whole of the world beautiful and new again.

We're called to be part of that patch, to participate with God in his work of repair.

SEPI trains Hispanic parish leaders around diocese

By JOANITZA M. NELLENBACH
Correspondent

MAGGIE VALLEY — The hunger for knowledge of their faith is spurring Hispanic Catholics in the Diocese of Charlotte to trade weekends for classroom time.

"They love coming to this; you can hear the passion in the responses," said Sister of St. Joseph Joan Pearson, Hispanic ministry coordinator for the Hickory Vicariate.

"This" is SEPI, the Southeast Pastoral Institute, a two-year program to train Hispanic parish leaders.

More than 100 people are enrolled in SEPI in the diocese's 10 vicariates. The program clusters the vicariates in three groups: Asheville/Hickory/Smoky Mountain (AHSM); Albemarle/Charlotte/Gastonia/Salisbury; and Boone/Greensboro/Winston-Salem.

About 50 people attended AHSM's fourth weekend, held Nov. 16-17 at Living Waters Catholic Reflection Center in Maggie Valley.

"This is my fourth session," Aida Ortiz said. "Every time it's better and better."

Attendees are Hispanic catechists, as well as lectors, eucharistic ministers and altar servers at Spanish Masses. They lead Bible study and are on RCIA teams in their Hispanic congregations.

SEPI is helping Hispanics make the transition from the way Catholicism is celebrated in their native lands to the way Catholics do things in America.

"The Catholic faith is not expressed the same in all countries," Sister Joan said. "We have people from Guatemala, Mexico, Colombia. We're bringing all these people up to speed and onto the same page as the church in the United States in the new millennium. Some of these countries are where we were in the 1930s."

Photo by Joanita M. Nellenbach

Discussion ensues during a breakout session at a Southern Pastoral Institute's training class at Living Waters Catholic Reflection Center in Maggie Valley Nov. 16-17.

They're also learning about how Americans conduct business and about leadership.

"Americans tend to want to get right to the point, but Hispanic people want to establish common ground first, to get to know you before they get down to business," Sister Joan said. "They would consider it rude to get right to the point. They shy away from the concept of being leaders, but if you approach it as service, they're eager to participate."

Dr. Juan Jose Rodríguez, a full-time SEPI instructór, conducted the November session on "Ecclesiology: The Church and Your Mission" The other nine weekends focus on "The Mission of Christianity Today," "The Bible and Its Pastoral Use," "Christology: The Message and Mission of Jesus," "History of the Catholic Church in the United States," Principals of Hispanic Ministry," "Liturgy and Sacraments," "Pastoral Methodology," "Small Christian Communities" and "Techniques of Evangélization."

Sessions are presented in Spanish. "Having SEPI here is a wonderful initiative of the Diocese of Charlotte because it's in a language they understand," Sister Joan said.

A certificate of completion will be awarded to each participant who completes the 150-hour program.

For some, the commitment means taking off from work and missing a day's or weekend's pay. Sessions are held in various locations in the vicariates. If no lodging is available, attendees who live nearby take those from out of town into their homes for the weekend.

It's worth their time, though, because, as Sister Joan remarked, "Eduardo (Bernal, a Hispanic ministry coordinator) has told them, 'Consider the awesome responsibility you have in accepting any responsibility in the church.' "

SEPI means more than just knowledge for the participants.

Jorge Chacón, Hispanic choir leader at the Basilica of St. Lawrence in Asheville, said the program is helping his spiritual growth.

"It's helping me spiritually also," said his wife, Inocencia, the Asheville Vicariate's Hispanic ministry coordinator. "We know about Jesus and all that, but now we're learning the details, like the meaning of the words 'Catholic' and 'Church,' all the traditions."

"I'm growing spiritually and intellectually," said Claudia De La Torre, a lector and Eucharistic minister during Hispanic Masses at St. Joan of Arc in Asheville. She's on the church's Hispanic Council and the church planning committee.

"It opens you up spiritually and opens your mind to understand the mission that Jesus Christ left for us humans," she said.

Contact Correspondent Joanita M. Nellenbach by calling (828) 627-9209 or e-mail jnell@dnet.net.

The Catholic NEWS & HERALD

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LOST BOYS, from page 1

the gunfire that killed their families. They ran into the wild as their homes were burned behind them.

Scattered at first, they eventually formed groups as more than 20,000 of them — led by a few adults — wandered the barren desert through temperatures reaching 120 degrees. Many died along the way, succumbing to disease or starvation or mauled by wild animals. They boys learned to sleep with their eyes open, never knowing if they would live through the night.

After walking hundreds of miles for several months, they eventually found refuge in Ethiopian camps until war broke out in 1991 and forced them back into the desert. Fighting in Sudan turned them toward Kenya, where they were dubbed "the Lost Boys of Sudan." Only about 12,000 survived the long trek that took them across some of the roughest terrain on earth.

Over the years, the number dwindled to about 4,000 as many of the boys died, returned to Sudan or simply disappeared.

The United Nations helped bring the remaining Lost Boys to the United States, a land unlike any they had seen. While many of them spoke several languages, they had never watched television, never flushed a toilet. But they were finally in a place without famine, without war; in a place where they could sleep with their eyes closed.

"Many people died. By the will of God, we managed to survive," said Chol.

"Life was so horrible. I can't comprehend it now," said Chier Aguek, 24. "But I believed God would get us through it."

A new journey

Bishop Majak spoke to the boys about the importance of faith. "Faith deepens the sense of God in you. When you are fully with Jesus, then you are a full man," he said. "Only God gives you the energy and courage to face life."

The bishop told them to stay united. "When you work in harmony, you become strong. When you quarrel over names of tribes, it is the beginning of the end. Establish a strong community, learn to live with one another and forget the old animosities of Sudan," said Bishop Majak.

"When death comes, it comes for everybody, regardless of who they are," he said. "We're all going to the same Father, and he's not going to ask what tribe you are, what religion you are — he won't waste time on those details. He's going to judge us on how we love one another."

Bishop Majak encouraged the boys to pray for peace in Sudan. "The war will not go on forever," he said. "Prepare for that time. Learn skills for which you can bring back and help."

Chol, a college student majoring in civil engineering and computer science, plans to do just that. "Since we arrived, we've looked for ways we could go to school," he said. "We're trying to get the word out to the Americans, and encourage others to pray for peace."

"Peace is very important to us," said Aguek, a physical therapy student. "War has taken 2 million lives in Sudan. If we unite together and pray, then this kind of genocide will stop."

Bishop Majak was glad to meet the Lost Boys. "Young boys like that need encouragement," he said. "The war won't go on forever. We pray that they still believe they belong to a people, who will rise once again when the war is over."

Contact Associate Editor Kevin E. Murray by calling (704) 370-3334 or e-mail kemurray@charlottediocese.org.

Catholic News Service contributed to this story.

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"The mountains shall yield peace for the people." Psalm 72:3

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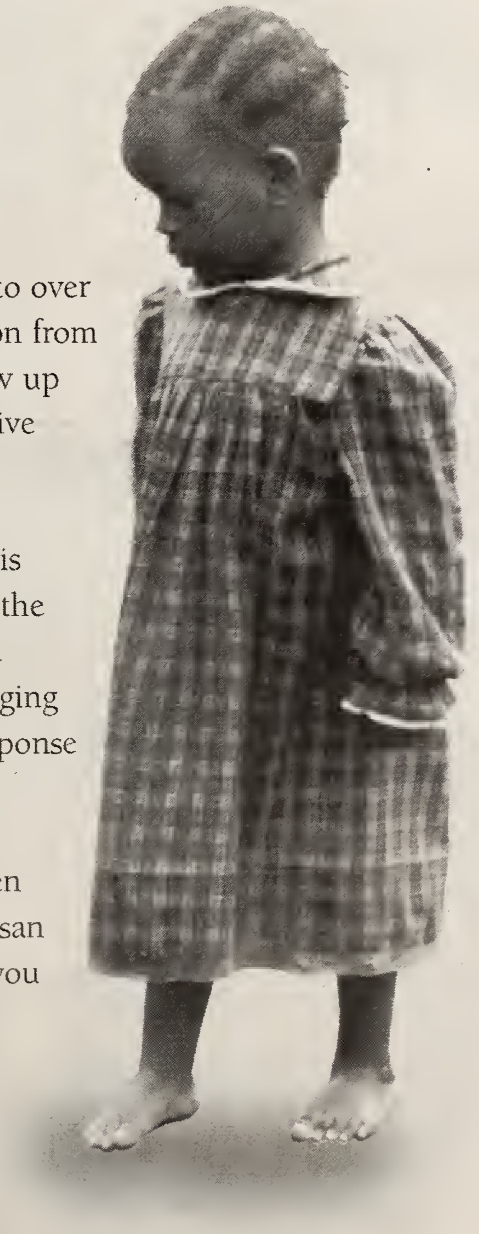

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Sister shares diverse knowledge through ministry

By MARY MARSHALL
Correspondent

BELMONT — Mercy Sister Marianne Angert lost her mother to tuberculosis when she was just three years old. Her father, who worked in the steel mills in Pittsburgh and never remarried, entrusted his children's care to relatives during the week while he was at work.

A native of Butler, Pa., Sister Marianne's curiosity was piqued by the lives of the saints, especially the life of St. Theresa the Little Flower, which her grandmother read to her. "I wanted to be a missionary like her," said Sister Marianne. "My desire for a vocation began in grade school and I never lost that desire."

During her high school years, Sister Marianne and her two brothers moved to Carnegie with their father. Her responsibilities as a teen were great as she kept house for her father and brothers and attended high school taught by the Dominican sisters.

It was during her school years that Sister Marianne's faith continued to grow as she witnessed the examples of the Dominican sisters and the Sisters of Mercy of Pittsburgh, who also taught her. Upon graduation from high school, she wanted to enter the convent, but her father still needed her at home. Earning a full scholarship to Mount Mercy, she attended college and continued to keep house for her family for two years.

In 1941, at age 19, she joined the Sisters of Mercy in Belmont, which at that time was considered missionary territory.

Her first assignment was as a substitute teacher at St. Patrick School in Charlotte. Filling in for the sisters who were ill, Sister Marianne quickly adapted to all the different age levels.

In 1944, she took her first vows and, on the same day, began a new journey in her life by traveling to Duluth, Minn. to attend the College of St. Scholastica. Here she earned a bachelor's in chemistry and a certificate from the National Registry in Medical Technology. Her goal was to work in a hospital lab.

In 1946, she was named supervisor of the laboratory and X-ray department at St. Joseph Hospital in Asheville. She pronounced her final vows in 1947, and during her seven years at St. Joseph Hospital, her religious presence and professional knowledge brought her into close contact with patients, doctors and nurses.

"I was working for the Lord, which I loved," said Sister Marianne. "I attended religious services with the other sisters, which nourished me. We were blessed to have a close knit group of sisters."

Mercy Sister Marianne Angert

From 1952 to 1954, Sister Marianne was supervisor of the laboratory and taught microbiology to the nurses at Mercy Hospital in Charlotte.

She returned to Belmont to teach English, religion, earth science and microbiology at Sacred Heart College and Sacred Heart Academy. During the next 10 years, she served as a dorm prefect, resident nurse and as dean of students at Sacred Heart College.

In the summer mônths, Sister Marianne studied at the University of Notre Dame, where she earned a degree in biology in 1965.

Her next assignment was teaching biology at Asheville Catholic High School. In 1968, she returned to Belmont to teach biology at Belmont Abbey College. From 1969-1973, she taught medical technology at West Virginia University. Sister Marianne returned to St. Joseph Hospital in Asheville in 1973 to act as educational director of the medical technology program, which was in the process of affiliating with Western Carolina University.

She came full circle in 1976, returning to the university setting to earn a doctorate in education in the health field at the University of Illinois. During the next six years, she attended classes and worked in various capacities — as a teacher assistant supervising students in health related fields and in the microbiology department as a research student assistant in electron microscopy.

When a mishap occurred and Sister Marianne broke both her arms, she came home to Belmont for a month to recoup. Returning to the university, she began a new job as a research assistant in the department of education with a specialty for handicapped people. Throughout all her postgraduate years, Sister Marianne worked weekends at Mercy Hospital in Urbana in the toxicology department.

Earning her doctorate in 1982, Sister Marianne returned to Belmont and was named administrative assistant to the Superior General, Sister Jean Margaret McNally. From 1983 to 1987, she was director of continuing education at Sacred Heart College. When the college closed in 1987, she stayed on to assist the acting president in finalizing the closure.

From 1987 to 1996, she assumed the role of maintenance director for the entire campus. In 1996, she took a sabbatical year of renewal, attending the Ministry to Ministers Program in San Antonio.

"Priests and sisters from all over the world came together to look at the world in an enlightened way," said Sister Marianne. "It was a wonderful experience. We were revitalized spiritually, mentally and physically."

In 1997, Sister Marianne was appointed director of the media center for the community,, a position she holds today. She continues to expand her great love of learning through reading and attending classes that pique her interest at Gaston College, such as brick laying, landscaping, picture framing and lap quilting. She recently completed a class at the Textile Center to become more computer friendly.

In 1992, Sister Marianne celebrated her Golden Jubilee and in 2002, her Diamond Jubilee. Her life continues to be enriched by a close relationship with her brothers and their families. She has traveled extensively, visiting nieces and nephews in Hawaii, England and Scotland.

Sister Marianne has visited the Sisters of Mercy mission in Guam and continues to communicate with many people she has meet during her various assignments.

"As I advance in age, I hope to continue to grow in grace and maturity, which has been made possible by the community through the work I've been engaged in and the association with other sisters," said Sister Marianne. "We strengthen each other through prayer and support. I hope that my way of life has enriched my family, friends and the many people I have come in contact with throughout the years."

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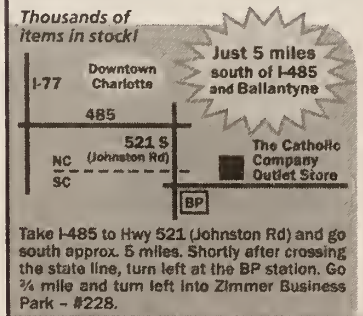
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I give thanks to my God always on your account for the grace of God bestowed on you in Christ Jesus, that in him you were enriched in every way, with all discourse and all knowledge, as the testimony to Christ was confirmed among you, so that you are not lacking in any spiritual gift as you wait for the revelation of our Lord Jesus Christ.

— 1 Corinthians 1:4-8

The Catholic
NEWS & HERALD

Nun remembered for acts of kindness to homeless, poor

...PAGE 4

NOVEMBER 29, 2002 SERVING CATHOLICS IN WESTERN NORTH CAROLINA IN THE DIOCESE OF CHARLOTTE VOLUME 12 № 11

Cougars chomp competition, Catholic community cheers

By MARY MARSHALL
Correspondent

CHARLOTTE — The Cougars, Charlotte Catholic High School's football team, are hot.

They completed the season 11-1, winning their conference, the first time since 1986. They pounced on North Henderson, 41-7, on Nov. 15 in the first round of the NC 2AA football playoffs, then beat Mount Pleasant 20-14 in the second round, upping their winning streak to nine games. Two rounds remain on the road to the championship.

"Winning the conference is what the team works for," said Coach Jim Oddo, who's amassed an impressive record of 220 victories in 30 seasons at Charlotte Catholic High School (CCHS). "We've accomplished the first goal; now we're marching towards the state championship, one game at a time."

With many returning students, a successful season appeared to be within grasp. Yet no one could predict the string of injuries to starters that has plagued the team.

"It's a credit to the young team members who wouldn't normally be playing, yet were able to step up and meet responsibilities at an early age," said Oddo.

"The kids realize we are counting on them and meet the challenge."

"It's a rallying point for the whole school and the entire Catholic community," he said. "A Friday night home game is truly a happening. The steam builds; right now we've reached a high fever. Parents, students and alumni witness a spectacular show. Catholics throughout the state are supporting us. School spirit is at an all time high."

Running/defensive back Brandon Mokris is psyched up. "I knew we could do it. The student body didn't think we had it in us, but we've proved we did," he said. "Winning is always our goal. Being a senior it feels good to go out with a winning season and hopefully a state championship."

"Football has always been a major focus in my life," said Oddo, who was a center linebacker for N.C. State University and has been coaching since 1959.

"Football mimics life so very well. Eleven people band together to do the job, or the play fails. It's truly a team game with ups and downs and in-betweens, just like life.

"All emotions are crammed into a football game — from super highs to super lows," he said. "Athletes learn disappointment as some train hard, play wholeheartedly and are then injured."

Senior Dean Mason, offensive/defensive lineman, finds himself in the limelight as the younger generation approaches him for his autograph. "It's a good feeling to know that we have worked hard and reached this goal. We've made everyone believe in us," he said.

Athletic director Kevin Christmas, who also teaches health and physical education, said, "We have a great group of young men that have come together and built a fundamentally sound team. Our seniors have restored pride into our football program."

For 30 years, CCHS football teams have been gathering on campus at 3:30 p.m. on game

See COUGARS, page 11

Students take worldly journey without leaving campus

By JOANN S. KEANE
Editor

CHARLOTTE — Holy Trinity Catholic Middle School students carried passports to see the world without leaving their campus. It was part of International Week, the eighth-annual festival of learning Nov. 18-22. This year's theme: "Holy Trinity Catholic Middle School: A World Family."

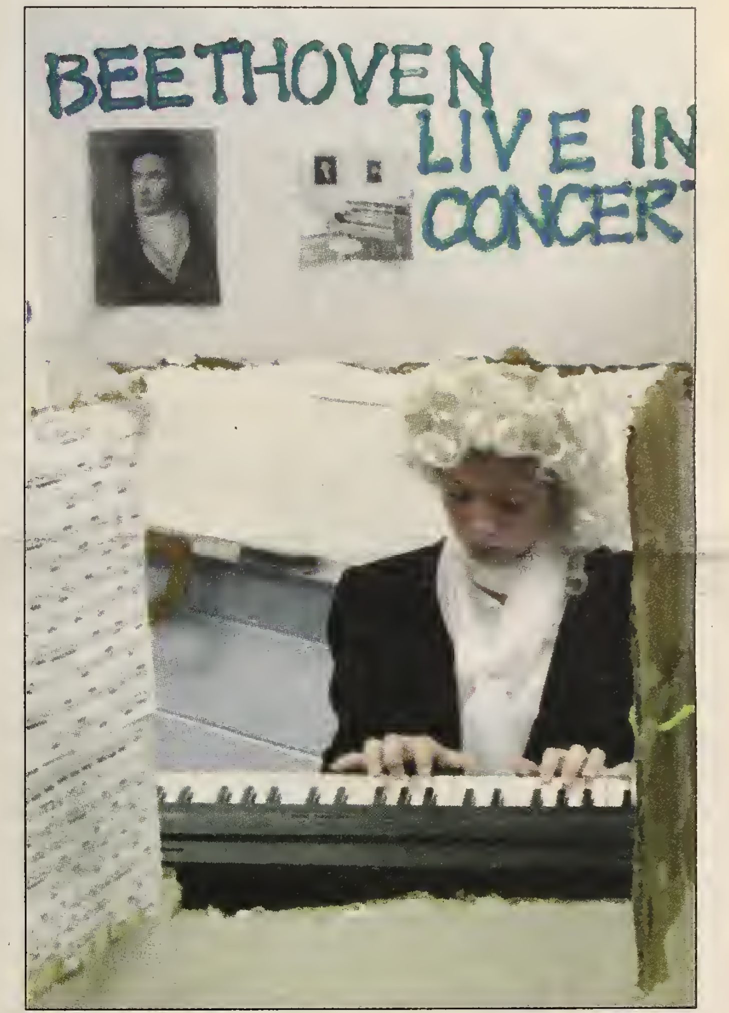
For the 2002 celebration, the school flung open its doors, inviting family and friends in to experience the middle-school interpretations and recreations of different world regions.

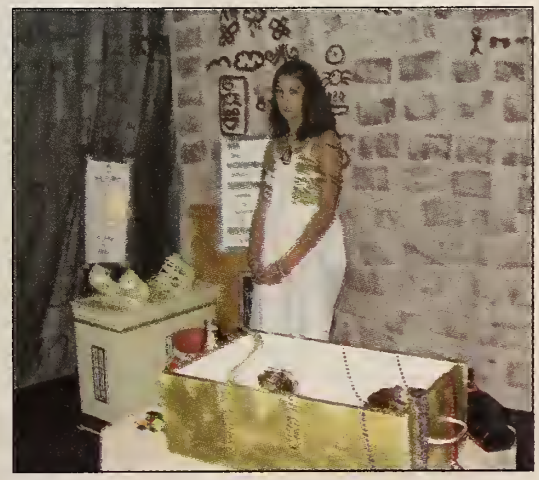
Sixth-grade students focused on early European history; seventh-graders took on Asia, Africa and the Middle East; while eighth-grade students stayed in the homeland, bringing American history to life.

"We make it a true interdisciplinary experience," said Carol Bell, an eighth-grade guidance counselor.

Amid the Egyptian tomb, Japanese artifacts, Notre Dame Cathedral in Paris and the history of this country, students traveled beyond classroom walls, absorbing the diverse yet similar factions that make up this planet.

It's a small world, after all.





Ludwig Beethoven is portrayed by sixth-grader Kerry Krull; eighth-graders Katherine Bracken, Kelsey McNulty and Nick Verhein carry off a house created for their project; and Brianna Baker, a seventh-grade student, shows Egyptian artifacts.

Photos by JoAnn S. Keane

Mission to help homeless women and children

...PAGE 5

Mercy Place to meet housing demand in Gaston County

...PAGE 10

Mercy Sister serves dual role as woman religious and doctor

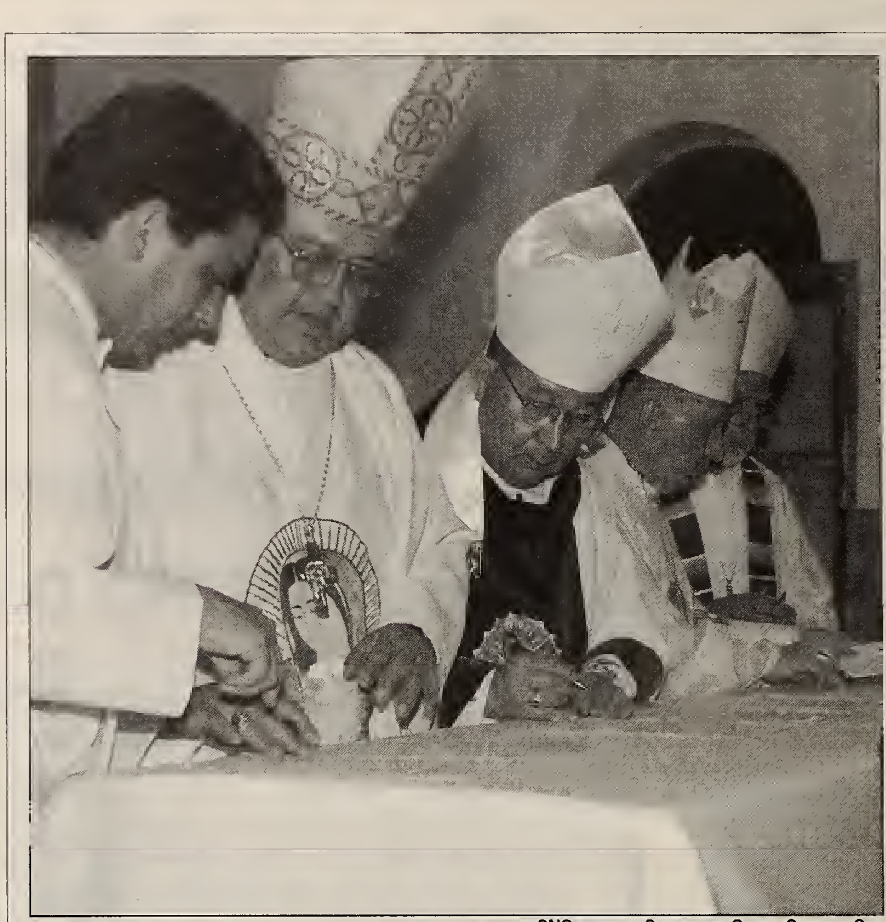
...PAGE 12

Despite view of some, church still says hell is real, says cardinal

NEW YORK (CNS) — Contrary to what some modern Catholic thinkers have said, hell is real and the church continues to teach that there are "two classes" in humankind, "the saved and the damned," Cardinal Avery Dulles said Nov. 20 in a New York lecture. The middle of the 20th century saw the beginnings of a "shift in Catholic theology" away from the view that "the majority of humankind go to eternal punishment in hell," he said. The cardinal noted that Pope John Paul II, in a 1999 general audience, indicated "at least an openness to the opinion that we may hope for the salvation of all." However, the pope's statement "cannot be used to support any theory of universal salvation," and the shift in Catholic theology has not been "as dramatic as some imagine," the cardinal added. "The constant teaching of the church supports the idea that there are two classes: the saved and the damned," Cardinal Dulles said. "This belief has perdured without question in the Catholic Church to this day, and is repeated almost verbatim in the 'Catechism of the Catholic Church' (1022)."

Cardinal Sodano says Vatican would join U.N. if it helped peace

VATICAN CITY (CNS) — The Vatican's secretary of state, Italian Cardinal Angelo Sodano, said the Vatican might seek full membership in the United Nations if it would enhance the U.N. peacekeeping role in the world. The United Nations should have a particularly strong voice in avoiding a new war in Iraq and in rejecting the concept of a "preventative war," Cardinal Sodano said in an interview published by the Italian newspaper Corriere della Sera Nov. 24. Cardinal Sodano's comments came the day after Pope John Paul II, in a 75th birthday greeting to the cardinal, asked him to stay on as secretary of state past the normal retirement age for an indefinite period. The Vatican took the unusual step of publishing the pope's letter, and the cardinal said he was grateful for the vote of confidence.



CNS PHOTO BY CHRISTOPER GUNTY, CATHOLIC SUN

Hermosillo, Arizona bishops commit to border partnership

A Mexican archbishop and three Arizona counterparts sign the "Call to Commitment" covenant Nov. 22 in Nogales, Mexico, to create a partnership that "transcends" the physical border between Mexico and the United States. Beginning second from left are Archbishop Jose Ulises Macias Salcedo of Hermosillo, Bishop Manuel D. Moreno of Tucson, Bishop Thomas J. O'Brien of Phoenix and Coadjuor Bishop Gerald F. Kicanas of Tucson. Assisting at far left is Father Rene Castaneda of Archdiocese of Hermosillo.

Prof says Jefferson's 'wall of separation' misused, misunderstood

WASHINGTON (CNS) — Thomas Jefferson's church-state "wall of separation" has been historically "misused and misunderstood" and "closely identified with the ugly impulses of nativism and bigotry," especially against Catholics, according to a political science professor. Daniel Dreisbach, a professor in the department of justice, law and society at American University and the author of "Thomas Jefferson and the Wall of Separation Between Church and State," made the remarks at a Nov. 12 forum sponsored by the Heritage Foundation in Washington. "There is no metaphor in American letters that has had such a profound influence on law and policy as Thomas Jefferson's wall of separation," he said. "Of Jefferson's many pronouncements this is perhaps the most misunderstood and misused. In our own time the U.S. Supreme Court has embraced this phrase as a virtual rule of constitutional law ... despite the fact that we don't find (it) in the Constitution itself."

Bilingual kit offers ideas for honoring consecrated life

WASHINGTON (CNS) — A bilingual parish kit with ideas for observing the 2003 World Day for Consecrated Life on Feb. 2 has been sent to all U.S. bishops, vicars for religious, diocesan youth ministers, religious orders of men and women, and secular institutes. Theme of the 2003 observance is "For I Have Seen the Face of Christ." Since 1997, the World Day for Consecrated Life has highlighted individuals who are pursuing religious vocations in the Catholic Church. "It is our hope that parishes in your diocese might use the occasion both to honor those who have embraced the consecrated life and to heighten their visibility in the church community," said Bishop Sean P. O'Malley of Palm Beach, Fla., chairman of the bishops' Committee on Consecrated Life, in a letter to his fellow bishops.

Israeli troop activity forces Bethlehem parish to cancel parish feast

JERUSALEM (CNS) — Israeli troops retreated from Bethlehem, West Bank, Nov. 25, but not before St. Catherine's Church canceled its annual feast, the unofficial opening of the Christmas season in the city. Parishioners were unable to attend to the Nov. 24 feast because of an Israeli-imposed curfew, said Franciscan Father Amjad Sabbara, parish priest. Father Sabbara told Catholic News Service that despite the curfew, the Israelis permitted the Custodian of the Holy Land to make his solemn entry into the city from Jerusalem Nov. 23 accompanied by 20 friars.

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Diocesan planner

December

4 ALBEMARLE — The Forever Young Club of Our Lady of the Annunciation Church, 416 N. 2nd St., have a meeting and a covered dish lunch in the Family Life Center this morning at 10 a.m. For details, call Mary Garris (704)982-8427.

4 CHARLOTTE — The Happy Timers of St. Ann Church, 3635 Park Rd., have a meeting with a lunch and program at 1 p.m. in the parish activity center. All adults age 55 and older are welcome. For information about this group or bingo every Thursday at 7 p.m., call Charles Nesto (704)398-0879.

5 GUILFORD COUNTY — Ladies Ancient Order of Hibernaians, Div. I, an Irish Catholic social, cultural and charitable inter-parish group will meet today at 7:30 p.m.,St. Pius X, Kloster Ctr, N Elm St and Cornwallis Dr. All Catholic women of Irish birth or descent are welcome. RSVP Alice Schmidt (336)299-0983.

5 WINSTON-SALEM — The Healing Companions, a grief support group for the bereaved, will meet today and Dec. 19 in Conference Room B, St. Leo the Great Church, 335 Springdale Ave. For details call Joanne Parcel (336)924-9478.

7 CHARLOTTE — St. Peter Church, 507 S Tryon St., will have its annual Advent Retreat today at 9 a.m.-2 p.m. "Wait for the Lord" is presented by Fr. Mark Hornak. Free parking in the underground parking deck "The Green." Use blue area designated for St. Peter. Lunch will be provided. For information call Alice Ray Smith (704)537-6435.

7 CHARLOTTE — An Advent day of recollection with St. John of the Cross will be held today from 8:30 a.m.-2:30 p.m. at New Creation Monastery, 11517 Spreading Oak Lane. Phone Joanne (704)845-9163 for reservations or information.

8 DIOCESE — The National Night of Prayer, a pro-life prayer service consisting of exposition and adoration of the Blessed Sacrament, recitation of the Rosary, silent meditation and Benediction, is being held at various parishes around the diocese from 9 p.m. until 1 a.m. Dec. 9. For more information, contact Maggi Nadol, Respect Life Coordinator, at (704) 370-3229.

8 BELMONT — The Abbey Chorus of Belmont Abbey College will present its annual Holiday concert today at 3 p.m. at Belmont Abbey Basilica, 100 Belmont-Mt. Holly Rd. Featured are traditional carol arrangements and other music of the Holiday season. Open to the public. No admission charge. Call (704)334-3468 for details.

8 CHARLOTTE — A charismatic Mass will be held at St. Patrick Cathedral, 1621 Dilworth Rd. East, this afternoon at 4 p.m. with prayer teams at 3 p.m. and a potluck dinner at 5 p.m. in the school cafeteria. For information call Josie Backus (704)527-4676.

New Mother Teresa Web site includes largely hidden spiritual details

ROME (CNS) — The promoter of the canonization of Mother Teresa of Calcutta has launched a Web site about the cause, including a long article with details of her personal spiritual life that she had kept largely hidden. Missionaries of Charity Father Brian Kolodiejchuk, postulator of Mother Teresa's cause, launched the Web site — motherteresacause.info — Nov. 25. In late December, Pope John Paul II and top Vatican officials are expected to examine a healing that Father Kolodiejchuk hopes will be the miracle necessary for Mother Teresa's beatification. If the alleged miracle is approved, the ceremony could take place in late spring or in the fall of 2003.

Is globalization good? It depends on what kind it is, say experts

WASHINGTON (CNS) — Is globalization good? It depends on who you listen to. A group of 19 critics of globalization has written a book, "Alternatives to Economic Globalization (A Better World Is Possible)," which argues for new institutions, under the umbrella of a strengthened United Nations, to replace structures like the World Bank, International Monetary Fund and World Trade Organization. Catholic observers, including Pope John Paul II, have pointed to globalization's flaws but also have noted a few unheralded strengths. John Cavanagh, one of the 19 authors of "Alternatives to Economic Globalization," said at a Nov. 19 reception in Washington touting the book's publication that critics of the critics of globalization have often complained, "we know what they're against, but we don't know what these guys are for." In response, the authors worked over the past three years to articulate a consensus on alternatives.

CNS PHOTO FROM REUTERS

Guatemalan president visits Pope John Paul II

Guatemalan President Alfonso Portillo Cabrera shows a photo album to Pope John Paul II at the Vatican Nov. 25. Portillo, on a weeklong working visit to Italy, attended a private audience with the pope and gave him an album of photos from the pontiff's July visit to Guatemala.

In Ramadan greeting, Vatican official urges joint action for peace

VATICAN CITY (CNS) — Christians and Muslims have a God-given duty to work and pray for peace, said Archbishop Michael L. Fitzgerald, president of the Pontifical Council for Interreligious Dialogue. "The origin of the causes of conflict is often to be located in hearts which refuse to be open to God," the archbishop said in a message to the world's 1 billion Muslims for Eid ul-Fitr, the celebration at the end of their Ramadan fast. Ramadan, a month on the Muslim lunar calendar, ends Dec. 6 in most parts of the world. Throughout the month, Muslims abstain from all food and drink during the day. "Situations where war prevails are like an open wound in the heart of humanity, above all, those conflicts which have been going on for many years, whether in the Middle East, in Africa or in Asia," the archbishop wrote.

Nigerian priest, churches attacked in rioting over Miss World pageant

LAGOS, Nigeria (CNS) — A Nigerian priest was in serious condition and two churches and a church center were destroyed during riots in Kaduna, Nigeria, sparked by a newspaper article about the Miss World pageant. Two parishes, St. Augustine's and Holy Cross, along with the Kaduna Archdiocese's Catholic Resource Center, were destroyed in the rioting, which began Nov. 20, Father Anthony Zakka told Catholic News Service. The church buildings were "razed down by the protesting youths for reasons best known to them," Father Zakka said. A parish priest whose name was unknown was in serious condition at an undisclosed hospital, he said. Father Zakka said the priest lost much blood in the attack, but was saved by "people of good will" who donated their blood to the priest. At least 105 people were reported killed by Nov. 22, according to the Nigerian Red Cross.

Mexican archbishop says people must remember church welcomes all

NOGALES, Mexico (CNS) — The head of a Mexican border archdiocese said Nov. 21 that as the church addresses migration issues, people must remember that within the Catholic Church, "there are no strangers, no borders, no immigration laws" and no documents are required of those who want to join it. Opening a conference in Nogales, a border town just south of Arizona, Archbishop Jose Macias Salcedo of Hermosillo, Mexico, outlined a range of factors defining the current situation of migration between Mexico and the United States. The "Dioceses Without Borders" conference, co-sponsored by the Hermosillo Archdiocese and the Arizona dioceses of Tucson and Phoenix, brought together church workers from the parish, diocesan and national levels to consider how Catholic people and institutions can work across national boundaries to better meet pastoral and social needs of a community that increasingly flows across the border.

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8 KANNAPOLIS — Today through Dec. 15 at 7 p.m. St. Joseph Church, 108 St. Joseph St, will host an Advent mission and evangelization. The Redemptorist Missionaries and the Missionary Sisters of Perpetual Help will be featured. Call (704)932-4607 for details.

8 WAYNESVILLE — St. John's Church, 234 Church St., is offering Inquiry Sessions today and each Sunday at 11 a.m. in the parish center for people interested in learning about the Roman Catholic Church. Baptized Catholics who wish to receive further sacraments are invited. Call (828)456-6707 or (828)648-7369 to reserve a space.

9 FRANKLIN — The Women's Guild of St. Francis of Assisi Church, 299 Maple St., will have its monthly meeting today at 7 p.m. in the Family Life Center. The meetings feature guest speakers and special events periodically. For information call Claire Barnable (828)369-1565.

10 CHARLOTTE — The St. Gabriel Church Arthritis Support and Education Group will meet this morning from 10-11 a.m. in Room D of the parish ministry center, 3016 Providence Rd. For details call (704)362-5047 Ext. 217.

11 CHARLOTTE — The 50+ Club of St. John Neumann Church, 8451 Idlewild Rd., will hold a meeting today at 11 a.m. with a program and lunch in the parish center. For information call Bobbe Conlin (704)643-1376 or Gloria Silipigni (704) 821-1343.

13 CHARLOTTE — Thank God It's Friday (TGIF), a weekly support group for separated and divorced women, meets today, 7 p.m., St. Matthew Church parish center, 8015 Ballantyne Pkwy, with its monthly potluck dinner and guest speaker from the community. For details call Trish Wilson (704)543-8986.

14 CHARLOTTE — The Vietnamese Cursillo community will meet at 7:30 p.m. tonight and every second Saturday of the month for a school of leaders at St. Thomas Aquinas Church, 1400 Suther Rd. For further information, call Ky Do at (704) 532-9094.

14 SYLVA — The Lay Carmelites of St. Mary's offer inquiry classes on the second Saturday of the month following the 9 a.m. Mass. The December class will be a repeat of the first class of the new series. Call (828)586-9496 for details.

15 CHARLOTTE — A Festival of Lessons and Carols will be presented at St. Vincent de Paul Church, 6828 Old Reid Rd, today at 2 p.m. The Adult Choir, Youth Ensemble and Children's Choir will present music of Handel, Dawson, Martin and Victoria. A reception given by the Women's Guild will follow in the Msgr. Pharr Activity Center. (704)554-7088 for information.

15 WAYNESVILLE — St. John's Church, 234 Church St., is offering Inquiry Sessions today and each Sunday at 11 a.m. in the parish center for people interested in learning about the Roman Catholic Church. Baptized Catholics who wish to receive further sacraments are invited. Call (828)456-6707 or (828)648-7369 to reserve a space.

16 ASHEVILLE — The St. Martin De Porres Pro-Chapter of the Dominican Laity is meeting today and every third Monday at 7 p.m. in St. Justin's Center at the Basilica of St. Lawrence, 97 Haywood St. Inquirers are welcome. For information phone Beverly Reid (828)253-6676.

16 CHARLOTTE - The Ladies Ancient Order of Hibernians Div. 1 Mecklenburg Co.-St. Brigid, an Irish-Catholic social and charitable inter-parish group, will meet today at 7:30 p.m. at St. Gabriel Church, 3016 Providence Rd. Anyone interested in their Irish-Catholic roots, call Jeanmarie Schuler (704)554-0720.

18 TRYON — St. John the Baptist Church, 600 Laurel Ave., hosts Eucharistic Holy Hour today and every Wednesday at 3:30 p.m. ending with benediction. Eucharistic Adoration is every first Friday from 9 a.m.-6 p.m. Call (828)859-9574 with questions.

Sister Mary Thomas lit many candles

Nun remembered for acts of kindness to homeless, poor

By DAVID PERLMUTT

BELMONT — She was a sister to all, a Catholic nun who took her vows to heart.

For 50 years, she worked with drug addicts, AIDS patients, the impoverished, unwed pregnant teenagers, homeless mothers and abused women. Many agencies in Charlotte that help the poor, the abused and the neglected bear her imprint.

But there was another, more carefree, side of Mary Thomas Burke, who died Friday. She loved to shop; really, she hunted for bargains and the bigger the bargain the greater the quest. She never turned down a party invite, receiving the "party girl of the year" award from the UNC Charlotte counseling department that she started 32 years ago.

And on the Jewish Passover holiday, she'd preside over a Seder meal in the dining room at the Belmont convent where, except for eight years, she lived since 1948.

Early Friday, the professor nun with enormous feelings for castoffs and a touch as soft and commanding as her lilting Irish voice, lost her battle to pancreatic cancer.

Mercy Sister Mary Thomas Burke

She died at Marion House, the convent's assisted-living center, her brother Dominic Burke of Fairfield, Conn., by her side. She was 73.

"She was very unique," said Mary Howerton, a longtime friend and student of Burke's beginning in the ninth grade at Our Lady of Mercy High School (now Charlotte Catholic), and more recently in the UNCC counseling department. That's where Burke taught and Howerton got a master's degree and is now working on her doctorate.

"Her grace, and dignity, were rare. When you were with Mary Thomas, even when she was so sick, she was with you completely. She had the ability to make sure that everybody — no matter who they were — was heard. It didn't matter what their station in life was."

Burke spent her life devoted to a nun's fourth vow: Serving the poor, the sick and underserved. Her friends described her as saintly — a radical in the manner of Christ.

If she saw needs going unmet, she acted — believing strongly in the motto: "Better to light one candle than to curse the darkness."

"I have never wanted to be sitting on the sidelines and just watching the world go by and seeing other people in pain while I could do something about it," Burke told The Observer in February, before getting The Echo Foundation of Charlotte's Award Against Indifference.

"It is very important to make a difference."

Burke grew up in the seaport town of Westport in County Mayo, Ireland. She credited her mother, Anne, for planting the seed to reach out to others.

Anne Burke was forever collecting money to send to poor children in Africa and China, and inspired her children to go door-to-door asking for pennies. "I always felt called to serve," Mary Thomas Burke said in February. "My mother always talked about helping children who didn't have enough to eat, or were ignored.

"We grew up being very conscious of the needs of others."

At 17, she was planning to go to Africa and begin studies to become a sister. But before leaving, nuns from the Sisters of Mercy in Belmont visited her town and recruited her to North Carolina.

Nuns were needed to teach, they said. And in 1948, she caught a boat to New York, then a train to the land of Baptists and Presbyterians.

Burke began her studies at Sacred Heart convent, then went to nearby Belmont Abbey College, where she got a degree in sociology. She took her first vows of poverty, chastity, obedience and serving the needy in 1951. Her final vows came three years later.

In 1970, she was asked to start a counseling program at UNCC, where she taught and chaired the department and then helped design its Ph.D. program. She continued to teach there, even after her illness restricted her to a wheelchair.

At UNCC, her service to Charlotte began to shape the community. Over the years, she used her students to counsel the needy.

The McLeod Addictive Disease Center was Burke's first cause. Others followed: The Relatives, a home for runaways on East Boulevard; "Women Reach," a home for battered or abandoned women.

She worked with AIDS patients when few others would. She designed seminars for Junior Leaguers to improve volunteer skills. She did the same for B'nai Brith. And, through the American Cancer Society, she and Howerton started a support group for cancer caregivers.

She was a meek-mannered, demure woman who could intimidate the largest and smartest with her aura, brains and insistent voice.

She'd demand the best from everyone who worked with her, or was her student.

Howerton said one of the doctors treating Burke talked of how he was intimidated by her brains, and her degrees — two master's degrees, one in Renaissance history, and a Ph.D. in counseling from UNC Chapel Hill.

As a ninth grader, Howerton was intimidated too, but over the years she and Burke became close friends and Burke became Howerton's mentor.

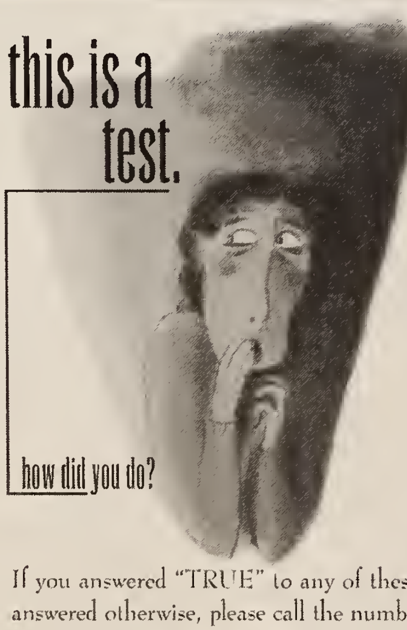
Howerton directed several organizations, including Hospice and the cancer-counseling program, and always put Burke on the board of directors.

"I knew she would give me insight and guidance," Howerton said. "And I put her on those boards because she was my friend. Our society has lost mentors, and she has been my mentor since the ninth grade.

"This city has lost a dynamic mentor."

Visitation will be 7 p.m. Sunday in the Sisters of Mercy Chapel at the Belmont convent; a funeral Mass will follow Monday at 3 p.m. in the chapel.

David Perlmutt is a reporter with The Charlotte Observer. This article is reprinted with permission.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Mission to help homeless women and children

By ELLEN NEERINCX SIGMON
Correspondent

KERNERSVILLE — About a year ago, Sheila DeFoor felt like God was pulling at her.

"I was the house mother at the battered women's shelter and working at Goodwill, and we kept getting all these calls," she said. "I felt like something needed to be done for the homeless."

Homeless women and children were being turned away from the shelter because they were not battered women, she said. So, she left Goodwill and started contacting area churches for help. Holy Cross Church, at which DeFoor is a parishioner, and many other churches responded in various ways.

DeFoor is now the president and housemother of PEACEgoods Mission, Inc., a non-profit organization that has the goal "to provide transitional shelter and life-changing education for homeless women and children." The mission is renting a three-bedroom home in which DeFoor, the women and the children live; the mission also rents a 600-square-foot building for its thrift store, which opened Nov. 22.

"We hope to outgrow this soon. God has really blessed us," said DeFoor. The store is already full with neatly arranged donations of clothing and household items. DeFoor and her volunteers sort through the donations in the living room of the house, which is three doors down from the store.

Photo by Ellen N. Sigmon

Kim Medlin and Connie Turner, volunteers at PEACEgoods Mission, stand behind the counter in the mission's newly-opened thrift store.

The house and store are both located on Clifton Street, near downtown Kernersville. DeFoor plans to eventually use the current store as a warehouse when they are able to move into a larger facility.

The home, which has been open since Aug. 15, has already served 14 women and children. DeFoor's bedroom in the house doubles as the office for the organization, and the other two bedrooms can accommodate six women and children at a time.

"People thought that there wouldn't be that much of a need here in Kernersville," said DeFoor, "but all but one of those 14 have been from Kernersville."

DeFoor was a sister in an Anglican order before she became a Catholic four years ago. She said that she had been doing some required study of the history of the church and felt drawn to the Catholic faith.

A recovering addict and alcoholic, clean and sober for 11 years, DeFoor said she could identify with the some of the women who come to PEACEgoods Mission while struggling to overcome addictions.

"We're able to keep each other strong," she said.

As DeFoor talked at churches and worked to start the mission, people came to help her. "All the way along, when we needed someone, or needed money, it was there," she said.

She has six people serving as officers of the organization or helping with technology, accounting and legal issues. Connie Turner handles the money, and Kim Medlin, also from Holy Cross, began working with her as executive director this summer, helping to get needed items donated and working in the house and the store.

"We run strictly on donations and what we can make in the store," said Medlin. She said that they are working with the women who come to the mission, helping them to find employment, to get their GED, or to sign up for classes at Forsyth Tech Community College in Winston-Salem. They also help the women get in contact with social services and other area agencies that can help them.

Each woman who comes into the mission is required to go to counseling and to attend church regularly, said Medlin. The women are also responsible for making their own meals and keeping the house clean, she said. The women with children also take parenting classes, provided by Project Hope.

"The whole idea is to get them out of this rut — out of the cycle of homelessness," said Medlin.

All of the people working with PEACEgoods Mission are volunteers, including DeFoor, said Medlin. None of them get paid. DeFoor waved that off. "I have a roof over my head," she said.

"She (DeFoor) doesn't care about herself. She cares about others," said Turner.

Medlin said she believed God had called DeFoor to start the mission because of the doors that have been opened for them along the way.

"When God says it's time, or when we really need it, it's there," she said. "It is truly like it says in the Bible — 'in his time.' So, I just sit back and go with the flow."

"We pray a lot," she added with a grin.

K of C

Please pray for the following priests who died during the month of December:

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Rev. Vincent M. Stokes	*1979*
Rev. Thomas McAvoy	*1978*
Rev. Michael J. Hoban	*1995*

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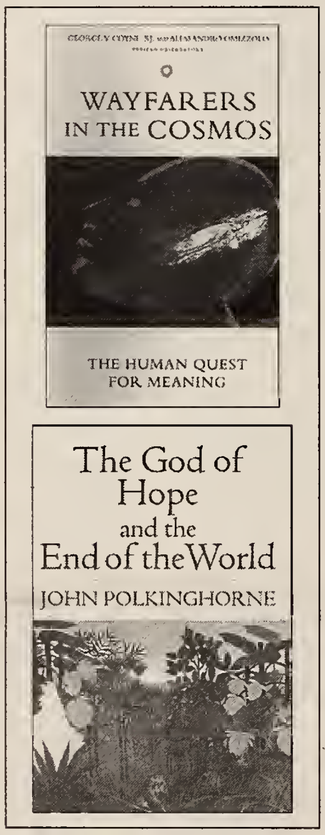
Book Review

Books explore ties between religion and science

REVIEWED BY WAYNE A. HOLST
CATHOLIC NEWS SERVICE

Here are two state-of-the-art contributions to the burgeoning interest in the relationship between religion and science.

In "Wayfarers in the Cosmos: The Human Quest for Meaning" Jesuit Father George V. Coyne and Alessandro Omizzolo provide helpful background to the history and current status of this relationship, while in "The God of Hope and the End of the World" the Rev. John Polkinghorne focuses on the meaning of eternal life for modern, scientifically attuned Christians.


GEORGE V. COYNE SJ and ALESSANDRO OMIZZOLO
WAYFARERS IN THE COSMOS
THE HUMAN QUEST FOR MEANING
The God of Hope and the End of the World
JOHN POLKINGHORNE

The first book was written by scientists at the Vatican Observatory in Rome and Tucson, Ariz., while the second is by a former professor of physics at Cambridge University. Father Coyne and Rev. Polkinghorne are also ordained Catholic and Anglican clergymen, respectively.

In "Wayfarers in the Cosmos," Father Coyne and Omizzolo write: "We human beings are a part of a universe; in its evolution we have come from it; we are evolving with it, and we have the capacity to think about it. But today science itself seems to be pushing us beyond the knowledge of the universe and ourselves, to something that is more than knowing."

"In us," they continue, "the universe can reflect upon itself. Evolution is no longer, if it ever was, a blind, unconscious, and uncomprehending process. In us the evolving universe has become a voyage."

The authors invite readers to join them as wayfarers on a trip through the historical development of science and of key scientific discoveries. Science began as the offspring of religion and split from it during the Enlightenment. Cosmology has always tried to create a synthesis between the two which are now experiencing a new rapprochement. "The truth, attained through many different disciplines, is not primarily to be possessed," they write, "but to be sought after." In other words, nature and the Scriptures are not ultimately in conflict.

In "The God of Hope and the End of the World," Rev. Polkinghorne quotes a saying attributed to Martin Luther that if he knew the world would end tomorrow he would still plant an apple tree today.

Rev. Polkinghorne is a firm believer in life beyond the grave, but he does not see that as a reason to neglect the ethical demands of the here and now. "Eschatological hope," he says, "is that nothing of good will ever be lost in the Lord. ... It assures us that our strivings for the attainment of good within the course of present history are never wasted but will bear everlasting fruit."

Rev. Polkinghorne, this year's winner of the approximately $1 million Templeton Prize for research about spiritual realities, has received many honors for his balanced integration of science and faith. A professor of physics at Cambridge University before he became an Anglican priest, he is a cogent thinker and writes with an economy of words. He makes accessible universal topics without patronizing nonspecialists.

The author is most helpful as he describes the way modern theological thinking is able to elucidate a God of hope, as well as taking on such topics as personhood and the soul, the new creation after this life, and the four last things (death, judgment, heaven and hell). He believes that if human beings are creatures loved by their Creator they must have a destiny beyond their deaths. The only ground for Christian hope lies in the steadfast love and faithfulness of God, testified to by the resurrection of Jesus Christ.

These are delightful, enlightening and edifying books written for thoughtful Christians whose faith requires an intelligent defense, just as their intelligence yearns for the comforts of faith.

Holst writes from Alberta where he taught religion and culture at the University of Calgary.

"Wayfarers in the Cosmos: The Human Quest for Meaning," by Father George V. Coyne S.J., and Alessandro Omizzolo. Crossroad Publishing (New York, 2002). 184 pp., $24.95.

"The God of Hope and the End of the World," by the Rev. John Polkinghorne. Yale University Press (New Haven, Conn., 2002). 154 pp., $19.95.

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Word to Life

Sunday Scripture Readings:
Dec. 1, 2002

Dec. 1, First Sunday of Advent
Cycle B Readings:
1) Isaiah 63:16b-17, 19b; 64:2b-7
Psalm 80:2-3, 15-16
2) 1 Corinthians 1:3-9
3) Gospel: Mark 13:33-37

BY JEANE DENTON
CATHOLIC NEWS SERVICE

Boy, was Isaiah one of us or what?! Here he is with his usual grand expectations: "Oh, that you would rend the heavens and come down, with the mountains quaking before you, while you wrought awesome deeds."

Then, here he is again with the soft, gentle realization: "Would that you might meet us doing right, that we were mindful of you in our ways." OK, so which God is it going to be for Isaiah? The big, huge, powerful God with the quaking earth? Or the one who would meet us? It's going to be both.

Isaiah continually shows us two sides of our one, true God. The aspect of God who moves mountains and sets the planets in their orbits is the part that we regard in awe and wonder from our small, human perspective. But the aspect of God that we can relate to in a real, personal way is the one who comes to meet us. In the season of Advent we wait for this accessible God, revealed in the incarnation of Jesus.

I realized recently (again for the umpteenth time) that there's not much point in trying to access the inaccessible part of God in prayer, except to gaze in wonder and be humbled. Praying for that awesomeness to move mountains for a struggling young adult — "God, please change him into a strong, self-confident, flawless, intellectual genius with the maturity of a 50-year-old so he can get his life in order and serve you well immediately" — brought me disappointing results.

Fortunately, it dawned on me to pray for what this young man had long sought in his heart of hearts and what was, of course, what he most needed — a loving relationship with someone who would help him find a more positive self-image and grow beyond his difficulties. Before I realized it was an answered prayer, he had a new friendship that changed his life.

Sure, I was waiting for God to act. But, in effect, I was waiting for the wrong God. As Isaiah explained, I should've known not to watch for "any God but you" — the God who is Jesus Christ coming to live among us — to do such deeds for those who wait for him.

QUESTIONS:
What kind of God are you waiting for this Advent? How have you wandered from the ways of the God who was revealed in Jesus?

Weekly Scripture

Scripture for the week of Dec. 1 - Dec. 7

Sunday (First Sunday of Advent), Isaiah 63:16-17, 19; 64:2-7, 1 Corinthians 1:3-9, Mark 13:33-37; **Monday (Advent Weekday),** Isaiah 2:1-5, Matthew 8:5-11; **Tuesday (St. Francis Xavier),** Isaiah 11:1-10, Luke 10:21-24; **Wednesday (Advent Weekday, St. John of Damascus),** Isaiah 25:6-10, Matthew 15:29-37; **Thursday (Advent Weekday),** Isaiah 26:1-6, Matthew 7:21, 24-27; **Friday (Advent Weekday,** St. Nicholas), Isaiah 29:17-24, Matthew 9:27-31; **Saturday (St. Ambrose),** Isaiah 30:19-21, 23-26, Matthew 9:35—10:1, 6-8

Scripture for the week of Dec. 8 - Dec. 14

Sunday (Second Sunday of Advent), Isaiah 40:1-5, 9-11, 2 Peter 3:8-14, Mark 1:1-8; **Monday (The Immaculate Conception of Mary),** Genesis 3:9-15, 20, Ephesians 1:3-6, 11-12, Luke 1:26-38; **Tuesday (Advent Weekday),** Isaiah 40:1-11, Matthew 18:12-14; **Wednesday (Advent Weekday, St. Damasus),** Isaiah 40:25-31, Matthew 11:28-30; **Thursday (Our Lady of Guadalupe),** Zechariah 2:14-17, Luke 1:26-38; **Friday (St. Lucy),** Isaiah 48:17-19, Matthew 11:16-19; **Saturday (St. John of the Cross),** Sirach 48:1-4, 9-11, Matthew 17:10-13

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'The Quiet American' conveys intriguing story

By GERRI PARE
Catholic News Service

NEW YORK (CNS) — A handsome American's arrival in 1952 Saigon throws a complacent British journalist's life there into turmoil in this second movie adaptation of Graham Greene's novel "The Quiet American" (Miramax).

Apparently more faithful to the 1955 book, and more interesting for having been shot on location, this version, directed by Phillip Noyce, is sleekly atmospheric in capturing both the political and romantic intrigue that fuels the story. (A 1958 film starred Audie Murphy and was shot mostly in Rome.)

Michael Caine plays London Times correspondent Thomas Fowler, who enjoys living in Saigon where he doesn't have to work much or think about a wife back home when his beautiful and compliant young mistress, Phuong (Do Hai Yen), knowing he's married, expects nothing from him.

As the hated French colonial rule is waning and the communists are gaining the upper hand, Fowler becomes friendly with a newcomer, American aid worker Alden Pyle (Brendan Fraser), whose youthful enthusiasm to help the people touches the jaded journalist. For his part, Fowler has always remained neutral, observing and reporting, while Pyle is eager to get involved providing medical aid.

However, it's immediately apparent that Pyle has fallen hard for Phuong at the same time that Fowler is told to close up shop and relocate to London.

Instead, the reporter decides to pursue a major story in the war zone about a massacre that will keep him stationed in Saigon. Pyle follows him into the field, confessing his love for Phuong and his intention to propose since Fowler cannot offer her marriage and respectability.

To Fowler's relief, Phuong rejects Pyle. But when Fowler is caught lying that his Catholic wife is willing to divorce him, the tables turn on him, just as he begins to suspect Pyle is much more than an innocuous Yank bringing medical supplies. A bombing that kills many civilians gives Fowler an excuse to take action that is very much in his self-interest.

Noyce's adaptation carefully constructs the love triangle to develop within the larger political framework. The on-location cinematography captures Saigon's languid setting where desire and duplicity blossom into betrayal and death. The movie is enhanced by its measured, restrained performances.

As the object of desire, Hai Yen's Phuong appears stoic but can be seen as symbolizing Vietnam in wanting above all to simply survive. Caine succeeds in making his lazy and selfish character sympathetic in a nuanced performance where he moves from indifference to active malevolence. There are no heroes in this work, and both Fowler and Pyle rationalize their deadly actions. Fraser's well-meaning American is revealed as a sinister character whose clandestine activities are anything but benign. And the film suggests his kind of CIA-related involvement led to the gradual introduction and buildup of U.S. forces in Vietnam in the decade that followed.

Greene's well-crafted characterizations bring out the humanity in each of the three lead players, centering the focus on them as much as on their volatile environment where the French, the communists and a homegrown general (Quang Hai) are all grasping for power with Vietnam as the prize.

The movie's release was delayed for fear the public would not accept the unflattering depiction of the American, but regardless of his nationality the story points to how the end doesn't justify the means.

Due to wartime bombings and a stabbing, an implied affair, fleeting opium abuse, occasional profanity and an instance of rough language, the U.S. Conference of Catholic Bishops classification is A-IV — adults, with reservations. The Motion Picture Association of America rating is R - restricted.

Pare is the director of the U.S. Conference of Catholic Bishops' Office for Film and Broadcasting.

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CNS PHOTO FROM 20TH CENTURY FOX

Scene from movie 'Solaris'

Natascha McElhone and George Clooney star in a scene from the science fiction film "Solaris." The U.S. Conference of Catholic Bishops classification is A-III — adults. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned. Some material may be inappropriate for children under 13.

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Frank LaPointe, President, Member of St. Gabriel Church

The Pope Speaks

POPE JOHN PAUL II

Editors note: Due to the Thanksgiving holiday, The Catholic News & Herald had to move up deadlines, thus missing the weekly papal audience. This week, we share the following news items from the Vatican:

Pope says to live faith, Catholics must rediscover Eucharist

VATICAN CITY (CNS) — Pope John Paul II said that to effectively live the faith, modern Catholics need to rediscover the centrality of the Eucharist and the importance of parish life. The pope made the comments Nov. 23 in a speech to the Pontifical Council for the Laity, which was meeting in Rome to discuss the sacrament of the Eucharist and the parish role in ongoing catechesis. For several years the pontifical council, headed by U.S. Cardinal J. Francis Stafford, has been studying the sacraments of initiation — baptism, confirmation and the Eucharist — and highlighting their importance in everyday Christian life. The pope said the modern "currents of de-Christianization" have led many baptized Christians to lose contact with the essentials of their faith. He said faith is more and more confined to "episodes or fragments" of one's life, and Catholic doctrine and moral teachings are increasingly accepted or rejected on the basis of personal preference.

In vocations message, pope urges young people to consider service

VATICAN CITY (CNS) — In his annual vocations day message, Pope John Paul II urged young people to consider the priesthood and other ministries in the church as a form of generous service to their fellow human beings. The priesthood or religious life represents a radical choice, but one which can "transform your lives into service of others, in the footsteps of Jesus," the pope said. The message was released at the Vatican Nov. 23 for use in preparations for next year's World Vocations Day, which will be celebrated May 11, 2003.

Pope entrusts prayers for Middle East to Blessed John XXIII

VATICAN CITY (CNS) — With violence in the Middle East appearing "humanly unstoppable," Pope John Paul II said he was entrusting prayers for peace in the region to the intercession of Blessed John XXIII. Addressing members of the Congregation for Eastern Churches Nov. 21, the pope said it was fitting to entrust the prayers to Pope John "as the 40th anniversary of promulgation of his celebrated encyclical 'Pacem in Terris' ('Peace on Earth') approaches." He prayed that Pope John, who "so loved the Eastern churches, would present our plea to the Lord." Pope John's pontificate was in 1958-63 and earlier he served as the Vatican nuncio in Bulgaria and Turkey. Pope John's encyclical, subtitled "On establishing universal peace in truth, justice, charity and liberty," was published April 11, 1963. Pope John Paul said the Holy Land and other regions of the East are "caught up in a dangerous cycle which seems humanly unstoppable. May God make this vortex of violence stop."

The Bottom Line

ANTOINNETTE BOSCO
CNS Columnist

Suicide and its survivors

Joni Woelfel and I became acquainted because we are both writers for the Catholic press. We became "sisters" because we both had suffered the indescribable pain of having lost a son to suicide.

Now Woelfel has accomplished a noble work which is a gift to those who have endured the tragic, untimely and unnatural death of loved ones who believed they no longer could live in this world. She has written a book aptly named "Meditations for Survivors of Suicide" (Catholic Book Publishing/ Resurrection Press). Woelfel shares her story, her journey, her pain and her prayers with others, able to do this because of her amazing re-energized spirit.

She reminds us just how widespread this plague of suicide has become. It is the second cause of death in children, teens and young adults. Every year about 30,000 people in the United States of all ages, ethnic and racial groups die by suicide, leaving an average of eight close survivors. We have to pay attention to this most serious plague so that everything possible can be done to help those in such despair.

Woelfel focuses on suicide's lasting and devastating impact on survivors. Yet she offers her personal testimony giving evidence that one cannot only endure, but find new and "greater vision into the meaning of life, oneself, others and God."

I could relate to all she writes. How sadly and quickly we get to know the truth, that we have been profoundly and permanently altered as a family and as individuals because of this sudden loss.

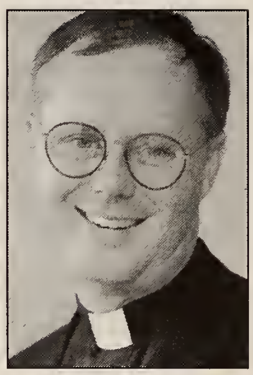
As Woelfel puts it, we all learn quickly that "the legacy of grief ... would change us forever." We all suffer through the "why" question, which keeps hitting us mercilessly. Though we learn that in most cases it is a chemical imbalance causing severe depression which brought our loved one to despair, this is little consolation. We want them back. We want them back!

Woelfel points out so well that suicide is a mystery. No one can ever understand why this happened. We have to learn to accept this mystery and move on, reaching out to the only One who can help us.

She writes, "Commend your loved one to God.... Allow a grieving God to enter the darkness with you and together shed the ocean of tears.... The image is one of God not so much lifting us out of our grief but entering into it with us and staying there for as long as it takes."

This mother, so hurt, has turned her pain over to the Lord. She tells God of her trust in him: "What we couldn't fix or control here on earth, you fix on the other side." She affirms, "There is no tragedy that God can't fix."

In spite of her lasting grief, Woelfel indeed projects a "spiritual buoyancy," which can only come from an honest trust in the Lord. She leaves us with a conviction that survivors of suicide can truly live again with courage, hope and a new resurrection.



Parish Diary

FATHER PETER J. DALY
CNS Columnist

Don't rush past Advent

A full week before Halloween I noticed that somebody just up the highway from me already had decorations up for Christmas. On their lawn was a huge Santa riding a sleigh across the crab grass. Over the drive was a giant lighted archway with a sign in lights that proclaimed, "Happy Birthday Jesus."

While I am happy about the sentiment expressed by their electrical tribute to the incarnation, I wondered if the people who decorated their lawn so early are also in the habit or sending out birthday cards a full two months early.

We have a tendency to want to rush ahead to get done with the preparation and get to the celebration. But if we rush too much, we miss something important. We miss the journey.

When the Israelites were wandering in the desert or living in exile in Babylon, they were learning something they needed to know. They were learning they needed the presence of God. They also were learning what it would mean if God was with them. What it would mean if he suddenly came and set things right. They were learning what it would mean to be saved.

Just as the exile made Israel refine its desire for a Messiah, so too we have a period of yearning and learning that prepares our hearts and minds for Christmas. That is the point of Advent.

We shouldn't rush Advent. If we skip ahead to Christmas, we won't know what it is that we truly desire when "the Word becomes flesh and dwells among us, full of splendor and truth."

For me, this Advent will be a time waiting and yearning for three things that ancient Israel also waited and yearned for: peace, reconciliation, guidance.

Peace is obvious. Acts of terror abroad and sniper attacks close to home have made us realize how much we want peace, a peace that the world cannot give. Only the power of God dwelling among us can set things right. So we pray like ancient Israel that God will rupture the heavens and come down and set things right.

Reconciliation is perhaps less obvious, but it is at the heart of what the Messiah brings. Like everyone, I feel the need of reconciliation.

Having lived half a century I know that I have some fence-mending to do. I think we all do. Over the years we have hurt, disappointed and ignored people.

I think my Advent will be a success if this time of yearning for the Lord is spent reconciling with others. That is after all what Israel wanted from the Messiah when it was in exile. The Israelites wanted to be friends again with God and to be reconciled to each other.

Christmas will be worth waiting for if that is one of its gifts, if the tribes of our family and friends are reconciled and restored to friendship.

The third thing I want this Advent is guidance. This has been a tough year for the church in general and for abuse victims, their families and Catholic priests in the United States in particular. I will not be sorry to see this year come to an end.

But like the wise men who came to Christ, we need guidance to know where to go from here. The whole Catholic Church needs light to overcome the darkness of the scandals of this past year and get back on our path. Advent will be a success if at Christmas we can see the path.

Advent has a lot to teach us. It refines our desires and focuses our yearnings. Don't rush it.

Light One Candle

MSGR. JIM LISANTE
GUEST COLUMNIST

Another day to give thanks

Last year's Thanksgiving celebrations were muted, to be sure; the dreadful terror attacks of Sept. 11 were barely two months behind us and the nation was still reeling from their impact. It's clear that even now, a year later, nothing is quite the same. Even where physical recovery has taken place, the shock to our national psyche lingers on at the same time that we try to cope with the threat of further violence. Should we really be thinking about Thanksgiving at all? Does Thanksgiving have a place in the midst of all that's going on? Of course it does, and a brief look at the origin of the holiday helps to explain why that's so.

I don't mean simply the origins of our own national custom of Thanksgiving celebration, beginning with the Pilgrims and extending through the Founding Fathers. I'd go back much further in our Judeo-Christian tradition, to the biblical book of Exodus, in which the Lord decreed the Festival of Shelters, "at the end of the year, when you gather in from the field the fruit of your labor," as a time when, "all your males shall appear before the Lord God" (Exodus 23:16-17). The worship was to be an expression of thanks for the Lord's goodness, a theme repeated time and again in the Psalms ("Give thanks to the Lord, for He is good, for His steadfast love endures forever." Psalm 118:29).

The Pilgrims' celebrated feast of 1621 was, in truth, more secular than religious, a day of quiet rejoicing at harvest time. But later celebrations, included those directed by the Founding Fathers, were clearly ordered toward the divine. In 1789, for example, President George Washington began his Thanksgiving proclamation by recognizing, "the duty of all nations to acknowledge the providence of Almighty God, to obey his will, to be grateful for his benefits, and humbly to implore his protection and favor." He favorably quoted the congressional recommendation for, "a day of public thanksgiving and prayer ... acknowledging with grateful hearts the many and signal favors of Almighty God."

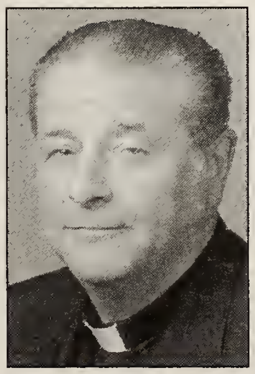
The tradition continued under later presidents including Abraham Lincoln — even in 1863, when the nation was at the mid-point of the devastation of the Civil War. His Thanksgiving proclamation that year expressed gratitude for "the ever watchful providence of Almighty God" and pleaded for "the Almighty Hand to heal the wounds of the nation." His words in those sorely troubled times can serve as a guide for our own.

Celebrate Thanksgiving, by all means. Do it with family and friends. Remember to thank God for all he has given us, and ask for his continued blessing. If you're looking for a prayer to recite, you might want to remember the prayer attributed to St. Francis, which we also know as the Christopher Prayer:

"Lord, make me an instrument of your peace. Where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy. O Divine Master, grant that I may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love; for it is giving that we receive; it is in pardoning that we are pardoned; and it is in dying that we are born to eternal life."

Happy Thanksgiving.

Question Corner



FATHER JOHN DIETZEN
CNS COLUMNIST

Are some church beliefs not in the Bible?

Q. Can you give me the Bible passage that says Mary was born without original sin? Or that she never had other children besides Jesus and that she was assumed into heaven?

I am a Catholic, but I wonder about my faith when I have Christian friends who tell me Mary had other children and we should believe only the truths that are found in the Bible. (Wisconsin)

A. Many Catholics, indeed many other Christians, find themselves confused and embarrassed when aggressively confronted with the question you were asked, and feel challenged in their faith.

They panic and run to their priest, or to me, worrying, "We must be wrong, or it would be in the Bible."

There is nothing to panic about. As a start, the truth is that all Christians hold important truths that are not found in the Bible. Jesus did not write a book to list everything he expected from his followers, nor did he tell his apostles to write such a book.

Rather, he established a community of believers, a church, to which he promised his Spirit and with whom he promised to remain until the end of time. (See Matthew 28 and John 15 and 16.) Decades later, out of that community and its leaders came the books we call the New Testament. Thus the Bible is part of the community, part of Christian tradition.

Isn't it interesting and significant that thousands of Christians were born and died before the New Testament was even written? They received their faith, their knowledge of Jesus, very much as we still do, not from a book but from men and women who became Christ's disciples during his life here and after he died.

To put it bluntly, we do not affirm that all our doctrines are in the Bible. We do believe wholeheartedly that the Bible is the word of God. We believe the Bible is the norm of our faith; nothing we believe as revealed by God can contradict or deny the Scriptures.

That is significantly different from believing that everything in our faith must be in the Bible. The Holy Spirit can guide us to truths that go beyond what the Bible's authors have written.

I said all Christians hold beliefs that are not in the Bible. For example, when "Bible Christians" tell us we must accept the Bible, and only the Bible, because it is the word of God, we may rightly ask, How do you know that?

They may respond: Scripture itself says so in so many words; what is in the Bible comes not from the will of men but from the guidance of the Holy Spirit (see 2 Peter:21).

With all reverence, anyone can write a book and declare in it somewhere that it is the word of God. But that doesn't make it so. Even for Christians who "accept nothing that isn't in the Bible," evidence for the most basic of all their beliefs, that the Bible is the word of God, had to come from somewhere else.

It must be authenticated by someone, or some group, outside the Bible that can point to it with authority and say: This is God's word, accept it and believe it. For us, and ultimately for all Christians, that group is the community of faith, the Christian faithful, the church.

I'm not dodging a discussion of the doctrines you mention. I've dealt at length with them more than once. I'm just saying that I cannot try to defend my Christian faith with an approach about the Bible that I don't accept in the first place.

Neither should you. As you've discovered, discussions can easily become frustrating when we and our dialogue partners are on such radically different tracks about what the Bible is and how we read it.

Coming of Age

AMY WELBORN
CNS COLUMNIST

Cautionary notes about believing everything will be OK

Look on the bright side. Hope for the best. Always be positive.

Sound familiar? Probably.

Those are phrases we've heard our whole lives. It's how we're encouraged to live our lives: Remember, everything will come out for the best.

But will it?

Sure, we need to be positive, because God has blessed us with a beautiful gift called life. Not only would it be stupid to run around in gloom all the time, it would be wrong, too. It would shut us off from the great possibilities God has in store for us.

But is there a dark side to being positive? Could there be?

If so, here's where it is: in the moment we're making hard moral decisions.

Temptation is rough, isn't it? If sin weren't attractive, we wouldn't get caught in it.

Well, let's look at temptation and add something to that recipe: the belief that everything will "be all right" and that no matter what, it will "be OK."

Does that make it easier or harder to do the right thing?

If you say "harder," you win the prize. Most sin has some pleasure attached to it. It might be the obvious pleasure of sex or a drug high, or it might be the more mysterious pleasure that comes from insulting someone or feeling powerful because you've successfully tricked your parents into believing you were at a friend's house when you were actually out clubbing with your fake ID.

As we said, the prospect of that pleasure is what makes temptation what it is.

But what helps us overcome that temptation?

Seeing beyond the pleasure to the consequences of our actions.

What if we're living by the philosophy that everything will be all right and nothing bad can happen? Does that help us see the consequences more or less clearly?

Less, obviously. So it seems that when it comes to sin, a little pessimism might be in order.

Sure, you could mess around sexually with a girl you hardly know, and afterward you could hope for the best. But, then again, the messing around could result in a pregnancy, and everyone's life could be changed forever. Or, in time, the light could dawn that in doing this kind of messing around you had used another human being for your own satisfaction and treated another person as an object. You could live with that the rest of your life.

Take another example.

You could have a few drinks at a party, get in your car and drive safely home. Because, you know, "everything will work out." Or you could drive over the hill in your SUV, smash into a car carrying a bunch of young people, kill two of them and seriously wound two others, burning one young woman beyond recognition, but not quite to death, so that now she lives with no fingers and a face and head scarred with no ears, eyelids, lips or nose.

That's what happened outside Austin, Texas, in 1999, when a high school football player named Reggie Stephey smashed into Jacqui Saburido's car. He's in prison, and she's endured 40 operations and will spend the rest of her life in terrible pain, and the story is now being used by the state of Texas in an anti-drunk driving campaign.

That young man probably believed everything would turn out OK, because, you know, most of the time in the past it had. Not this time, though. Maybe that night, a little realistic pessimism would have made a difference.

Mercy Place to meet housing demand in Gaston County

By KEVIN E. MURRAY
Associate Editor

BELMONT — Seniors in need of affordable housing may soon have a nice roof over their heads.

Mercy Housing SouthEast (MHSE) held a groundbreaking ceremony Nov. 19 at the site of the future Mercy Place Apartments, a 40-unit affordable housing development for very-low income senior citizens.

"This development will help address a critical need in this community for affordable rental housing for seniors," said Michelle Allen, project developer for MHSE. "I am so excited for the seniors of this community who will finally get the opportunity to live in quality, service-enriched housing."

The Sisters of Mercy of North Carolina, who donated the land for the building, helped co-found MHSE in 1997 with the Sisters of Mercy of Baltimore, Md. MHSE is a member of the Mercy Housing System, a national not-for-profit affordable housing development and management organization founded in 1981 by the Sisters of Mercy of Omaha, Neb.

Mercy Housing has a presence in 34 states but none in the eastern part of the United States, said Allen.

"The sisters here saw a need for affordable housing in this area, and they came together to form MHSE," she said.

"When women religious first came to this country, the critical needs were education and health care. Today, there are additional critical needs, one of which is affordable housing," said Mercy Sister Rosalind Picôt, president of the Sisters of Mercy of North Carolina. "Therefore, we are happy to be involved in addressing this need."

"What better use of the land than as affordable housing for those who otherwise could not afford a decent place to live," she said.

With a two-year waiting period for affordable senior apartments in the Gaston County area, Mercy Apartments will help meet part of the county's need of 1,198 additional units of senior housing, according to MHSE.

Photo by Kevin E. Murray

Abbot Place Solari (right), abbot of Belmont Abbey, says a blessing before the groundbreaking ceremony of the future Mercy Housing SouthEast's (MHSE) Mercy Place Apartments in Belmont Nov. 19. Taking part in the "dirt turning" were (from left): Chip Clardy, architect; Mercy Sister Rosalind Picôt, president of Sisters of Mercy of North Carolina; Jonathan Taylor, MHSE N.C. advisory committee member; Michelle Allen, MHSE project developer; Kathleen Brownlee, MHSE president; and Mary Wright, Mercy Place board of trustee.

MHSE was awarded more than $3 million in federal grant funds to construct the three-story building that will feature 40 one-bedroom apartments, a community room, sitting areas, laundry facilities on each floor, and walking paths and gardens outside.

Seniors must meet certain guidelines to be considered for residency, said Allen.

"The head of household has to be at least 62 years of age, and the seniors must meet income requirements," she said, indicating there is already a list of people applying for residency. "We're anticipating the building to be leased up pretty quickly."

Construction of Mercy Apartments is scheduled to begin early 2003.

MHSE has plans to develop housing in South Carolina, Georgia and Virginia, with the home office in Atlanta, Ga.

Contact Associate Editor Kevin E. Murray by calling (704) 370-3334 or e-mail kemurray@charlottediocese.org.

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Ceremony awards community service, grants

By JOANITA M. NELLENBACH
Correspondent

BRYSON CITY — The Office of Economic Opportunity (OEO) of Catholic Social Services in Murphy awarded four grants totaling $10,000 and presented six community service awards at a ceremony in the United Community Bank conference room in Bryson City on Nov. 19.

OEO serves Cherokee, Clay, Graham and Swain counties.

It was the first time that OEO had presented the community service awards, but the fifth cycle of small-grant presentations.

"After tonight, we will have given out $53,000 to 38 agencies," said Joan Furst, OEO director.

Swain-Qualla Safe, serving Swain and Graham Counties, offers advocacy and crisis intervention for women and families. The agency will use its $4,000 grant to provide basic job training for men and women who have no job skills.

REACH Inc./Task Force on Domestic Violence of Cherokee County plans to use its $3,000 grant to increase the number of rooms it provides for women who need a temporary place to stay to escape domestic violence. The shelter, which can house five women, will increase its facilities to accommodate 18 women. It has housed more than 1,200 women, who needed a place to stay for several nights this year.

The Clay County Food Pantry will buy food with its $2,000 grant. In its 10 years, the pantry has fed 39,994 people in 16,089 families.

Pathways for the Future, an independent-living facility for the physically and emotionally challenged in Cherokee County, received $1,000 to buy craft supplies.

Kate Sullivan, Pathways director, showed residents' artwork, including a picture painted by a person with Down syndrome. "You may say some of this is childlike," Sullivan said. "It doesn't matter because it's from within."

The Community Service awards went to:

— Amy Walker, Women and Family Award, for her advocacy on the Cherokee Reservation. "It's my way of giving back for what the Creator has given to me," she said.

— Linda Davis, Community Advocacy Award, for helping to develop self-help programs in Clay County. "I would like to encourage all of you to look at yourselves and ... see solutions," she said.

— Clay Smith, of the Hinton Rural Life Center Community Development Award, for the center's help in renovating the Sister Loretto John Meehan Center in Hayesville.

— Kelly Long, Empowerment Award, for her work with families, including helping people develop business plans.

— Steve Eller, Leadership Award, presented posthumously, accepted by his widow, Sarah. The award is given to those who help people own their own homes and better their stations in life.

Photo by Joanita M. Nellenbach

Kate Sullivan displays artwork painted by a person with Down syndrome as Joan Furst looks on.

— Stephanie Barnum Goodell, Sacrifice and Bravery Award, given to a person who "in the face of all odds, risked failure and ridicule to participate in the dream of owning their own home and providing a better life an opportunities for their children." Goodell was raising three children alone when she applied to own a home through House-Raising Volunteers (similar to Habitat for Humanity). She and her children helped build the home.

Contact Correspondent Joanita M. Nellenbach by calling (828) 627-9209 or e-mail jnell@dnet.net.

COUGARS, from page 11

day to attend Mass.

"We pray that no one gets hurt and that we play well," said Oddo. "We make the athletes aware of who we are and what we represent. It goes beyond school and team. We represent the Catholic community and want them to be proud of us.

"In 30 years, we've only had one student thrown out of a game. It's the demeanor of the kids on the field that makes our community proud."

Augustinian Father Jim Cassidy, principal of CCHS, celebrates the Mass, focusing his homilies on the challenges of the evening's game and the role the students play, not only as representatives of the high school but also of the Catholic faith.

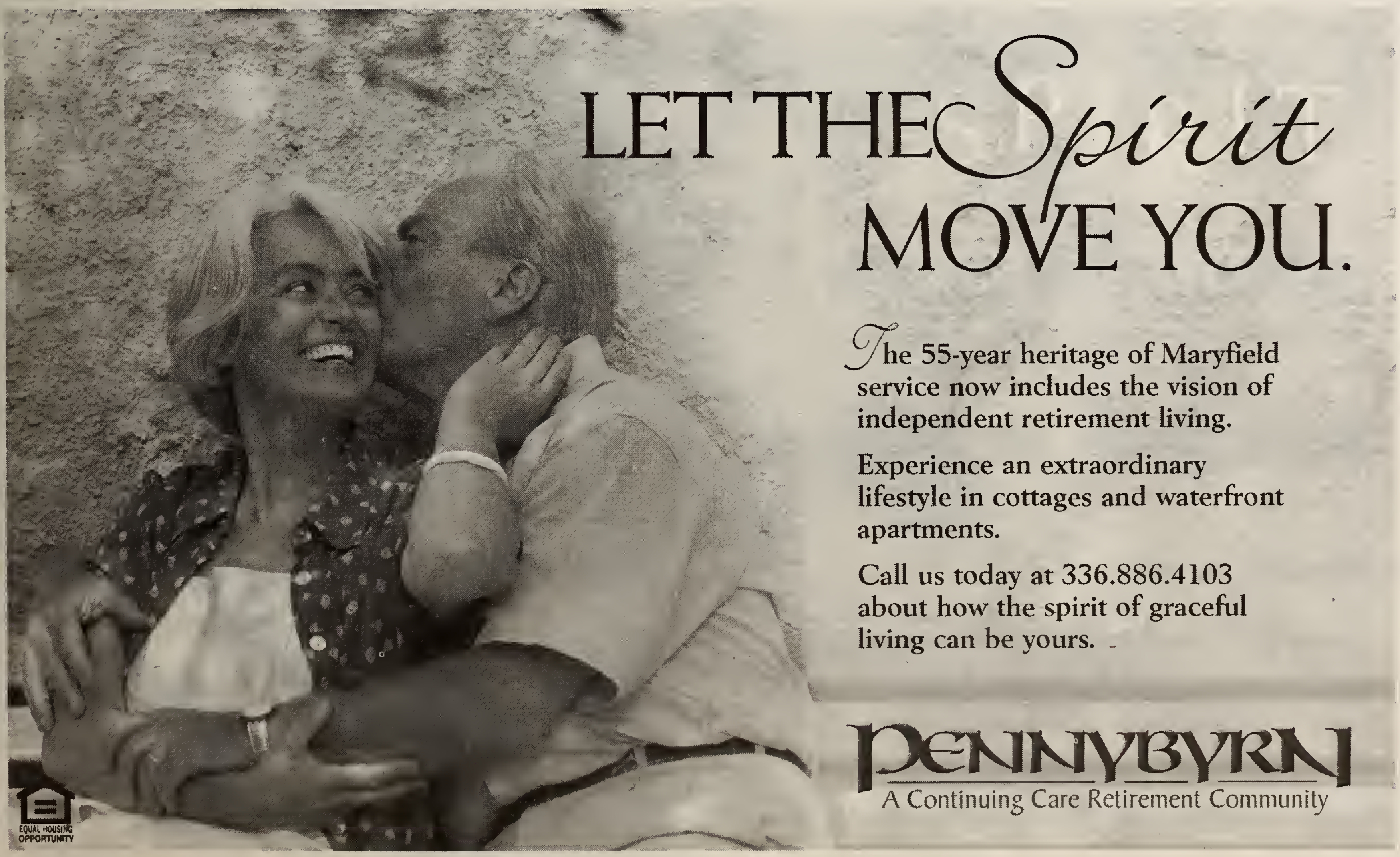
"The Mass is a tradition," said Oddo. "One hundred percent of the students show up; they like it; they look forward to it."

"The Mass brings us together," said Mokris. "We look forward to this calming time before the game. It's the start of the day for football."

"The Mass helps us prepare for the game," added running back Ryan Hennessy.

Christmas added, "At Mass, the team thanks God for the abilities he has bestowed upon them. It's nice to respect God before each game."

Editor's note: Look for more CCHS sports coverage in our next issue.



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Mercy Sister serves dual role as woman religious and doctor

By JOANITA M. NELLENBACH
Correspondent

ROSMAN — On a retreat, a priest told Gretchen Hermanny, "You have to be willing to give up medicine to be a 'real' sister," but a fellow sister said, "I don't know why they can't understand that you have a joint vocation."

Indeed. Mercy Sister Gretchen Hermanny, M.D., is now medical director of the Francis Warde Health Service in Rosman and chief of staff at Transylvania Community Hospital in Brevard.

The road to medicine began after her mother died when Gretchen was 10. When Gretchen started stealing and skipping school, her father put her in a Catholic boarding school run by the Sisters of Mercy. He wasn't religious, but the school was close to home so Gretchen could visit on weekends.

"He made sure I was baptized a Presbyterian before I went to boarding school so (the sisters) wouldn't influence me," Sister Gretchen said.

Still, she became a Catholic while she was a senior in high school.

Her father took her to church on her weekends home, but, "One Sunday, we got to the end of the road," Sister Gretchen said. "To go to the Catholic church, you turned right; to go to the Presbyterian church, you turned left. I said, 'Turn right; I'm going to the Catholic church now.' He had a few choice words, but he drove me to the Catholic church."

When, on the advice of a priest, she reluctantly told her father that she had decided to become a nun, he refused to pay her tuition at a Catholic college where she planned to study biology. "Basically he disowned me," she said. They reconciled some years later.

So, Gretchen served as a lab technician in the Women's Army Corps for two years, studying biology in night school.

Planning to be a medical missionary, she entered at age 20 the Sisters of Mercy of New Jersey in 1962 after her discharge from the Army.

Mercy Sister Gretchen Hermanny, M.D.

Women, she said, had fewer career choices then: "A woman in the '60s could be a secretary, a wife, a nurse, a grammar school teacher, or a nun if she was Catholic, but none of these could detract from their motherhood role. The only way that it was respectable for a woman to be a doctor and working in a foreign land was to be a nun.

"Now I'm not saying that's what gave me a vocation, but I was leaning in that direction. I really became very religious when I was in high school, and I blame that on God kicking me, and saying, 'Wake up. I have a plan for you. I want you to be outside yourself. Do something for other people. You can't do anything for me. Do it for my humans.' I think that's the nature of an active vocation."

After her postulant and novice years, Sister Gretchen took temporary vows and studied for two years at Georgian Court College in Lakewood, N.J., a school her community owned, then taught high school biology and chemistry at St. Mary's High School in Perth Amboy, N.J.

Then, Sister Gretchen said, "The community had a change of administration. I let the lady be in office for about two weeks and went to her and said, 'I think God wants me to be a doctor.'"

After graduating from the New Jersey College of Medicine and Dentistry in 1973 (the G.I. Bill paid for her education), she spent four years in internal medicine training, plus a year training in pediatrics and six months in tropical medicine. She had taken final vows in 1970 after her first year of medical school.

Sister Gretchen worked for six months in a parish-owned poverty clinic in Pensacola, Fla., followed by three years with the East Coast Migrant Health Project.

"During those years we started some outreach clinics and got a few enslaved migrants free from their captors," she said.

Other medical experience included working in an emergency room and giving physical exams to merchant marines, all the while "looking for someone to work with and a mission where I would be needed," she said.

Eventually, she and Mercy Sister Jacqueline Dewar found Balsam Grove, N.C., where a friend owned some property. Their first clinic was in their home (one examining room in Sister Gretchen's bedroom) and in the camper trailer parked in the carport. Two nights a week, they drove the trailer to Haywood County to treat migrant farm workers.

In 1988, they moved the clinic to its current location, the Frances Warde Health Service. The clinic, an internal medicine practice that also treats children, serves all levels of income, though 45 percent of the patients are indigent.

Contact Correspondent Joanita M. Nellenbach by calling (828) 627-9209 or e-mail jnell@dnet.net.

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NEWS & HERALD

Do not ignore this one fact, that with the Lord one day is like a thousand years and a thousand years like one day. The Lord does not delay his promise, as some regard, but he is patient with you, not wishing that any should perish but that all should come to repentance.

— 2 Peter 3:8-9

Pope's language on terrorism reflects growing fear of global violence

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DECEMBER 6, 2002

SERVING CATHOLICS IN WESTERN NORTH CAROLINA IN THE DIOCESE OF CHARLOTTE

VOLUME 12 Nº 12

Mass gives thanks, promotes conference

By REV. MR. GERALD POTKAY
Correspondent

HIGH POINT — Prayer groups from many parishes within the Greensboro Vicariate gathered in the Maryfield Chapel to celebrate a Thanksgiving Mass Nov. 26.

"The word 'Eucharist' in Greek means 'thanksgiving,'" said Father Manuel Sundaram, chaplain to Holy Trinity Middle School and Charlotte Catholic High School, and spiritual advisor to the Catholic Renewal Services Core Team that sponsored the event.

"It is in the Eucharistic that Jesus becomes the unifying force for the body of Christ because, through the Eucharist, the glory of the Lord shines down upon us as we gather in unity to worship and give thanks to God for all of His blessings," said Father Sundaram.

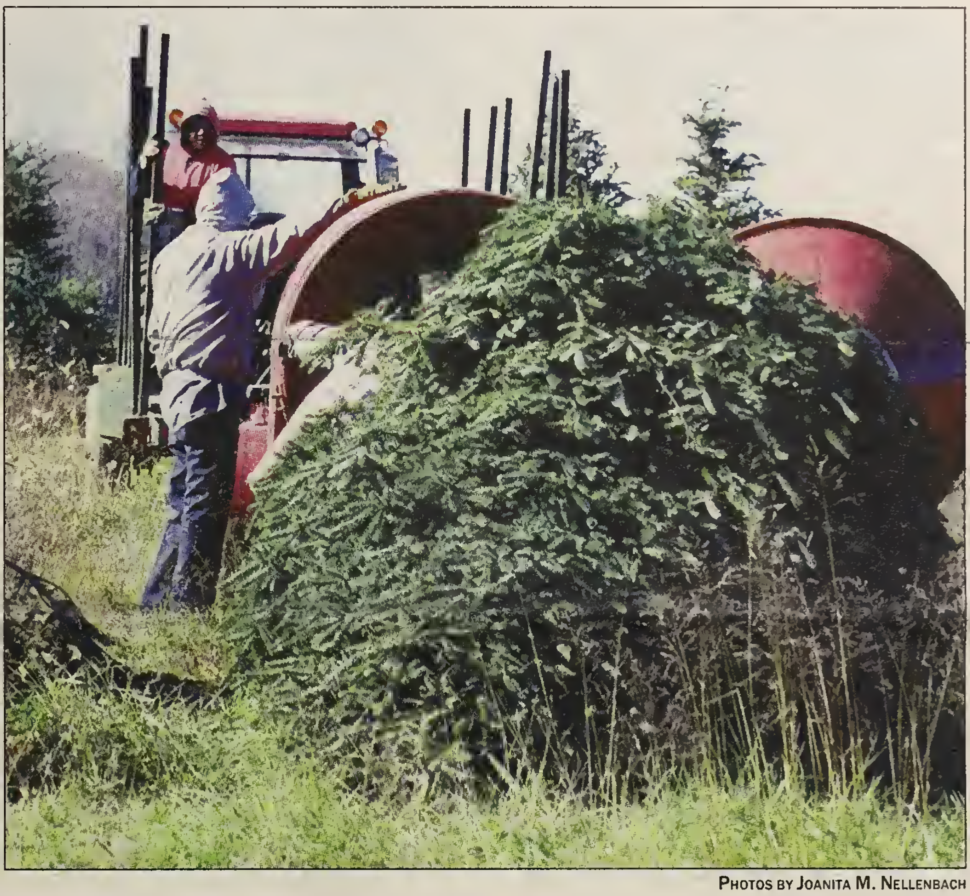
The Catholic Renewal Services Team is a name change for the Catholic Charismatic Movement for the Diocese of Charlotte, because of the adverse association with the term "Charismatic Movement" within the diocese.

The Mass at Maryfield was the start of a diocesan-wide exposure to the upcoming Catholic Renewal Conference at Greensboro College May 30-June 1, 2003. The guest speaker at that convention will be Redemptorist Father Tom Forrest, international director of Evangelization 2000. The theme, as it was for the Maryfield Mass, is "Go and Tell."

See MASS, page 10

Harvesting for the holiday season

Crews of workers, many from Mexico, help bring joy to the masses by chopping trees and making wreaths for the holiday season.



Photos by Joanita M. Nellenbach

Work crews cut plump Fraser trees and load them through a bailer, which automatically wraps them with nylon twine before they're shipped to markets throughout the country.

By JOANITA M. NELLENBACH
Correspondent

JEFFERSON — In the backroom of a convenience store, 10 Hispanic men and women banter back and forth as their hands fly among Fraser fir branches. The air is heavy with the scent of fresh pine boughs as they turn out hundreds of wreaths that will decorate homes for Christmas.

In nearby fields, crews of workers, many from Mexico, cut plump Frasers and shove them through a bailer that wraps the trees with nylon twine before they're shipped to markets throughout the country.

Glenmary Lay Missioner Marilyn Riehle knows the workers well; much of her time is spent ministering to them — helping them fill out forms, translating when they need to talk to people who don't speak Spanish, helping them get to doctors' appointments.

She has seen changes in the Hispanic community in her 14 years in Jefferson, in Ashe County, on the North Carolina-Virginia border.

"When I came here in '88, there were just a few (migrant) single men," Riehle said. "Then gradually they started bringing their wives; some married local gals. Then families began to settle here. This year, we've got our first crop of first graders in faith formation. So you have families and single men who live here year-round. Then, in Christmas-tree season, the real migrants come in."

Permanent residents work on Christmas tree and tobacco farms and in construction. In preparation for and during the Christmas season, some work in shops that make pine wreaths and garlands. Each worker makes 100-125 wreaths per 10-hour day and is paid about $1.25 per average-size wreath. Wreath and garland season goes from the end of October to the end of November.

The Christmas tree harvest lasts from the beginning of November to the beginning of December. The harvesters work 10-12 hours a day, six or seven days a week, but the pay is worth it. Julian Lopez said that in Mexico he would make

See HARVEST, page 11

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Nativity re-enactment features new tail

...PAGE 4

Banjo-playing priest's solo album blends bluegrass, spirituality

...PAGE 5

Glenmary Lay Missioner vows to serve others

...PAGE 10

CNS PHOTO BY ALESSIA GIULIANI, CATHOLIC PRESS PHOTO

Filipino children from the Rome parish of Santa Pudenziana line up before Pope John Paul II Dec. 1 at the Vatican. The pope was hosting the first in a series of "in house" parish visits at the start of Advent.

Hispanics becoming important in U.S. ecumenism, says theologian

GARRISON, N.Y. (CNS) — Hispanics are becoming an important factor in U.S. ecumenical relations even though Latin American immigrants come from countries lacking major ecumenical activity, said a Catholic theologian long active in ecumenical dialogues. Hispanics from different Christian religions offer a practical rather than theoretical approach to ecumenism, said Holy Cross Father John T. Ford, who teaches courses in ecumenism and Hispanic theology at The Catholic University of America in Washington. Hispanic Catholics and Protestants are united by a similar ethnic background and by community-oriented social issues tying together their common moral values, he said. Because Catholic and Protestant immigrants often come from the same towns in their native countries, they are also influencing ecumenical relations in Latin America as their experiences in a pluralistic society become known there, he said in a magazine article. The article on Hispanic ecumenism appeared in the November issue of Ecumenical Trends, a monthly published by the Garrison-based Graymoor Ecumenical and Interreligious Institute.

'Cuss Control' author aims to help others stop swearing

CHICAGO (CNS) — Growing up in the Chicago neighborhood of West Rogers Park, James V. O'Connor swore. So did his brothers, and so did his classmates at St. Timothy School and later Loyola Academy. He recalls swearing so much that it was the first sin he ever confessed to a priest. "I went in and said 'Bless me, Father, for I have sinned. I swore 99 times and lied five times,'" he recalled. "Of course, that was one of the five lies, because I thought if I said I swore more than 100 times that would just be too much." Perhaps that was an omen of things to come. O'Connor, 58, now runs the Lake Forest-based Cuss Control Academy, and is the author of "Cuss Control: The Complete Book on How to Curb Your Cursing" (Three Rivers Press, New York, $12.95). The book, and the talks he gives as president of the academy, grew out of his own desire to stop swearing — a habit he decided to break in the mid-1990s, when he realized that words he once would have blushed to say in polite company were sliding out of his mouth sometimes before he was even aware of them.

Death penalty unfairly targets poor, retired judge tells students

NOTRE DAME, Ind. (CNS) — Capital punishment is a miscarriage of justice that unfairly targets the poor, a former Illinois district court judge told students recently at the University of Notre Dame. "If you are poor, you are not going to get a lawyer, in most cases, who is able to represent you," said Sheila Murphy, a retired presiding judge of the 6th Municipal District Circuit Court of Cook County. Murphy's speech kicked off "An American Paradox: Justice and the Death Penalty Today," a Nov. 21-22 conference at Notre Dame and St. Mary's College.

Florida foundry gets Vatican license to reproduce Pieta

SANFORD, Fla. (CNS) — A Florida foundry has been granted an exclusive license from the Vatican to reproduce Michelangelo's Pieta sculpture to commemorate the 500th anniversary of the statue's presentation to the church. American Bronze Fine Art Foundry in Sanford was chosen over foundries in Europe, New York, Oregon and Colorado because of its handmade craftsmanship and quality of work. The Pieta was Michelangelo's earliest masterpiece to be exhibited and the only work he ever signed. The foundry has been contracted to produce 3,000 bronze busts of the statue. The first 100 will sell for $15,000 each, and the remainder for $20,000 each. A thousand more will be made of fine silver and retail for $30,000 each. And armed guards will work around the clock to safeguard 25 of the 24-carat-gold busts that will fetch $2 million apiece.

Parishes become more catholic by presence of refugees, pope says

VATICAN CITY (CNS) — Catholic parishes around the world are becoming more catholic thanks to the presence and contributions of immigrants and refugees, Pope John Paul II said. A mix of ethnic backgrounds, languages and customs is "a mark of the church, expressing her essential openness to all that is the work of the Spirit in every people," the pope said in his annual message for the World Day of Migrants and Refugees. The text for the 2003 celebrations was released during a Dec. 2 press conference at the Vatican. The annual event is held on different days in different countries. In the United States, National Migration Week is Jan. 5-11, 2003. The pope asked that the events be marked by special prayers "for the needs of all who, for whatever reason, are far from home and family; it should be a day of serious reflection on the duties of Catholics toward these brothers and sisters."

Student filmmakers honored by Family Theater Productions

HOLLYWOOD (CNS) — Six student filmmakers won $23,000 at Family Theater Productions' seventh annual Angelus Awards student film festival Nov. 2 at the Directors Guild of America in Hollywood. The ceremonies, which included the screening of the winning films for about 450 people, also featured the presentation of the inaugural Spirit of Angelus Award to actor Ricardo Montalban, who encouraged young filmmakers to find freedom through discipline and doing what is right. Jessica Sharzer of New York University won the top prize of $10,000 and the Patrick Peyton Excellence in Filmmaking Award for her film, "The Wormhole." The Priddy Brothers Productions Triumph Award and $5,000 went to Ellen-Alinda Verhoeff of Columbia University in New York, director of "Abbie Down East." Aimee Barth of Florida State University in Tallahassee won the Fujifilm Audience Impact Award and $2,800 for her direction of "Beyond Therapy." Three other students won $1,500 each.

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Diocesan planner

December

10 BELMONT — Catholics Returning Home is a ministry for Roman Catholics who feel "on the outside" of their Church family, for whatever reason. This group meets tonight from 7-8:30 p.m. at The Church of Mary, Queen of Apostles, 503 N Main St. There is no further obligation, no one need sign up or pay a fee for anything. This meeting is to welcome people home. Call Dennis Teall-Fleming with any questions (704)868-9392. Email: teallfleming@yahoo.com.

10 KING — Good Shepherd Church, 105 Good Shepherd Dr., will have the Dedication of the Church today with Bishop Curlin officiating. Mass will be at 7 p.m. Call 725-9200 for information.

11 HIGH POINT — The students of Immaculate Heart of Mary School would like to invite you to their 2002 Christmas Musical today at 10 a.m. in the school gym, Johnson St. and Skeet Club Rd. K - 5 students present "The Candy Cane Lane" and the Middle School students present "A Holiday to Remember." Call (336)887-2613 for information.

11 MOORESVILLE — A program of Lessons and Carols by the Chancel Adult Choir, Chancel Handbell Choir, Children's Choir, Sanctuary, and the Lake Norman Ensemble will be presented today at 7:30 p.m. at St. Therese Church, 217 Brawley School Rd. Selected readings will add to the Advent celebration for the inspiration and enjoyment of those present. Call (704)664-3992 for information.

12 SPARTA — Today is the celebration of Our Lady of Guadalupe. This is a major feast for Hispanics, especially for those of Mexican heritage, since St. Mary appeared in Mexico in 1531. St. Frances of Rome Church, Hendrix and Highland, will have special traditional songs to Mary from 5-7 a.m. A procession to the parish church will begin in front of the courthouse at 5 p.m. The Mass will be celebrated at 6:30 p.m. followed by a reception. Call (336)372-8846 with questions.

13 HICKORY —St. Aloysius Church, 921 Second St. NE, will hold its traditional Christmas Concert today at 7 p.m. Various ethnic choirs of the parish will participate, bringing with them how Christmas is perceived and understood around the world. Call (828)327-2341 with questions.

14 ALBEMARLE —Annual Holiday dinner will be today at Our Lady of the Annunciation Church, 416 N Second St., at 7 p.m. following the children's Program which starts immediately after the 5 p.m. Mass. Ham and turkey will be provided. Please bring a dish to share, your holiday spirit and a hearty appetite. Call (704)982-2910 for information.

14 CHARLOTTE — An Advent retreat for women will be today from 9 a.m.-5p.m. at St. Vincent de Paul Church, 6828 Old Reid Rd. All women of the diocese are invited. Space is limited. To sign up call Elizabeth Gillson (704)544-6861.

Father Bohlin named U.S. vicar for Opus Dei

NEW YORK (CNS) — Bishop Javier Echevarria Rodriguez, head of Opus Dei worldwide, has named Father Thomas G. Bohlin as vicar for the prelature in the United States. Father Arne Panula, who served in that position since 1998, is now the regional spiritual director for the United States. Father Bohlin, a 48-year-old native of New Jersey, has worked for the last five years in Rome as chancellor at the prelature's headquarters. He holds doctorates in moral theology from the University of the Holy Cross in Rome and in U.S. history from the University of Notre Dame in Indiana. "I am enthusiastic about the possibilities for Opus Dei's service to the church in the United States," he said.

Cardinal Ratzinger elected new dean of College of Cardinals

VATICAN CITY (CNS) — Pope John Paul II has confirmed the election of Cardinal Joseph Ratzinger, prefect of the Congregation for the Doctrine of the Faith, as the new dean of the College of Cardinals. Cardinal Ratzinger, 75, and the five other top-ranking cardinals in the Roman Curia met Nov. 27 to elect a successor to Cardinal Bernardin Gantin, 80, who asked to be relieved of the position so he could retire to his home country, Benin. The assent of Pope John Paul was announced Nov. 30 at the Vatican. Canon law stipulates that the dean of the College of Cardinals reside at the Vatican; he is considered first among equals within the college and performs mainly ceremonial tasks.

Carmelites mark 400 years since first Mass in San Diego

SAN DIEGO (CNS) — Long before freeways filled the Southern California landscape, before Franciscan Father Junipero Serra founded his California missions, three Carmelite priests celebrated the first documented Mass on the West Coast of what is now the United States. That first Mass was said on Nov. 12, 1602, at Ballast Point, which is on Point Loma at the entrance to San Diego Bay. The three priests, Fathers Andres de la Asuncion, Antonio de la Ascension and Tomas de Aquino, of the Discalced Order of Our Lady of Mount Carmel, were part of Sebastian Vizcaino's expedition to the California coast. They were part of a Spanish fleet that left the port of Acapulco, Mexico, on March 7, 1602, going as far as present-day Oregon before returning to Mexico. "On the 12th of (November), which was the day of the glorious San Diego, the general, admiral, religious, captains, ensigns and almost all men went on shore," the ship's diary said, adding that "a hut was built and Mass was said in celebration of the feast" of St. Didacus of Alcala, for whom San Diego is named. In honor of the 400th anniversary of that Mass, the Discalced Carmelites celebrated a small, private Mass Nov. 12 at Ballast Point.

CNS PHOTO FROM REUTERS

South Korean priests shout anti-U.S. slogans during a rally in Seoul Dec. 2. Some 100 Catholic priests and others celebrated a Mass in memory of two South Korean girls killed in a road accident involving a U.S. Army vehicle in June. Anti-U.S. sentiment grew after two U.S. soldiers charged with negligent homicide in connection with the incident were acquitted by a U.S. Army court. The banners read, "U.S. President Bush must apologize to South Koreans." The U.S. ambassador in South Korea passed along a message of apology from Bush to the families of the girls on Nov. 27.

Editor warns against premature efforts to move on from abuse crisis

CHICAGO (CNS) — Margaret O'Brien Steinfels, longtime editor of Commonweal, said the solution to the clergy sex abuse crisis, which she called "the greatest crisis in the history of the Catholic Church," lies not in pursuing old agendas or making a premature effort to move on. Instead, she said, lay Catholics must work to get at the truth of the situation, which has at its heart what she termed disordered relationships among and between bishops, priests and laity. Steinfels made the comments in delivering the fifth annual Bernardin Memorial Lecture Nov. 13 at Catholic Theological Union in Chicago. Getting at the truth is always hard, she said, but is more so when the situation is obscured by the "animosity" of the U.S. media and the "terrible communication skills" of the Catholic hierarchy.

Zimbabwe archbishop says government using food to maintain power

CAPE TOWN, South Africa (CNS) — President Robert Mugabe of Zimbabwe is using the food crisis to force people to vote for the ruling party, said Archbishop Pius Ncube of Bulawayo, Zimbabwe. Throughout the country people are required to show ruling-party membership cards before they can buy corn, Archbishop Ncube said in a Nov. 26 telephone interview from Bulawayo. "This is forcing ordinary people to be dishonest," he said, noting that many people have two cards, one for the ruling ZANU-PF and the other showing membership of the opposition Movement for Democratic Change. As food becomes increasingly scarce, only those with ZANU-PF cards can obtain something to eat, the archbishop said. In addition, opposition supporters are refused attention at health facilities and service at stores, he said. "Men, women and children were, and still are, being deliberately starved," Archbishop Ncube said.

Bishop Belo, Nobel winner, resigns as head of East Timor diocese

VATICAN CITY (CNS) — Bishop Carlos Filipe Ximenes Belo, spiritual guide of East Timor's successful struggle for independence, has resigned as apostolic administrator of the Dili Diocese for reasons of health, the Vatican said. The Vatican announced Nov. 26 that Pope John Paul II had accepted Bishop Belo's resignation after the prelate repeatedly asked to be relieved of his pastoral duties. The Nobel Prize-winning prelate said in a statement released in East Timor that he was "suffering from both physical and mental fatigue that will require a long period of recuperation." Bishop Belo, 54, recently spent three months in Portugal for medical treatment. Doctors in Portugal told Bishop Belo that if he did not slow down, "he would not be alive much longer," said Arnold Kohen, the bishop's biographer and a consultant for the U.S. bishops' Office of International Justice and Peace. "His doctors made it clear to him that the pace at which he was going was not something he could sustain. It doesn't mean he's dropping out of things concerning East Timor. He just needs a different way of life," Kohen said in a telephone interview from New York. Pope John Paul named Bishop Basilio do Nascimento as apostolic administrator of Dili. Bishop do Nascimento also remains apostolic administrator in the East Timorese Diocese of Bacau.

mvgmeg@catholicexchange.com or Brandi Kauth (704)867-5183 BrandiKauth@aol.com.

14 SALISBURY — A Christmas craft event will be today from 9 a.m.-3 p.m. in Helfrich Hall, Sacred Heart Church, 128 N Fulton St. This benefits the 8th grade Confirmation Retreat. Come and select from a variety of lovely crafts made by the 8th grade Confirmation candidates and their sponsors. Questions? (704)633-0591.

15 CHARLOTTE — A festival of lessons and carols will be presented at St. Vincent de Paul Church today at 2 p.m. The Adult Choir, Youth Ensemble and Children's Choir will present a festival featuring the works of Handel, Dawson, Martin and Victoria. A reception given by the Women's Guild will follow in the Msgr. Pharr Activity Center. Come worship with us as we sing and hear the music of Christmas. (704)554-7088 for information.

15 LEXINGTON — Today at the 11 a.m. liturgy the Hispanic Youth will present a narration of The Apparition of Our Lady to St. Juan Diego at Our Lady of the Rosary Church, 619 South Main St. The Hispanic community will celebrate the Feast of Our Lady of Guadalupe today instead of Dec. 12. Call (336)248-2463 with questions.

18 SHELBY — Young at Heart Musical will be today at 2 p.m. at St. Mary's Parish Hall, 818 McGowan Rd. Bring your favorite dessert. Musical entertainment provided by Fr. Eric Houseknecht and Helen Turpish. Call (704)487-7697 for details.

19 CHARLOTTE — "Grief Sharing Series: Video and Discussion Group" is being offered today 10 a.m.-11:30 a.m. Each session will be held at St. John Neumann, Council Room, 8451 Idlewild Rd. Call Amy Deal for sign-up. (704)573-1023.

19 CLEMMONS — The separated and divorced Catholics of the Triad group will meet today at 7 p.m. in Room 5 of the Family Center at Holy Family Church, 4820 Kinnamon Rd. Suzanne Caroon will speak on the topic "Moving forward: Learning to Trust Again." For information call Donna Kronner (336)631-8892.

19 GUILFORD COUNTY — The Ancient Order of Hibernians Guilford County Division, the oldest and largest order of Irish Catholic men, is looking for more Irish Catholic men to join them for meetings, educational seminars and social events. Contact Michael (336)665-9264 for time and location.

21 CHARLOTTE — For all area Cursillistas and spouses, the Christmas party will be today from 4-9 p.m. at the home of Dan and Lynne Hines (704)544-6665. Web site: www.charlottecursillo.org. Email: bmayer@alltel.net.

22 ELKIN — St. Stephen's Faith Formation invites parish family and friends to caroling today at 6 p.m. Singing will be outside the church, 101 Hawthorne Rd., weather permitting. Hot cocoa and cookies for all. Call (336)335-3007 with questions.

January

5 ANDREWS — Holy Redeemer Church, 214 Aquone Rd, is celebrating a weekly Mass in Spanish today at 3:30 p.m. Call (828)321-4463 with questions.

19 WAYNESVILLE — St. John's Church, 234 Church St., is offering Inquiry Sessions today and each Sunday at 11 a.m. in the parish center for people interested in learning about the Roman Catholic Church. Baptized Catholics who wish to receive further sacraments are invited. Call (828)456-6707 or (828)648-7369 to reserve a space.

February

14 CHARLOTTE — Fr. John Corapi, Society of Our Lady of the Trinity, will be giving five one-hour teachings today from 7:30-8:30 p.m. and tomorrow from 9:30 a.m.-4 p.m. at St. Gabriel Church, 3016 Providence Rd. His life has taken him from successful millionaire to homeless drug addict to apostolic preaching. Call Terri DeLuca (704)888-6050 or log on www.re.net/charlotte/ola/corapi.htm for information.

He'll huff, he'll puff, he'll teach about St. Francis

Live nativity re-enactment features new tail this year

By ELLEN NEERINCX SIGMON
CORRESPONDENT

HICKORY — Members of the Hickory Secular Franciscans decided to include another story from the life of St. Francis of Assisi in their third annual performance of "The Crib at Greccio," a re-enactment of the nativity done in 1223 by St. Francis in Greccio, Italy.

For the performance at the Catholic Conference Center Dec. 1, the fraternity chose the story of St. Francis and Lupo, the wolf of Gubbio, Italy, in which St. Francis hears about a wolf terrorizing a town. He feels sympathy for the wolf, and goes to Gubbio to talk with him.

As the story goes, St. Francis makes peace between the wolf and the townspeople — telling the wolf that the people will provide for his nourishment, but that he, in return, must promise to protect the citizens and not harm them. The wolf continued to live peacefully in the city for two more years until he died of old age, and the townspeople were saddened by his death, because he had been a daily reminder of St. Francis and his good works.

Fraternity member John Martin, who directed the reenactment, said the story was chosen to teach the audience more about the life of St. Francis. Some friends, however, had questioned the connection between the story and the nativity, he said.

But Martin had received e-mail from a fellow Franciscan, Rev. Mr. Dennis Arcand from Macon, Ga., who told of his ministry to four prisoners who were learning about the life of St. Francis. The prisoners had chosen the story of Lupo the wolf as their favorite.

The prisoners told Arcand that they identified with the wolf, comparing him with a human being in need, living on the fringes of society. They also said that they identified with the townspeople, saying that both the townspeople and the wolf were in need of conversion to solve their problems. In the story, St. Francis had reminded the townspeople about the command of Jesus to love all creatures of God.

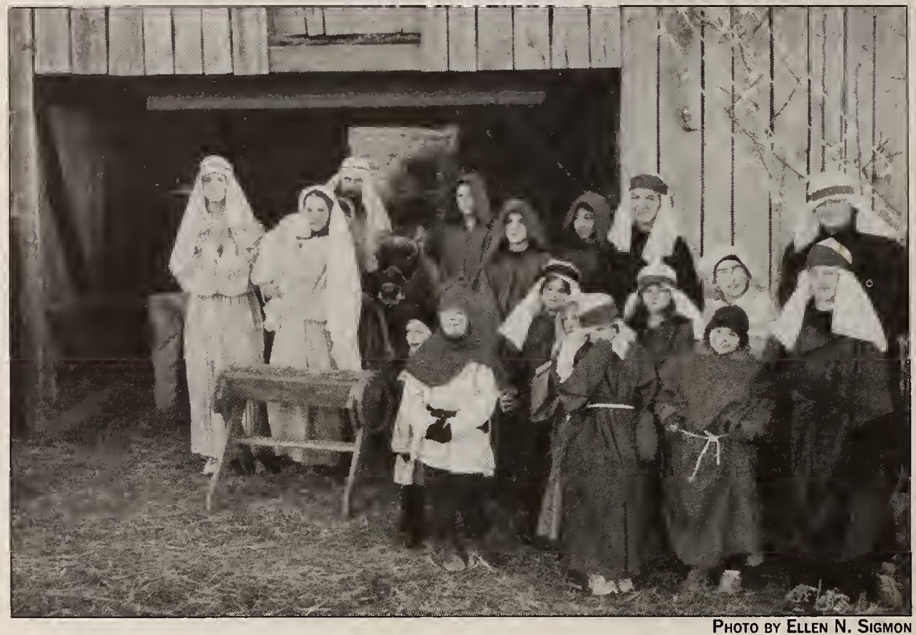
PHOTO BY ELLEN N. SIGMON

Youth from St. Joseph and St. Aloysius churches portrayed Joseph, Mary, baby Jesus, friars, villagers and shepherds in the "Crib at Greccio" play at the Catholic Conference Center Dec. 1.

After reading this e-mail, Martin said he had felt better about beginning this year's re-enactment with this story.

The outdoor play began with an audience of 200 people reciting "The Prayer of St. Francis." Bill Brockhoff, a local fraternity member, said the prayer was attributed to the saint, but "whether he wrote it or not, we don't know. He certainly lived it. If we all lived it, we certainly wouldn't be in the trouble we are today."

Next, St. Francis, played by Denny Schell of St. Joseph Church in Newton, calmed the wolf of Gubbio, and then traveled with his friars to Rome for an audience with the pope. He asked the pope for approval of the Franciscan order and for permission to recreate the story of the birth of Jesus for the villagers of Greccio. Then he traveled to Greccio and got in touch with his friend, Sir John of Velita, who helped him to find local people and animals to perform the first live nativity.

Schell read the account of the birth of Jesus from the Gospel of Luke, and then led the audience in the "Our Father" prayer with comments according to St. Francis. The audience, led by the St. Joseph Church choir, sang Christmas hymns during the performance and then, still singing, walked in a procession to the conference center to warm up and to enjoy the refreshments.

Schell's children played many of the other parts in the re-enactment. Maria Schell played Mary, the mother of Jesus. Tracy Schell played Sir John of Velita, and Terri Schell played a shepherd. Six-month-old David Schell was the baby Jesus.

John Robinson played the part of Joseph, and other members of the St. Joseph and St. Aloysius Church youth groups played the parts of friars, shepherds and villagers.

Jerry Burke of St. Joseph played the part of the pope. The Rev. Mr. Tom Rasmussen of St. Aloysius provided the blessing of the manger scene at the beginning of the program.

Martin, a local veterinarian, had also rounded up several animals for the reenactment. A camel was a new addition this year. The nativity also included a calf and a cow, five donkeys, two sheep, a llama and two goats.

Members of Franciscan fraternities across the state traveled to Hickory to watch the reenactment.

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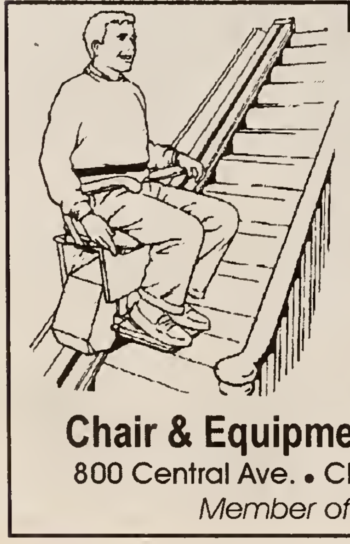
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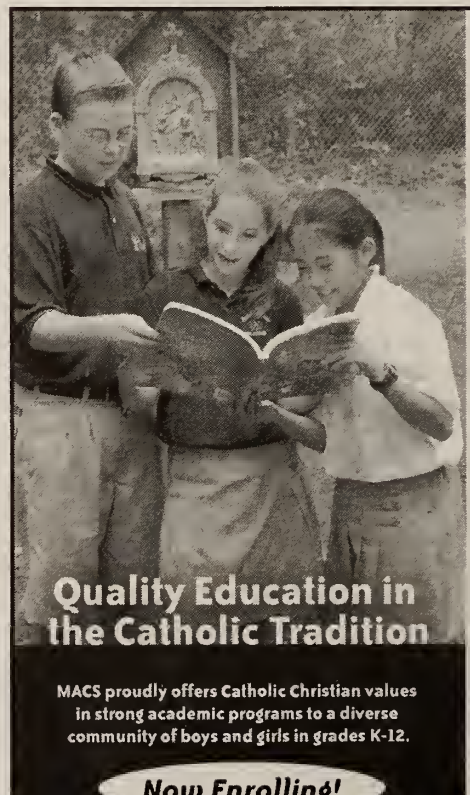
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Banjo-playing priest's album blends bluegrass, spirituality

By JENNIFER BRINKER
Catholic News Service

ST. LOUIS — If you're looking for bluegrass music featuring some good old toe-tapping fun mixed in with a little spirituality, look no further than Father Edward Richard.

The LaSalette Missionary priest, who is academic dean at Kenrick-Glennon Seminary in the St. Louis Archdiocese, recently released his second solo CD, "Jimmy Brown, the Newsboy."

Father Richard's CD features a blend of instrumental and vocal selections, including traditional pieces such as "The Bells of St. Mary's" and "Father, We Thank Thee," featuring his own arrangement.

Also included is "The Bread of Life (John 6)," a song Father Richard wrote about the presence of Christ in the Eucharist.

"My idea ... is to introduce into the repertoire songs that are not just Catholic, but that emphasize some Scriptures that are not part of the wide range of bluegrass gospel lyrics coming out of the American Protestant background," said Father Richard, who grew up listening to bluegrass, country and Cajun music.

"I wanted to make reference to some of the Old Testament context and background on the subject in order to emphasize the fullness of what Jesus is teaching in (the Gospel of) John. I hope to write more songs like that," he added.

The title track, "Jimmy Brown, the Newsboy," is a song from the Depression era, Father Brown told the St. Louis Review, archdiocesan newspaper, where he is a member of its editorial board.

"It was one of the first songs I remember off this really old (Lester) Flatt and (Earl) Scruggs album that my mother had when I was a little kid," Father Richard said. "It's an old kind of song that makes one think about life."

The song also inspired the CD cover art, which features a photo of the train station in Father Richard's home town of LaQuincy, La. The photo, taken by his sister, Dusty Dickerson, shows Father Richard's nephew, Myles, walking down the train tracks.

The priest's claw-hammer picking style is featured throughout the CD, which incorporates a blend of rhythm and lead on the banjo.

"As far as I know, claw-hammer, or 'frailing' as it is called, originates along with the five-string banjo," he said. "The style is played without picks, unlike the three-fingered style I also play."

Father Richard was inspired to play claw-hammer thanks to bluegrass legend Ralph Stanley.

"I had a breakthrough in learning it shortly after I got interested when I was in Hugo, Okla., for a festival," he explained. "There was a banjo picker there that helped me with the movement. From there I just kept learning to play songs that Ralph had recorded."

CNS photo courtesy LaSalette Missionaries

Playing his banjo, LaSalette Father Edward Richard is pictured in this undated photo. The priest, who is academic dean at Kenrick-Glennon Seminary in the St. Louis Archdiocese, combines bluegrass and spirituality in his second CD titled "Jimmy Brown, the Newsboy."

Father Richard said he spent more time in the production stage of this second recording than he did for his first CD, "Do Whatever He Tells You."

"There were just some things that I really wanted to have control over in getting this done," he said, noting that another solo CD is in the works. "A lot of it I was very pleased with ... and it's got a wide appeal."

Frank Ray and Rich Orchard, two of the priest's friends and fellow players from the Missouri-based Ozark Bluegrass Boys, make a repeat appearance on "Jimmy Brown, the Newsboy." Ray plays mandolin while Orchard plays rhythm guitar and sings lead vocal on several pieces. His brother, Jimmy Orchard, founder of the Ozark Bluegrass Boys, plays fiddle.

Also featured on the CD are Father Richard's longtime friends from Louisiana, lead vocalist Clifford Blackmon and his wife, Sue, on rhythm guitar, along with fiddler Ron Yule. Bassist Guy Stevenson, who played on Father Richard's first album, makes a second appearance.

Proceeds from "Jimmy Brown, the Newsboy" support the LaSalette Foreign Missions.

Editor's Note: Information on sale of the CD is available at www.msmissionmusic.org.

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Book Review

Books showcase benefits of physical and spiritual travel

REVIEWED BY ELIZABETH RACKOVER
CATHOLIC NEWS SERVICE

The delightful "Things You Get For Free" by Michael McGirr starts out with a deceptively rambling account of his life — "lives" might be apropos, since he changes his spots more than once — in a cheerfully artless narrative that actually leaves you wanting to know more about the people and places he encounters in his travels.

McGirr, a former Jesuit priest, takes us with him as he joins the Jesuits and then embarks on a literally penniless journey with a fellow Jesuit. These travels are by no means luxurious. His gift as a raconteur is that he is charmingly straightforward and wry, and never disingenuous.

McGirr promises to tell a story about traveling with his mother, but seems to dillydally until the reader begins to wonder what he intends to do with the bits and pieces he has told us about her. (He weaves his father into the book with short anecdotes that preface select chapters.) When Mum finally joins McGirr as a central character in the book — the two of them go on an extended trip around Europe — we really get to know and enjoy her in earnest.

She's eminently sensible and arguably charming, but she's nobody's fool and she's not to be sentimentalized, not even in her own son's book. During their travels McGirr comes to know her as, and accept her for, the individual she really is, beyond being a wife and mother. The reader will also enjoy her company through the subjective but nonetheless open eyes of her son.

McGirr is less successful in communicating his struggle to understand the complicated figure that was his father. The father vignettes fail to be the book's dramatic anchor McGirr seems to have intended them to be. But perhaps it is because the father is only memories and dust.

Even if his prose isn't the most masterful I've ever read, McGirr is utterly honest about what he sees, thinks and discovers. Personal memoir, travelogue, character studies — this is the sort of book one might write in one's head as one moves through train stations, crowded museums and restaurants abroad.

Meanwhile, "Pilgrim: A Spirituality of Travel" is the portrait of a man who has not wasted a single minute of his life. In this travel/philosophy book, Leonard J. Biallas looks into the heart and soul of the buildings, people, landscape and history he comes into contact with.

In order to really appreciate the book, however, a reader must shake off the notion that this book is intended to jump-start a traveler's perception and experience of the world. Biallas' message is that spirituality is everywhere and means everything — the travel is almost incidental. By his point of view, you can and should drink in as much beauty and meaning in this world during your bathrobed jaunt down the driveway to fetch the morning paper as you can and should trotting along the Appian Way.

"Things You Get for Free," by Michael McGirr. Atlantic Monthly Press (New York, 2002). 304 pp., $24.00.

"Pilgrim: A Spirituality of Travel," Leonard J. Biallas. Franciscan Press (Quincy, Ill., 2002). 330 pp., $19.95.

Biallas has traveled farther and wider than most people I will get to know in my lifetime. He recounts his experiences with understandable and often infectious enthusiasm. His gusto for life is stronger than his organizational skills, however. He jumps around animatedly — taking us through meals in Athens, Beijing and New Orleans in the space of one paragraph, for instance, in an effort to illustrate being open to whatever time and place bring your way.

How to look at the world around you is a difficult topic. While there are interesting travel anecdotes interspersed throughout the book, Biallas' prose is often a preachy rhythm that doesn't even belong in the pulpit. "We belong to space and time and life is good, an enchanting gift, even when the weather drains our enthusiasm."

I can guarantee you, that's when you're going to need lessons on appreciating the world — when you have one day in Paris and it's pouring rain. Yes, yes, yes, we belong to space and time, but get to the part where Mark Twain says Calcutta's humidity is "enough to make a doorknob mushy." Now there's a useful travel tip!

Rackover is a free-lance writer and publicist. She is a religious education teacher at St. Irenaeus Catholic Church in Rochester, Mich.

Word to Life

Sunday Scripture Readings:
Dec. 8, 2002

Dec. 8, Second Sunday of Advent
Cycle A Readings:
1) Isaiah 40:1-5, 9-11
Psalm 85:9-14
2) 2 Peter 3:8-14
3) Gospel: Mark 1:1-8

BY JEFF HENSLEY
CATHOLIC NEWS SERVICE

It was a gorgeous March day in Washington, D.C., and I was out for a walk before my morning meeting. I walked across a bridge from the Kalorama area into Georgetown and then down into Rock Creek Park, marveling at the freshly sprung leaves and the sun-dappled creek. Trim joggers in their 20s and 30s streamed past me along the trail and over the bridges that meander through the gorge that is Rock Creek Park.

Climbing out on the Georgetown side, I continued to see a world peopled solely, it seemed, by the young and well-to-do, drawn to Washington by its intoxicating mix of universities, museums and cultural life, and the business of the federal government.

Finding my morning coffee in a large Hyatt Hotel (Starbucks, I confess), I pondered what it would take to jog these privileged people into an awareness of their need for God, for his mercy, for his forgiveness, for the meeting of needs beyond the merely physical. I was writing in my journal along those lines when the hotel fire alarm went off, sending everyone in the hotel slowly out into the spring air, musing about the cause of the alarm even as we began to hear firetrucks hurrying our way. I recorded the chance occurrence of the alarm at that point in my journal.

Perhaps God is offering our privileged and soft generation a chance at repentance in our post 9/11 world. Certainly the easy, secure pace toward a golden future with assured retirement benefits in a country where no major violence seems likely is a thing of the past. And that's not entirely bad.

But it would be all bad if we failed to take advantage of this time to both anchor ourselves in the love and mercy of God and to offer it to others as a source of hope and salvation — of security beyond the 401-K.

For now, in the time of Advent, we are those who are sent to "make ready the way of the Lord," "to clear him a straight path." That in the end, as Psalm 85 in this Sunday's readings puts it, "kindness and truth shall meet; justice and peace shall kiss.... Justice shall walk before [the Lord], and salvation, along the way of his steps.

QUESTIONS:

Are you finding yourself motivated to share and live the Gospel more fervently in these threatening times? Are you finding yourself more drawn to pray and act to help bring God's kingdom?

Weekly Scripture

Scripture for the week of Dec. 8 - Dec. 14

Sunday (Second Sunday of Advent), Isaiah 40:1-5, 9-11, 2 Peter 3:8-14, Mark 1:1-8; **Monday (The Immaculate Conception of Mary),** Genesis 3:9-15, 20, Ephesians 1:3-6, 11-12, Luke 1:26-38; **Tuesday (Advent Weekday),** Isaiah 40:1-11, Matthew 18:12-14; **Wednesday (Advent Weekday, St. Damasus),** Isaiah 40:25-31, Matthew 11:28-30; **Thursday (Our Lady of Guadalupe),** Zechariah 2:14-17, Luke 1:26-38; **Friday (St. Lucy),** Isaiah 48:17-19, Matthew 11:16-19; **Saturday (St. John of the Cross),** Sirach 48:1-4, 9-11, Matthew 17:10-13

Scripture for the week of Dec. 15 - Dec. 21

Sunday (Third Sunday of Advent), Isaiah 61:1-2, 10-11, 1 Thessalonians 5:16-24, John 1:6-8, 19-28; **Monday (Advent Weekday),** Numbers 24:2-7, 15-17, Matthew 21:23-27; **Tuesday (Late Advent Weekday),** Genesis 49:2, 8-10, Matthew 1:1-17; **Wednesday (Late Advent Weekday),** Jeremiah 23:5-8, Matthew 1:18-24; **Thursday (Late Advent Weekday),** Judges 13:2-7, 24-25, Luke 1:5-25; **Friday (Late Advent Weekday),** Isaiah 7:10-14, Luke 1:26-38; **Saturday (Late Advent Weekday),** Zephaniah 3:14-18, Luke 1:39-45

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De Niro and Crystal reteaming barely worth analyzing this

By GERRI PARE
Catholic News Service

NEW YORK (CNS) — The 1999 mob comedy "Analyze This" surprised the industry with its $105 million take at the box office. Not surprisingly, Warner Bros. has reteamed Billy Crystal and Robert De Niro for the sequel, "Analyze That," but the result is an even cruder comedy that seldom works.

De Niro's jailed Paul Vitti knows there's a hit out on him, so he feigns a manic-catatonic personality. His former psychiatrist, Dr. Ben Sobel (Crystal), is called in to evaluate him. When Vitti's not screeching out tunes from "West Side Story" he's stone-like, impervious to vicious needle jabs and insults alike. The Feds decide to release him to Sobel's custody as his houseguest and daily patient.

The doctor's wife, Laura (Lisa Kudrow), is definitely not amused, especially when Vitti feels free to treat the guest bedroom as a bordello. Nor do Sobel's efforts to keep antisocial Vitti gainfully employed as a car salesman, maitre d' or jewelry clerk succeed. In fact, Sobel soon finds himself in the middle of a mob war and the target of a hit himself if he doesn't take part in a gold heist.

The original film had a certain innocence as sweet-natured Sobel was a good influence on tough-guy Vitti, but the sequel substitutes vulgarity for wit, leaving the humor often flat and always mean-spirited. Sobel is less sympathetic as a result and Vitti is drawn as a shrill, one-note character.

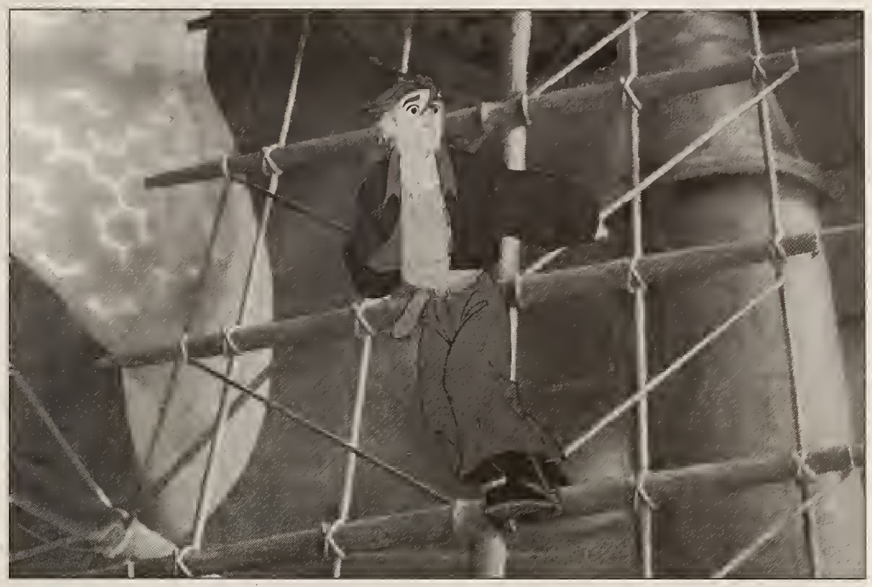
A major subplot has Vitti hired as a consultant on a TV crime show, but it's just extraneous filler that wastes the talents of Anthony LaPaglia as the show's gangster star. Also given short shrift are Kudrow and Cathy Moriarty-Gentile as the head of a mob family, who may have rubbed out her own husband and might do the same for Vitti.

Again directed by Harold Ramis, the movie is choppy and seems at times like a nightclub act between De Niro and Crystal that offers viewers the occasional guilty guffaw but little more. As in the original movie, the four-letter language is abominable.

Crystal's character is supposed to be traumatized by the death of his father, but this theme of grief goes nowhere in this slapped-together script which has Crystal frequently repeating "I'm in grief — it's a process" as if the remark is supposed to be insightful or funny. Moviemaking is a process too, but "Analyze That" looks like it came out of a food processor and ends up as junk food.

Because of its comic treatment of crime and promiscuity, intermittent stylized violence, crude sexual references, some profanity and continuous rough language, the U.S. Conference of Catholic Bishops classification is A-IV — adults, with reservations. The Motion Picture Association of America rating is R — restricted.

Pare is the director of the U.S. Conference of Catholic Bishops' Office for Film and Broadcasting.



CNS photo from Disney

'Treasure Planet' is loaded with adventure
Young Jim Hawkins searches for his place in the universe in the animated adventure "Treasure Planet," an imaginative retelling of Robert Louis Stevenson's classic adventure story that employs both cutting-edge digital effects and traditional hand-drawn animation. The U.S. Conference of Catholic Bishops classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG — parental guidance suggested.

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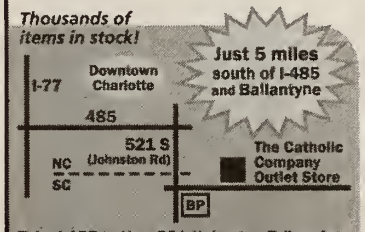
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The Pope Speaks

POPE JOHN PAUL II

Advent season should include seeking God's forgiveness, pope says

By CINDY WOODEN
Catholic News Service

VATICAN CITY — The Advent preparation for Christmas should include seeking God's forgiveness and asking for the gifts of his Holy Spirit in order to welcome Christ with love, peace and justice, Pope John Paul II said.

"Animated by the divine Spirit in this time of Advent, prepare the way of the Lord with works of love, justice and peace," the pope told Spanish-speaking visitors at his Dec. 4 general audience.

At the end of the audience, the pope urged members of the Italian navy to remain solid in their faith as they promote justice and security in Italy and abroad, and he offered special prayers for peace in Venezuela, rocked by strikes and political unrest.

"May peace and social harmony reign in that beloved nation at this difficult moment in its history," the pope prayed as anti-government strikes and violent skirmishes with the armed forces continued in Venezuela.

The strikers were trying to force President Hugo Chavez to call early elections.

Pope John Paul said dialogue was the only way to ensure "authentic justice, based on truth and solidarity."

After the abbreviated audience in the Vatican audience hall, Pope John Paul went directly to St. Peter's Basilica to meet with hundreds of sailors and chaplains from the Italian navy, who were marking the feast day of their patron, St. Barbara.

"Dear sailors," he said, "you are called to give proof of your faithfulness to God and to your brothers and sisters, generously working as ministers of the security and freedom of your people, effectively contributing to stability and peace."

"In order to be effective instruments of peace in every sphere," he told them, "maintain an uninterrupted contact with Christ in prayer. In this way you will be able to show others the way which leads to the Lord, who is the way, the truth and the life."

In his main audience talk, Pope John Paul spoke about Psalm 51, which is used in the church's morning prayer.

The psalm, known as the "Miserere," is a plea for God's mercy and forgiveness, he said.

The pope focused on the middle verses of the psalm, which move from a description of "the dark prison of sin" to the light-filled life, which comes with God's forgiveness and grace.

God's Holy Spirit penetrates the heart of the repentant sinner, giving new life and leading one toward acts of love and justice, he said.

"We implore the grace of God so that, purified by his consoling Spirit, we can walk in the direction of the light which shines from the manger at Bethlehem," he said.

The Bottom Line

ANTOINNETTE BOSCO
CNS Columnist

More coincidences

Many of my readers know that I wrote a book a few years ago called "Coincidences, Touched by a Miracle" (Twenty-Third Publications). It contained many stories sent to me by readers after I wrote a column telling of unexpected events in life which, I believe, tell us that God hasn't left us orphans. Something happens to help us, and we can see these as mere "coincidences" or as gifts from a benevolent Source.

From the letters I received then and get now from people who have read my book, I know that for people of faith, these unusual occurrences are more likely "God-Incidences."

I am writing this column in a state of humble gratitude. Yesterday I made a sudden decision to get my hair cut at a beauty parlor in a nearby shopping center. When I got home I couldn't find my glasses, which were new and had cost quite a bit. I had put them into my purse while getting my hair cut, and since I don't need them for driving, temporarily had forgotten about them.

I called the shop; they looked; no glasses. I searched my car; no glasses. Before I went to bed I prayed to my patron saint St. Anthony — credited with finding lost things — with a resounding "help!" Almost immediately, a silent message hit me, "Look in the grass."

I then recalled that when I left the shop I had crossed over a grass divider. The next morning, I decided to go look on the grass. I didn't see any glasses. But suddenly I heard a man's voice tell me, "I put it in the tree."

I looked behind me, and a little distance away saw a man. "How did you know what I was looking for?" I asked, smiling, turning immediately to see the small tree nearby. There were my glasses, nicely placed. I turned to thank the man but not a person was in sight.

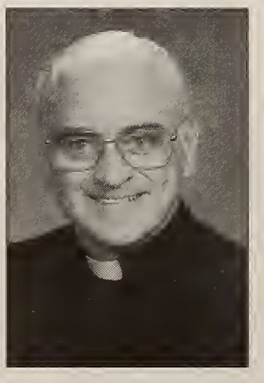
So what really happened? I don't precisely know by reason, but I do by faith. I think God told St. Anthony to answer my prayer. People may laugh and say I'm hallucinating. But hey, I'm wearing my glasses. And I'm still amazed. How did it happen that a day after I lost my glasses, at the precise time I went to look for them, a man was there to tell me "I put it in the tree"? I think this was a little bonus from heaven.

I have saved so many stories of unexplained happenings that were all for the good that I can't doubt God's hand in them. I remember one told by the late Dick Sisler, who made sports history when his home run won the 1950 pennant for the Philadelphia Phillies. He said that when the taxi he and some teammates were taking to Ebbets Field stopped for a light, a car with a priest in it pulled up along side of them. The priest, recognizing the players, offered Sisler a rose, saying it had been blessed.

Sisler said, "I'm not a Catholic." The priest replied: "Take it anyway. Maybe it will bring you good luck."

In retelling the story, Sisler said, "When I came up to bat in the 10th inning, I thought of the rose in my pocket. I reached in my hand and touched it. I doubt that it had anything to do with what happened afterward, but who knows?"

And that remains the tantalizing question!



Spirituality for Today

FATHER JOHN CATOIR
CNS Columnist

Private prayer modeled on the Mass

Back in the seminary when we were learning to offer the holy sacrifice of the Mass, we used to practice the ritual without the bread and wine. From time to time I still do that today, as a private devotion. When I am stuck in traffic or lying awake in bed, it passes the time in a delightful way.

Whether you are ordained or not, male or female, you can do the same. Just unite yourself with Jesus, as you offer yourself to the Father.

Begin: "In the name of the Father and of the Son and of the Holy Spirit. Amen." Say any entrance hymn from memory. I like this one from St. Paul: "Rejoice always, and give thanks to the Lord in all circumstances, for this is the will of God for you in Christ Jesus," followed by, "Lord have mercy, Christ have mercy, Lord have mercy."

Prayer: Make up your own. "Dear Father, help me to focus more on your love for me than on my unworthiness. Make this day a bright and happy opportunity to serve you in my neighbor. Help me to be more joyful, and empower me to bear rich and abundant good fruit for your glory. Amen."

First Reading: Memorize a short quote from St. Paul. I like this one; "I live, no not I, but Christ lives in me." Ponder the Lord abiding in you at this very moment.

Gospel: Select a favorite, short quote from the words of Jesus. I often use this one: "I have told you all these things that my joy may be in you, and your joy may be full." Reflect on the fact that God wants you to be joyful.

Offertory: Instead of bread and wine, offer your body, mind and spirit to the Father, and ask him to transform your whole personality into a new and joyful creation. Joy is the infallible sign of the Holy Spirit.

Preface: Lift up your heart, and give thanks to the Lord. "Lord it is right and just for us always and everywhere to give you thanks and praise." Unite yourself with the entire mystical body of Christ, and join with all the angels and saints as you say, "Holy, holy, holy Lord God of all creation, heaven and earth are filled with your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord."

Eucharistic Prayer: "Lord you are holy, indeed you are the fountain of all holiness." In place of the consecration, offer your body to the Father, and use your own words: "Take this body of mine, which I united with the body of Jesus on the cross." Give yourself to God calmly, without forcing any feelings.

Pray for the pope, the bishops, the priests and deacons, and all those who minister in the church. Remember your deceased loved ones, and unite with all the angels and saints as you say, "In him, with him, and through him, be all glory and honor to you, Almighty Father."

The Lord's Prayer is followed by: "Lamb of God, you take away the sins of the world, have mercy on us." Then comes the heart of this devotion: Spiritual Communion.

Imagine yourself receiving the sacred host. Welcome him, and be still as you rest in his presence. Take your time, and then say your final prayer as you go forth renewed and refreshed as a messenger of divine joy.

Our Turn

THERESE J. BORCHARD
CNS Columnist

A young mom's view of sexual abstinence for teens

Rarely is Miss America groomed in her years of pageantry to hit the radio airwaves and TV scream fests with a religiously conservative message, but here she comes: Miss America, 22-year-old Erika Harold, promoting abstinence and violence prevention as part of her pageant platform.

Her message is welcomed by young moms like me who shriek with disgust when learning that grade-school kids — youngsters 11 and 12 years old — have been caught performing oral sex in classrooms around the country, thanks to the Clinton-Lewinsky scandal that monopolized headline news for a year.

With 3.8 million sexually transmitted diseases contracted each year by U.S. teens — which is 10,000 teens per day or one teen every eight seconds — and more than 1 million teens becoming pregnant each year, Erika's message has become increasingly relevant.

Faced with these statistics, teens today are more receptive to a message of abstinence. Meryle Kaplan of the William Paterson University women's center said that young people are more aware that "sexual choices are serious choices, that they involve people's emotions and bodies in serious ways."

Studies from the University of Chicago, the University of California-Los Angeles and the Urban Institute confirm that times are indeed beginning to change. For example, more than one in four 18- to 24-year-olds call premarital sex "always" or "almost always" wrong, which is 50 percent more than 1972; and 32 percent of 17- to 19-year-old males reported they were virgins in 1995, compared to 24 percent in 1988.

Libby Gray, a spokeswoman for Project Reality, national leaders in abstinence education and adolescent health, speaks to high schools around the country encouraging young people to make responsible choices. Although there may be some in her audience wearing earmuffs or tuning out all audible sounds with a Walkman, she finds that most high-school students crave more direction in terms of sex education.

"According to a recent survey, 93 percent of teens said they thought they should be given a strong message to abstain from sex," says Gray. Project Reality abstinence courses center on the many emotional, psychological and physical consequences of sexual activity.

I applaud young people like Libby and Erika who march on the frontlines of the war against sexual promiscuity among teen-agers, which often cultivates different kinds of abuse and violence in adulthood.

It was in high school that I formed some basic opinions on sex, thanks to a special religion teacher. I was 17, and some of my friends were starting to sleep with their boyfriends. "It has the power of creation," she told me, words that followed me to college and haunted me whenever I had the urge to succumb to the passion of the moment.

Now that I am married and the sexual act has at least once resulted in a bouncing baby boy, I can appreciate the seriousness of that statement. There is no such thing as safe sex among unmarried teens. Because sex always has the power of creation.

Question Corner

FATHER JOHN DIETZEN
CNS Columnist

Those unsolicited greeting cards

Q. What do we do with greeting cards that are sent without (my) asking for them? Different religious groups mail Mass cards, birthday and St. Patrick's Day and Easter cards and other varieties.

The post office will not return them, and the organizations will not remove me from their mailing list when that's requested. I feel guilty when I throw them away, but what do I do? (Illinois)

A. Millions of people are in your shoes. Religious communities and other groups distribute these packets to huge mailing lists, knowing that perhaps only a small percentage may respond with a contribution. The return they do receive, however, makes the mail campaign worthwhile.

While the causes, secular or religious, may all be commendable, it is impossible for you and most others who receive these solicitations to respond to all, or sometimes even a small fraction, of the requests. Most people choose a few favorites and generously support them as well as they can.

The organizations sponsoring such mailings know all this. They don't expect you to return the cards or other unsolicited gifts if you cannot contribute. Use them if you wish. It's better than throwing them away, and you don't need to feel guilty about it.

Too much Eucharist?

Q. My question concerns receiving the Eucharist more than once a day. May we receive Communion at morning Mass and again at a healing Mass the same evening?

We're receiving conflicting answers. One priest says it is permitted, another says the church wants us to receive only once each day. (Pennsylvania)

A. The Catholic Church's code of law provides that anyone who has received the Eucharist may receive it again on the same day, but only during a eucharistic celebration (Canon 917).

In 1984, the Vatican Commission for the Interpretation of Canon Law ruled that, even at Mass, Communion should not be received more than twice a day.

In other words, Communion may be received twice a day, but both times should be during Mass, not at a Communion service. One may receive, for example, in the morning and later in the day at a wedding, funeral, healing Mass or other eucharistic celebration.

These rules have been in effect many years for the universal church. You should not be receiving conflicting advice.

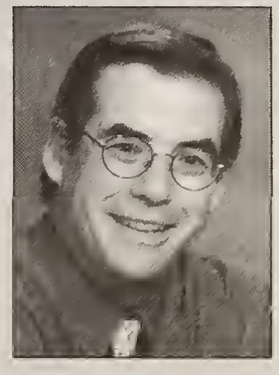
Mary is a saint

Q. Is the title St. Mary a proper one for the Blessed Virgin? I've heard this frequently lately, but even the Litany of Our Lady doesn't address her that way. True, she is the saint above all saints, but I believe other titles, like Our Blessed Mother, Virgin Mary and so on are more traditional. (Ohio)

A. You are correct that we don't commonly use that title in English, but it is entirely proper. The word "saint" comes from the Latin word "sancta," which means "holy." The liturgy and other prayers frequently refer to her as Sancta Maria, Holy or St. Mary.

One invocation of the Litany of the Blessed Virgin calls her queen of all saints. She is pre-eminent among all the saints, but she is still one of them.

Coming of Age



CHRISTOPHER CARSTENS
CNS Columnist

The right kind of treasure hunting for Christmas

When I was a kid, around noon on Christmas we'd get together with our friends. The best game of the year was "Whadja get?"

We'd show our presents to each other (it was a real competition), and the person who got the best football or the shiniest toy gun was the big winner. Generally, the excitement wore off by dinnertime, and any kid still bragging about his Christmas presents the next day was clearly a pathetic loser.

One of the problems with getting older is that they stop giving you toys. Once you're 13 or 14, hardly anything under the tree is ever as much fun as that new Barbie was when you were 7. Growing up drains the excitement out of playing "Whadja get?"

As you mature, you get to participate in the Christmas giving in an entirely new way. The big fun is no longer in getting cool stuff. The real joy comes from choosing gifts for other people. The payoff doesn't come from getting the best present. Rather, it comes from giving each well-chosen gift.

Lots of people approach shopping as a chore. See if you can get all 14 presents in two hours! Sure, you'll have a bunch of wrapped packages, but each one will clearly say, "I had to get you a present, and this was the first thing I saw." You get cologne for Dad, even if he never wears the stuff, and a scarf for Mom, even if you've never seen the scarf you got her last Christmas.

This year, look at your shopping as a treasure hunt. But other people get to keep the treasures you find.

Skip gift certificates, unless they meet a special interest. For example, you might give a pet lover a gift certificate to a doggy boutique. Otherwise, the gift certificate approach says, "I needed to get you a present, and I'm clueless about what you like."

Don't spend too much money. Taking time to choose a gift well shows how much you care. Buying an expensive gift only shows how much you could afford to spend.

If people exchange gifts, it generally is expected that they will spend similar amounts on each other. If you spend too much, it creates a sense of obligation. A gift for a good friend shouldn't cost more than the going price of a CD. The reasonable limit on a gift for a girlfriend or boyfriend is what you'd spend on a nice evening out together; say the price of two movie tickets and dinner.

The message of the well-chosen gift is always, "I care enough about you to pay attention to your interests." If your mother is a gardener, you might go to that fancy hardware store at the mall and pick up a nice set of rose shears. If it's too cold outside to garden, she might like a book about gardening. Sure, she could buy those things herself, but she probably would not take time. You're saying, "Mom, I know what you like, and I found something you'll enjoy."

Sometimes the gift of an experience together is even better than a material gift. You might take your dad out to lunch for just the two of you as a way of celebrating the holiday together or go with your mom to the museum. That gift says, "I want to spend some time with you." For a parent, that can be the sweetest gift of all.

Glenmary Lay Missioner vows to serve others

By JOANITA M. NELLENBACH
Correspondent

JEFFERSON — Marilyn Riehle originally wanted to work with Native Americans.

Riehle, the oldest of five children of a Catholic family in Cincinnati, Ohio, has a younger sister who became a Carmelite nun in Sioux City, Iowa, but Riehle wasn't interested in becoming a nun. "I knew God was calling me to something," she said.

She spoke to Glenmary Father Ed Smith in Cincinatti; he intrigued her with the Glenmary life of serving the spiritual and material needs of the people throughout the rural South and Southwest.

Father Smith then introduced her to a group of women who wanted to consecrate themselves to God by personal vows of poverty, chastity and obedience and to work for the spread of the Catholic Church in rural America. While the Glenmary fathers didn't require the vows, Riehle said, "If you don't have vows or some kind of stable group, you're not likely to stick around. We wanted to do something with our lives, and [taking vows] seemed important to do."

That was in 1957; she was 20 years old.

"When I joined, I just knew this was something I was going to do," Riehle said. "I just grew into it."

Growing into it began with a year's orientation, followed by six years of temporary vows. During her formation, Riehle worked in the Glenmary headquarters offices in Cincinnati and studied theology, scripture, spiritual life and rural sociology, among others. Priests at the Glenmary seminary taught the classes.

She took final vows in 1964 and became a Glenmary Lay Missioner, a secular institute to evangelizing in mission areas of the United States.

Thus began her life in Appalachian ministry. She served for eight years in an eight-county mission based in Morehead, Ky., then four years in West Point, Miss., where she taught basic Christianity in a black community.

In the late 1950s, Riehle taught summer Bible school in rural communities in far western North Carolina. She's been involved in door-to-door evangelization, in RCIA, has visited inactive Catholics, and worked with the poor. "Basically, our thrust is evangelization and education," she said.

Riehle worked in the town of West Union, in Southern Ohio (which is considered part of Appalachia) from 1976-1988. Since 1988, she's been in Jefferson

Glenmary does not support her financially, so Riehle earns her living as pastoral assistant of St. Francis of Assisi Church in Jefferson and its mission church, St. Frances of Rome in Sparta.

She helps out in the churches' offices and with RCIA classes and makes home visits. Riehle spends about two-thirds of her time ministering to Hispanic parishioners and those Hispanics who are not yet church members, including helping to prepare young adult Hispanic Catholics for their first Communions.

Photo by Joanita M. Nellenbach

Glenmary Lay Missioner Marilyn Riehle speaks with Jefferson Christmas tree worker Julian Lopez.

"You visit at their houses, you just get acquainted, you meet them at stores," she said.

She knew some Spanish, but, she said, "I've learned more just working with these guys than I did anywhere else. ... When I first came here, I did a lot of translating, but now a lot of government agencies are

See RIEHLE, page 12

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MASS, from page 1

Music for the Mass was supplied by "Freeway," an ecumenical group led by Robbie Tastet, a parishioner of St. Pius X Church in Greensboro. The group is a combined effort of parishioners from St. Pius X, Our Lady of Grace Church, St. Paul the Apostle Church, United Methodist Church of Guilford College, and a Baptist church — all in Greensboro.

"The core team, including the musical accompaniment, is planning to visit all of the vicariates throughout the diocese in order to promote the upcoming conference" said Father Sundaram. "There, as they meet the local prayer groups of the various vicariates, they will spread the message to 'Go and Tell' others whom they meet."

During the homily, Father Sundaram said, "We are expected to be the living Gospel here on earth. At the moment of our baptism, we receive the mission to proclaim the Good News. Ours is to pass on this message: 'I have chosen you to witness what you have seen and heard.' Therefore, go and tell the works of the Lord."

"Only when we realize that we have become the living Gospel will we know that Jesus lives in us... It is through this thanksgiving, through this Eucharist, that you become the living temple of the Lord. He dwells within you."

Dick Foley, a parishioner at Holy Family Church in Clemmons, said, "This was the perfect opportunity to worship at Mass in a Charismatic fashion. It enriched my spirit with a real sense of purpose and a real sense of God."

Betty Steinkamp, a lay associate of the Poor Servants of the Mother of God who organized the Mass of Thanksgiving at Maryfield, said, "This is the heart of the church at Maryfield. Not only do we have Perpetual Adoration, but today we have many people from many parishes coming together to worship the Lord."

Poor Servants of the Mother of God Sister Lucy Hennessy, director of Maryfield, said she was, "Happy that all of these prayer groups in the (Greensboro) vicariate were able to get together for this wonderful Thanksgiving celebration."

Contact Rev. Mr. Gerald Potkay by calling (336) 427-8218 or e-mail gpotkay@triad.rr.com.

The Catholic NEWS & HERALD

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HARVEST, from page 1

$5 a day as an agricultural worker; he earns $7.53 an hour, plus time and a half for overtime, at Barr Evergreens tree farm. Barr, which Riehle said is typical of the big growers, provides housing for his workers.

Rusty Barr, the owner, employs 10-12 Hispanic men year-round to maintain 500,000 Fraser firs on 300 acres he owns and leases. In November, the crew increases to about 25 men who cut and bail the trees for their trip to Christmas tree sales lots as far away as the West Coast. This year, Barr will harvest some 28,000 trees from his own land, plus 14,000 he has purchased from another farmer.

The migrant workers have been harvesting tobacco before coming to the tree farm. All are part of H2A, a government-sponsored guest-worker program. The North Carolina Growers Association makes sure they are legally qualified to work in the United States.

"They fill out all the paperwork and get us the workers," Barr said. "It costs $210 for the harvester to bring in workers who are [in the United States]; $510 if they come from Mexico."

Part of that is transportation costs to and from Mexico.

"When we first started, Marilyn helped us a lot, getting green cards (work permits)," Barr said. "We got green cards for I don't know how many people. We had Spanish classes and English classes."

Barr himself has become fluent in Spanish by working with people for whom Spanish is their native and sometimes only language. That's also the way many Hispanics learn English, by working with Anglos. Wives who stay home to take care of their children pick up English more slowly. More and more women, though, are learning English by taking outside jobs while neighbors watch their children.

"They want to learn English, but they work so hard and so long," Riehle said. "You come in and you're tired and you want to get something to eat, and then they don't have transportation to the classes." Employers bus the men to and from work, but don't transport them elsewhere.

Barr has nothing but praise for the Hispanic men who work for him. "They're great," he said. "We'd be out of business if it wasn't for them."

But why not hire local Anglo workers for the harvest? Barr says there aren't any who are willing to work the long days for a short time each year. Many locals are retired or want full-time work.

"We've advertised for workers," Barr said. "We've only had one person apply, and when he found out what he had to do, he wasn't interested — and we were going to provide him with housing, too."

Contact Correspondent Joanita M. Nellenbach by calling (828) 627-9209 or e-mail jnell@dnet.net.

Pope's language on terrorism reflects growing fear of global violence

By JOHN THAVIS
Catholic News Service

VATICAN CITY — In recent speeches, Pope John Paul II has described terrorism in new and dramatic terminology, calling it an international evil capable of provoking a "clash of civilizations."

The pope's words represent an evolution and reflect a growing conviction at the Vatican that the global dimensions of terrorism must be combated in a special way, said informed Vatican sources.

When the pope addressed the Italian Parliament Nov. 14, he denounced "international terrorism, which has taken on a new and fearful dimension." Although the brief reference was largely ignored in media coverage, Vatican sources said it was a significant second use of the term "international terrorism."

In September, welcoming the new British ambassador to the Vatican, the pope spoke of "the urgent need to combat the phenomenon of well-financed and highly organized international terrorism, which represents a formidable and immediate threat to world peace."

On several occasions until this fall, the pope had condemned individual terrorist attacks but without speaking of an international network of terror. That reflected the Vatican's thinking that terrorism was largely an extreme expression of political powerlessness by local groups — aggravated in part by concrete local conditions of injustice.

Even after the Sept. 11 attacks on New York and Washington, the pope and his top aides spoke of such terrorism as almost inexplicable acts that reflect the depth of ferocity sometimes found in the human heart. At that time, he called for urgent economic and social reforms worldwide to counteract terrorism.

Vatican sources said the pope and his top advisers have come to see the terrorist attacks of Sept. 11 and others in recent weeks in a new light — less as a direct result of social injustice and more as part of an international design of violence.

On Nov. 29, speaking at Urbanian University in Rome, the pope again condemned terrorism and encouraged Catholic students to "work against that clash of civilizations that sometimes seems inevitable."

The term "clash of civilizations" is used frequently by U.S. political experts who see recent terrorist attacks as part of an impending conflict between the Christian and the Muslim worlds.

Vatican sources said the pope certainly is not convinced that such a clash is unavoidable, but believes it is a dangerous possibility that must not be ignored. For that reason, he encouraged a greater emphasis on interreligious dialogue at Urbanian University, where many of the church's missionaries are educated.

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Women religious among those promoting fuel-efficient cars

By AUDREY SOMMERS
Catholic News Service

What Would
Jesus Drive

CNS photo by Audrey Sommers, Michigan Catholic

Immaculate Heart of Mary Sister Jan Soleau drives a hybrid electric-gasoline Toyota Prius with the "What Would Jesus Drive?" campaign slogan pasted to the side as she and other religious make their way to a meeting with Detroit automakers in November.

DETROIT — Sister Nancy Sylvester said she was encouraged by the "spirit of understanding and cooperation" from auto industry representatives during the kickoff of a national campaign seeking to persuade U.S. automakers to make more fuel-efficient cars.

Sister Sylvester, a Sister of the Immaculate Heart of Mary who is a member of a national coalition of religious leaders, met with representatives of General Motors Corp., Ford Motor Co. and the United Auto Workers Nov. 20.

"I told them we realize these are difficult times for the car industry and that we are concerned about people's jobs. But we must balance our concerns with the health of our climate," she told The Michigan Catholic, newspaper of the Detroit Archdiocese.

She and other members of the National Religious Partnership for the Environment met with Ford Motor Co. chairman and CEO Bill Ford and Beth Lowery, GM's vice president and chief environmental officer, about the group's new faith initiative to bring what it called the "moral issue of environmental devastation" to the attention of automakers and the religious American public.

A meeting with Chrysler officials has not yet been scheduled.

Sister Sylvester said that UAW members were concerned with environmental issues and sympathetic to the points brought up by the religious coalition.

A Ford representative said the company will introduce the Great Escape, a new fuel-efficient SUV in 2003 for its centennial. And on the day of the meeting with religious leaders, General Motors released a response saying it has committed hundreds of millions of dollars toward producing hydrogen-powered engines.

Sister Sylvester drove to the meeting in a Toyota Prius, powered by a hybrid gasoline-electric engine. Attached to the car was a banner saying, "What Would Jesus Drive?"

In the last two years, her order has purchased three Toyota Priuses with hybrid electric-gasoline engines and one bifuel Chevrolet Cavalier in the last two years because they were made with "earth-friendly materials," she said.

Another Immaculate Heart of Mary sister led the convoy of cars carrying visiting clergy as it traveled from the General Motors headquarters in Detroit to the Ford Motor Co. in Dearborn.

Before the meetings, more than 100 religious leaders nationwide signed a letter and sent it to officials at Ford, Chrysler and General Motors. The letter claimed that cars that pollute the earth are "warming the planet, contributing to causes of war, and increasing the burden on the poor."

The letter also noted that, since "automobiles are having such extraordinary global impact, choices about what cars to build raise fundamental moral issues."

The women religious who signed the letter included representatives from Sisters of the Immaculate Heart of Mary, Dominicans of Adrian, Mich., Sisters of St. Joseph and Sisters of Mercy.

Sister Sylvester said the group is asking automakers to commit to making more fuel-efficient vehicles for their entire fleet and to market them in their advertising.

In 2001, the nation's new car and truck fleet averaged 20.4 miles per gallon, the lowest average since 1980.

"The National Academy of Sciences says the entire car and truck fleet could average 37 miles per gallon by 2010. We think that's a little conservative. We'd like 40," said the Rev. Jim Ball, a member of an evangelical group based in Wynneville, Pa.

The interfaith group is introducing television spots in Iowa, Missouri, Indiana and North Carolina to raise public awareness and drum up support for its fuel-efficiency campaign.

"We would like the public to write to the U.S. automakers expressing concern for the environment," Sister Sylvester said.

Automakers have said that they produce vehicles that the public wants to buy, such as heavy trucks and SUVs.

But Sister Sylvester put the ball back in their court, telling officials of the automobile industry that they have "billions of dollars for advertising and they have to come up with a creative way to pitch fuel-efficient cars in their marketing."

RIEHLE, from page 10

doing that. So now I concentrate on home visitation, giving them rosaries and Bibles, trying to get them to come to Mass."

Riehle puts up signs in local stores and laundromats announcing Mass schedules. Since Father Mark Lawlor became pastor more than three years ago, each church has a Spanish Mass every Sunday.

She visits Hispanic jail inmates. "Anglos have families to visit them," she said, "but Hispanics have no one." She also prays with them and makes phone calls for them.

Riehle is an advocate for whatever Hispanics need. More in the past than now, she would hear about Hispanics who did not have adequate housing, including lack of heat, or they weren't paid adequately. Riehle rendered emergency assistance, such as giving out blankets, and would report the problems to the authorities.

"One of the biggest needs they (still) have is for decent housing," Riehle said. "Rent is high, and they don't have much money. Some live in trailers with holes in the floors and windows, but sometimes the tenants don't take care of the property."

Agricultural workers have called her when they weren't given protective clothing when their employers used pesticides.

"You start looking for the agencies (to help), and if you make enough phone calls you find the right ones," she said.

She has no plans to quit. What's most satisfying, she said, is "seeing people grow spiritually, seeing the changes the Lord can work in people."

Contact Correspondent Joanita M. Nellenbach by calling (882) 627-9209 or e-mail jnell@dnet.net.

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Isaiah 61:1-2a

The Catholic
NEWS & HERALD

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C263

CCHS teams make big strides on the playing field

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SERVING CATHOLICS IN WESTERN NORTH CAROLINA IN THE DIOCESE OF CHARLOTTE
VOLUME 12 Nº 13

Pope says Divine Mercy devotion should lead to concrete acts of mercy

By CINDY WODDEN
Catholic News Service

VATICAN CITY — The Divine Mercy devotion spread by St. Faustina Kowalska should lead people to concrete acts of mercy for their poor and suffering neighbors, Pope John Paul II said.

Four months after his visit to his Polish homeland and the dedication of the Sanctuary of Divine Mercy there, the pope welcomed to the Vatican more than 100 pilgrims and representatives of the Archdiocese of Krakow, where he served as archbishop before becoming pope.

Pope John Paul said the visit of church and civic leaders, as well as representatives of Krakow laity, was an opportunity for him to return the hospitality he experienced during his August trip.

The August return to his home diocese, the visit to his parents' graves and his prayers at sanctuaries and churches he frequented from childhood were part of "the immense mystery of divine mercy," he said.

The Archdiocese of Krakow, he said, is filled with places recalling the lives of holy Poles who served God and their brothers and sisters throughout history.

See DIVINE MERCY, page 11

Bringing Mass to the masses

Guatemalan priests, seminarian minister to local Hispanics in Diocese of Charlotte

By JOANITA M. NELLENBACH
Correspondent

CANTON — It's not your typical vacation: No kicking back for a relaxing time out.

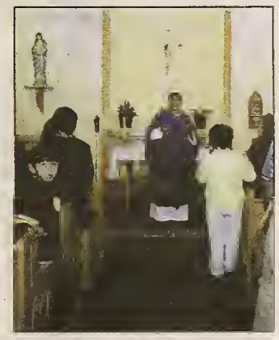
Three priests and a seminarian from the Fraternity Missionaries of Mary seminary near Guatemala City, Guatemala, are spending their December break from classes ministering to Hispanic communities in the Diocese of Charlotte.

The priests are instructors at one of the seminaries of the order, founded 18 years ago by Msgr. Eduardo Aguirre. The seminarian will be ordained in three years. They arrived Nov. 22 and will work in the diocese until Dec. 30.

Father Oscar Gracias and Father Jose Maria Tzej are working in the Asheville and Hickory vicariates respectively. Seminarian Francisco Menjivar is meeting Hispanic communities in the Smoky Mountain Vicariate, gaining experience in parish ministry.

Father Eduardo Barrera's work in the Smoky Mountain Vicariate is typical of that of his counterparts: saying Mass at several churches and visiting Hispanic Catholics in their homes, sometimes counseling them on problems they have, including improving family communication.

He had been to the United States on three mission appeals. During the most recent appeal, last December, Father Barrera visited St. Francis of Assisi Church in Franklin, where he met the then pastor, Father Morris Boyd, who invited him back.



Photos by Joanita M. Nellenbach

Father Eduardo Barrer greets parishioners after celebrating a Spanish Mass at Immaculate Conception Church in Canton. Father Barrera is a priest visiting the Diocese of Charlotte from the Fraternity Missionaries of Mary seminary in Guatemala.

Later Father Barrera got a call from Eduardo Bernal, Hispanic ministry coordinator for the Smoky Mountain Vicariate: "Eduardo called me and said, 'Is it possible you can come on your vacation?' He said, 'Come here; we need your help.'"

Father Barrera celebrates Mass in Spanish every weekend at Immaculate Conception Mission in Canton, St. Mary Church in Sylva and St. Jude Mission in Sapphire Valley.

On Dec. 8, cars pulled into Immaculate Conception's parking lot before the afternoon Mass. Hispanic families piled out, filling the church to its 80-seat capacity, with more people standing behind the last pews. Songs and prayer responses were enthusiastic. In a closet-sized room at the rear of the church, several toddlers played with toys.

These Sundays with Father Barrera are the first time in several months that Spanish Masses have been celebrated at Immaculate Conception. Father Morris

See MASS, page 11

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New Hampshire diocese reaches agreement to avoid prosecution

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Catholic themes shine from 'The Two Towers'

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Loaves and Fishes provides meals for people with HIV/AIDS

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Cardinal Law resigns as chairman of Catholic University board

WASHINGTON (CNS) — Cardinal Bernard F. Law of Boston has resigned as chairman of the board of trustees at The Catholic University of America in Washington, effective immediately, the university announced Dec. 10.

Cardinal Law, who has been under increasingly intense pressure to resign as archbishop of Boston because of his handling of past sex abuse allegations against archdiocesan priests, was in Rome for private meetings at the Vatican when the 50-member board met in Washington.

In a letter delivered to the board Dec. 10, the cardinal said, "My 12 years of service as chairman of the board have been an extraordinary, positive experience for me.

"I leave this position grateful for the opportunity I have had to work with so many wonderfully dedicated people who demonstrate their support for and commitment to The Catholic University of America in so many wonderful ways," he added.

Van P. Smith, vice chairman of the board of trustees, was to serve as interim chairman until the board elected a new chairman later in the week.

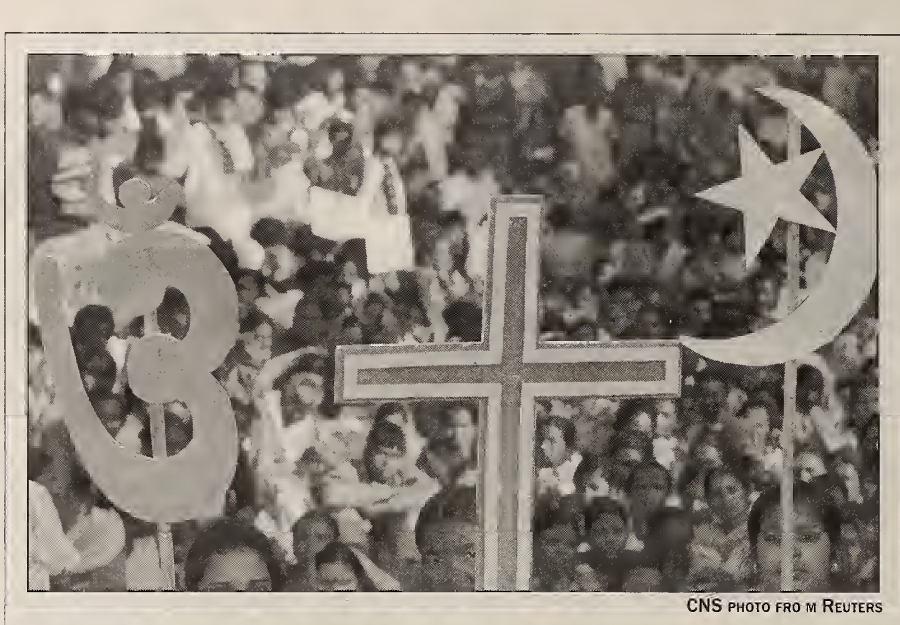
Vincentian Father David M. O'Connell, president of the university, said Cardinal Law's decision was not altogether unanticipated.

"His service and contribution as chairman ... have been extended over many years, certainly more than that of most board chairs," he said. "He was exceptionally faithful to the university."

Cardinal Law had indicated at a meeting in October that he would not be a candidate for a fifth term as chairman when his term expired this year. He will remain on the 50-member board.

Cardinal says press coverage of abuse aimed at discrediting church

ROME (CNS) — Cardinal Joseph Ratzinger, prefect of the Vatican's doctrinal congregation, said this year's media coverage of U.S. clerical sex abuse seemed distorted and was an "intentional" effort to discredit the church. "In the United States, there is constant news on this topic, but less than 1 percent of priests are guilty of acts of this type," he said in response to a reporter's question Nov. 30 in Murcia, Spain, after speaking at a university conference. "The constant presence of these news items does not correspond to the objectivity of the information or to the statistical objectivity of the facts," he said.



CNS photo from Reuters

Indian Christians carry religious symbols

Indian Christian women carry symbols of Hinduism, Christianity and Islam at a Human Rights Day rally in Calcutta, India, Dec. 10. Religious violence between Indian Hindus and Muslims has accounted for the deaths of more than 1,000 people.

Famed peace activist, ex-priest Philip Berrigan dead at 79

WASHINGTON (CNS) — Philip Berrigan, a former Josephite priest who was a leading figure in the Catholic antiwar movement over the past 40 years, died of liver and kidney cancer Dec. 6 at Jonah House in Baltimore. He was 79. "I die with the conviction, held since 1968 and Catonsville, that nuclear weapons are the scourge of the earth; to mine for them, manufacture them, deploy them, use them is a curse against God, the human family and the earth itself," Berrigan said in a final statement released through his family. His funeral took place Dec. 9 at St. Peter Claver Church in Baltimore, where he had once served as a priest. The Jonah House community he co-founded in the early 1970s had lived in the caretaker's home in a cemetery connected with the church for the past decade. Best known as the leader of the Catonsville Nine, a group of peace activists who burned 500 draft files using homemade napalm at a Selective Service office in Catonsville, Md., in May 1968, Berrigan estimated that he spent more than 11 years in jail for actions against war and nuclear weapons.

Religious observances coincide for three major faith traditions

ST. CLOUD, Minn. (CNS) — With followers of three of the world's great religions simultaneously observing special customs unique to their experience of God, one might call this the holiest of seasons. As Catholics marked the beginning of Advent by celebrating Mass and lighting the first candle of the Advent wreath, Jewish families were celebrating Hanukkah — also called the Festival of Lights — by lighting the candles of their Hanukkah menorahs as they recited traditional prayers. At the same time, Muslims bound by the obligations set forth in the Quran, the holy book of Islam, were fasting from dawn to dusk in observance of the holy month of Ramadan, which began Nov. 6 this year. "We are all God's people," Ismail Mohamed, a Muslim from Minneapolis, told the St. Cloud Visitor, newspaper of the St. Cloud Diocese.

New book explains what's behind some holiday traditions

BALTIMORE (CNS) — Most people know that before there was Santa Claus there was St. Nicholas. But how many know how the original St. Nick raised three children from the dead by making the sign of the cross over their salted corpses, saving them from becoming food for the unwitting customers of a murderous innkeeper? The tale is just one of many fascinating Christmas facts and tidbits uncovered by Joseph Walsh in "Were They Wise Men or Kings? The Book of Christmas Questions." The idea for the book came to him a few years ago when the classics and history professor at Loyola College in Maryland began preparing to teach a course on Christmas that touched on the history, literature and culture of the holiday. "The Book of Christmas Questions" is available from Westminster John Knox Press for $19.95 plus $4.50 shipping. Readers may call: (800) 227-2872.

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Diocesan planner

December

18 BELMONT — An Advent supper/study series will be held today in the Parish Family Center at The Church of Mary, Queen of Apostles, 503 N Main St. Mary Coleman from QOA will speak about Catholic Christian doctrine on eschatology, the study of "the last things." Dinner will be served at 6 p.m. and discussion will be from 7:45 - 7:30 p.m. Childcare will be provided by the youth of the parish. No registration or fee required. Contact Dennis Teall-Fleming at (704)825-9600 ext. 26 or teallfleming@yahoo.com for information.

18 SHELBY — Young at Heart Musical will be today at 2 p.m. at St. Mary's Parish Hall, 818 McGowan Rd. Bring your favorite dessert. Musical entertainment provided by Fr. Eric Houseknecht and Helen Turpish. Call (704)487-7697 for details.

18 TRYON — St. John the Baptist Church, 600 Laurel Ave., hosts an Eucharistic Holy Hour today and every Wednesday at 3:30 p.m. concluding with benediction. Eucharistic Adoration is every first Friday from 9 a.m.-6 p.m. Call (828)859-9574 with questions.

19 CHARLOTTE — "Grief Sharing Series: Video and Discussion Group" is being offered today, 10 -11:30 a.m. Each session will be held at St. John Neumann, Council Room, 8451 Idlewild Rd. Call Amy Deal for sign-up. (704)573-1023

19 CLEMMONS — The separated and divorced Catholics of the Triad group will meet today at 7 p.m. in Room 5 of the Family Center at Holy Family Church, 4820 Kinnamon Rd. Suzanne Caroon will speak on the topic "Moving forward: Learning to Trust Again." For information call Donna Kronner (336)631-8892.

19 GUILFORD COUNTY — The Ancient Order of Hibernians Guilford County Division, the oldest and largest order of Irish Catholic men, is looking for more Irish Catholic men to join them for meetings, educational seminars and social events. Contact Michael (336)665-9264 for time and location.

21 CHARLOTTE — For all area Cursillistas and spouses, the Christmas party will be today from 4-9 p.m. at the home of Dan and Lynne Hines (704)544-6665. Web site: www.charlottecursillo.org. Email: bmayer@alltel.net.

22 ELKIN — St. Stephen's Faith Formation invites parish family and friends to caroling today at 6 p.m. Singing will be outside the church, 101 Hawthorne Rd., weather permitting. Hot cocoa and cookies for all. Call (336)335-3007 with questions.

31 MAGGIE VALLEY — Living Waters Reflection Center, 103 Living Waters Ln., is holding an evening of recollection with the Augustinian Friars today at 7:30 p.m. until a brunch on New Year's Day. This includes faith sharing

Pieta's beauty inspires U.S. man to reproduce busts of Mary's head

VATICAN CITY (CNS) — A California art dealer and a Florida foundry are manufacturing and selling copies of the "Madonna della Pieta," busts of the head of the Blessed Virgin Mary taken from Michelangelo's famous sculpture. New Renaissance Art, a California-based company owned by David Newren, purchased a sublicense granting exclusive rights to reproduce a copy of the Pieta housed in the Treasury Museum of St. Peter's Basilica. Newren said he was struck by the beauty of Michelangelo's statue during a visit to the Vatican. Although Michelangelo was only 23 years old when he was commissioned to make the sculpture for a French cardinal's tomb, it immediately was recognized as a masterpiece. Unlike most depictions of Mary holding her son after he was taken down from the cross, Michelangelo portrayed her still as a young woman, eyes closed and head bowed over the body of Jesus lying across her lap. Newren hired American Bronze Fine Art Foundry in Sanford, Fla., to produce bronze, silver and gold copies of the bust.

Pope encourages Catholic journalists to seek truth courageously

VATICAN CITY (CNS) — Pope John Paul II urged Catholic journalists to strive for professional excellence, be sensitive to spiritual aspects of human life, and report the truth courageously, even when it is "not considered 'politically correct.'" The pope made his remarks Dec. 6 to about 80 members of the International Catholic Union of the Press, a Geneva-based organization celebrating its 75th anniversary in Rome. "What does it mean to be a professional journalist who is Catholic?" the pope said. "Quite simply, it means being a person of integrity, an individual whose personal and professional life reflects the teachings of Jesus and the Gospel," he said.

Benedictine honored for scholarly studies of black Catholic church

WASHINGTON (CNS) — Hailing him as the "single most important leader in historical studies of the African-American Catholic Church in the United States," The Catholic University of America awarded the 15th annual Johannes Quasten Medal for Excellence in Scholarship and Leadership in Religious Studies to Benedictine Father Cyprian Davis Dec. 4. "Without a doubt Father Cyprian is the major figure in black Catholic church history in the United States," said Father Stephen Happel, dean of the university's School of Religious Studies, which awards the medal annually. Past recipients, Father Happel said, include "a succession of major church thinkers, historians and theologians." A professor of church history at the St. Meinrad School of Theology in Indiana and a history professor at the Institute for Black Catholic Studies at Xavier University of Louisiana, in New Orleans, Father Davis has written countless books and articles, including 1990's "The History of Black Catholics in the United States."

Boston Archdiocese paves way for bankruptcy filing

BOSTON (CNS) — The Boston archdiocesan finance council voted Dec. 4 to allow Cardinal Bernard F. Law to pursue reorganizing the archdiocese under Chapter 11 of the Federal Bankruptcy Code. No U.S. diocese has ever made a Chapter 11 filing, in which a court determines what a corporation must do to satisfy creditors equitably and, if possible, regain solvency. "No final determination to file Chapter 11 has been made at this time," said archdiocesan spokeswoman Donna M. Morrissey. She said that if such a decision were made "other approvals," including a go-ahead from the Vatican, would also be needed. The archdiocese faces some 450 lawsuits for alleged sexual abuse of minors by its priests. Morrissey said the cardinal "is seeking to establish a global settlement with all abuse victims ... as an alternative to resolving each case by separate litigation or negotiation. We would like to ensure that all cases are resolved expeditiously and that the funds available will go to the victim-survivors instead of into litigation costs."

CNS PHOTO BY DON BLAKE, THE DIALOG

Torch run highlights needs of migrants from Mexico

Julian Alvarez hands a torch off to Alejandro Satos in Stanton, Del., Dec. 9 as they continue a relay that began in Mexico City Oct. 29 and was to end in New York Dec. 12. Under the banner of Our Lady of Guadalupe, the Guadalupana Torch Run covered more than 3,000 miles to highlight the needs of migrant workers in the United States.

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and time for quiet prayer along with a welcome 2003 Mass at midnight and a social at the Augustinian Friary. Call (828)926-3833 for further details.

January

5 ANDREWS — Holy Redeemer Church, 214 Aquone Rd, is celebrating a weekly Mass in Spanish today at 3:30 p.m. Call (828)321-4463 with questions.

5 CHARLOTTE — The St. Maximilian Kolbe Fraternity of the Secular Franciscan Order will be gathering today at 2 p.m. at Our Lady of Consolation Church, 2301 Statesville Ave. Those interested in learning more about the SFO and the Franciscan way of life are invited to attend. For information call Skyler Mood (704)545-8133.

5 SALISBURY — Sacred Heart Church, 128 N. Fulton St., will be celebrating a charismatic and healing Mass today at 4 p.m. Prayer and worship with prayer teams will be available at 3 p.m., and a potluck dinner will follow the Mass. Father John Putnam, pastor, will be the celebrant. For information call Bill Owens (704)639-9837.

6 CHARLOTTE — The bereavement support group will meet tonight from 6-7:30 p.m. and every first Monday in the family room at St. Gabriel Church, 3016 Providence Rd. This support group is for anyone who has experienced the loss of a loved one. For details call Ruth Posey (704)370-3238.

6 CLEMMONS — Holy Family Church, 4820 Kinnamon Rd., is celebrating a charismatic Mass tonight at 7:30 p.m. The sacrament of reconciliation will be given at 7 p.m. and the laying on of hands will take place after Mass. The next Mass will be celebrated on Feb. 3. Need details? Call (336)778-0600 or Jim Passero (336)998-7503.

7 CHARLOTTE — The regularly scheduled cancer support group meeting for survivors, family and friends will be held today at St. Matthew Church, 8015 Ballantyne Commons Pkwy., and every first Tuesday at 7 p.m. in the office building conference room. For information call Marilyn Borrelli (704)542-2283.

11 SYLVA — The Lay Carmelites of St. Mary, 22 Bartlett St., offer inquiry classes on the second Saturday of the month following the 9 a.m. Mass. Call (828)586-9496 with questions.

19 WAYNESVILLE — St. John's Church, 234 Church St., is offering Inquiry Sessions today and each Sunday at 11 a.m. in the parish center for people interested in learning about the Roman Catholic Church. Baptized Catholics who wish to receive further sacraments are invited. Call (828)456-6707 or (828)648-7369 to reserve a space.

27 CHARLOTTE — A support group meeting for caregivers of people suffering with memory loss will gather today, 10-11:30 a.m., Room E, Ministry Center, St. Gabriel Church, 3016 Providence Rd., and Jan. 21 at Providence United Methodist Church. For information about the support group or the Shining Stars Adult Day Respite Program for the memory-impaired, which meets every Monday and Wednesday at St. Gabriel from 10 a.m.-3 p.m. and every Tuesday and Thursday at Sardis Presbyterian Church from 10 a.m.-3 p.m., call Suzanne Bach (704)376-4135.

February

6 GREENSBORO — St. Pius X, 2210 N Elm St., will have a men's weekend for Charlotte Diocese Cursillo today through Feb. 9. Contact Dan Hines (704)544-6665, Web site: www.charlottecursillo.org or e-mail bmayer@alltel.net with questions.

14 CHARLOTTE — Fr. John Corapi, Society of Our Lady of the Trinity, will be giving five one-hour teachings today from 7:30-8:30 p.m. and tomorrow from 9:30 a.m. - 4 p.m. at St. Gabriel Church, 3016 Providence Rd. His life has taken him from successful millionaire to homeless drug addict to apostolic preaching. Call Terri DeLuca (704)888-6050 or log on www.rc.net/charlotte/ola/corapi.htm for information.

New Hampshire diocese reaches agreement to avoid prosecution

Diocesan personnel required to go beyond mandatory reporting

By CATHOLIC NEWS SERVICE

MANCHESTER, N.H. — The Diocese of Manchester has signed a legally binding agreement with the state attorney general's office acknowledging that it could have been convicted for failing to protect minors from clergy sex abusers.

Bishop Wilton D. Gregory of Belleville, Ill., president of the U.S. Conference of Catholic Bishops, said the agreement does not legally affect other U.S. dioceses. He acknowledged that bishops committed mistakes but not "intentionally bad acts" in allowing abusers to remain in ministry.

The Dec. 10 Manchester agreement avoids prosecution of the diocese and gives the attorney general's office oversight of diocesan policies dealing with sex abuse of children, including an annual audit for five years to ensure that toughened child safety procedures are followed. The state reserves the right to bring charges against individual priests suspected of abusing a minor.

If the agreement had not been signed, Manchester would have become the first diocese to face criminal charges in the sex abuse crisis plaguing the U.S. church in 2002. Several other states were conducting similar investigations regarding how dioceses dealt with clergy sex abusers.

Bishop Gregory said that "there is a difference between mistakes and intentional wrong doing" in the way bishops handled cases.

"As church leaders, we are willing to own up to our mistakes. However, except for those few who personally have also been perpetrators, church leaders have not intentionally endangered the welfare of children," said Bishop Gregory in a Dec. 10 statement released in Washington by the USCCB.

"We will always repent of the mistakes that resulted in abusers being kept on in ministry to hurt and abuse more children," he said.

The Manchester accord "is specific to the facts in the Diocese of Manchester and to the laws of the state of New Hampshire," said Bishop Gregory.

"It does not in any way indicate agreement on the part of any other diocese or of the United States Conference of Catholic Bishops in the legal analysis on which the Office of the Attorney General has acted," said Bishop Gregory.

Msgr. Francis Maniscalco, USCCB spokesman, said the statement referred to the attorney general's analysis that the diocese over a period of years had intentionally or purposefully acted badly.

The Manchester agreement was reached after the attorney general's office decided to seek indictments against the diocese under the state child endangerment statute for the way the diocese handled sex abuse cases over a 40-year period. The charges would have been misdemeanor offenses carrying fines of up to $20,000.

"The diocese acknowledges that the state has evidence likely to sustain a conviction," said the agreement.

"The Diocese of Manchester acknowledges that certain decisions made by it about the assignment to ministry of priests who had abused minors in the past resulted in other minors being victimized," it said.

Under the agreement, the diocese "is implementing a policy that no person who is known to have abused a child will either continue or ever be placed in ministry."

The agreement also requires diocesan personnel to go beyond the mandatory reporting law and report to civil authorities suspicions of child abuse and allegations in cases where the victim is no longer a minor.

Bishop John B. McCormack of Manchester praised the agreement.

"We have a better ability to move forward in humility and with faith," he said.

Father Edward Arsenault, who handles sex abuse cases for the diocese, said at a Dec. 10 press conference that the agreement complements diocesan policies instituted since Bishop McCormack was installed in 1998.

"The church has learned the painful lesson that we cannot solve the crime of sex abuse in private or alone," said Father Arsenault.

Statistics on the diocesan Web site show that the diocese has paid $7.7 million in legal settlements since 1987, with over $6 million of the settlements paid in 2002. Insurance has covered most of the costs, with the remaining $2.2 million coming from the diocesan unrestricted savings fund, according to the statistics.

The Web site reports that 6.2 percent of diocesan priests since 1943 have been accused of child sex abuse.

Patrick McGee, diocesan spokesman, said that about 60 lawsuits are still pending.

Besides facing lawsuits in New Hampshire, Bishop McCormack is among defendants in a number of sexual abuse lawsuits against priests in the Boston Archdiocese. Before his New Hampshire appointment, he was Boston archdiocesan secretary for ministerial personnel and Cardinal Law's delegate for sexual misconduct. He is named in suits because of his role there in clergy assignments.

New Hampshire Attorney General Philip McLaughlin said the agreement achieves more than if the state had sought a conviction. He cited the requirement that the diocese release thousands of pages of personnel records and other documents after the names of victims had been blocked out.

Other aspects of the agreement include:

— Diocesan cooperation with civil authorities in investigating cases.

— Placing on administrative leave any accused priest or other church employee pending outcome of investigations by church and civil authorities.

— Ongoing review of policies and procedures for preventing child sex abuse.

— Enhanced training of diocesan personnel about child abuse awareness and safety procedures.

— State publication of a report on its 2002 investigation into how the diocese handled sex abuse cases.

For more information, please write:
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CCHS teams make big strides on playing field

By MARY MARSHALL
Correspondent

CHARLOTTE — Winning is a tradition for the Charlotte Catholic High School football, volleyball, soccer, tennis and cross-country teams. They've established a tradition and work very hard to win.

But it doesn't come easily. Through dedication and good coaching, the CCHS teams bond and perform to the best of their abilities.

The teams are always competing for a championship," said Kevin Christmas, athletic director. "They haven't lost a conference championship in the past five years."

This year, the volleyball team, which is coached by Tim Leary, advanced to the western regional, losing in the semifinals. But for players Brittany Zahn, a senior and an outside hitter, and Brianne Ryan, also a senior and outside hitter, it's more than just a game.

"We all love playing and treat each other with respect," said Zahn, who received a full scholarship to the University of Tennessee. "We're a close knit team and relish the friendships we have established with each other. We carry good sportsmanship into each game.

"From my sophomore year to the beginning of this season, we accumulated 79 consecutive wins setting a state record," she said. "We won the state championship during my sophomore and junior years."

Zahn and teammates Bridget Guerin and Mary Kate Peer were named to the all conference team. Zahn received the prestigious honor of all conference player of the year. Ryan, Emily Hull, and Lauren Cecere received honorable mention recognition.

"We receive special inspiration as we huddle before each game and recite the 'Hail Mary,'" said Ryan. Zahn replaces the familiar "now and at the hour of our death" phrase with "now and at the hour of our victory," devoting the prayer to the moment.

> **"From my sophomore year to the beginning of this season, we accumulated 79 consecutive wins setting a state record."**
>
> — Brittany Zahn, a CCHS senior

On the soccer field, the team was busy racking up an undefeated season as well as a state championship.

Before each big game, Augustinian Father Jim Cassidy, principal of CCHS, gathers with the players and coach Gary Hoilett for Mass. Senior Adam Stafford, a center midfielder, said, "This gets us focused — ready to play the game. It takes our minds off the nervousness."

Stafford has been playing soccer all his life and found it natural to play at the high school level. "My team members are all my friends," he added. "We have a lot of fun together."

A.J. Harris, who plays defense, has played varsity soccer for his four years at CCHS. "Everyone on the team is my friend," said Harris. "We have a good coach and all work hard for each other to win.

"We recite the 'Our Father' before each game, which settles our nerves," he said. "I especially like the Masses because it's a personal experience with just the team, coach, and Father Jim worshipping together."

Ryan Vargochik, who plays outside midfield, is proud of the school spirit that supports his team. "This brings the team closer together. We stress teamwork rather than individual accomplishments," he said. "The Mass before the games gives us the opportunity to talk about our faith openly."

The soccer and volleyball team members join fellow sports team enthusiasts in the Christian Athletes Club. Their goal is to raise money for charities. Last year and during Catholic School week in January this year, members participated in the Holy Angels hands-around-school fundraiser. They also sponsor an intramural basketball tournament and are currently sponsoring a Christmas family.

According to Kevin Christmas, Catholic Social Services provides them with a family's wish list. Through donations or by sponsoring a car wash, the club will be able to purchase gifts for the mother, father, and children.

Pope tells students that God's power is power of love for everyone

VATICAN CITY (CNS) — The power of God is the power of love for each individual, a message of hope that is especially obvious during Advent and the Christmas season, Pope John Paul II told university students.

"God does not consider humanity as an anonymous mass, but dwells on each individual and personally takes care of each one," the pope said during a Dec. 10 Mass in St. Peter's Basilica.

The pope presided over the annual Mass in preparation for Christmas and gave the homily, but the principal celebrant of the Liturgy of the Eucharist was Cardinal Camillo Ruini, papal vicar for Rome. The Mass was attended by about 10,000 students from 16 Catholic and state-run universities in Rome, as well as by delegations from the 34 oldest universities in Europe.

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Book Review

Two books look at New Testament women

REVIEWED BY ELIZABETH RACKOVER
CATHOLIC NEWS SERVICE

The books "Mary & Martha: Women in the World of Jesus" and "Mary, Called Magdalene" both immerse the reader into the world of New Testament women.

"Mary & Martha" is a scholarly work that takes great pains to document its research. (Chapter 6 alone racks up 47 footnotes in 15 pages.) The author clearly knows her subject, and recommendations on the book's back cover say it is "an excellent text for courses in biblical and women's studies." No argument there, but in spite of Yamaguchi's passion for the subject, the prose is reduced to mere text, stymied by the constricting scholarly approach. A thoroughly researched book like this should be fascinating, but the author's static text obscures the subject matter so much that the casual reader will remain unmoved and ultimately unenlightened.

A casual pleasure read this is not.

"Mary, Called Magdalene" covers much of the same territory Yamaguchi aims for — how women lived in the time of Jesus — but in a much more involving, thought-provoking and subjective style. Margaret George clearly states that she's taken a lot of leeway in giving Mary Magdalene an identity far above and beyond anything offered in Scripture. Her novel fleshes out a remarkable character that arguably gets short shrift in the New Testament.

Without a moment's thought for footnotes, George invites us into what she imagines as Mary Magdalene's childhood home, using historical information as a basis for how she lived along the shores of Galilee and how different Jewish sects viewed each other. We absorb the rituals of the Sabbath and various Jewish holidays and ceremonies, learn as Mary Magdalene moves toward courtship, marriage and childbirth — and then walk with her into the familiar territory of Jesus' public life.

It is inevitable that a book exploring the heart and soul of a woman so closely associated with sex and Jesus (in that order) would literally flirt with the idea of Mary Magdalene being infatuated with Jesus romantically. But this is no dime-store romance novel, and Mary Magdalene's love for Jesus is treated as a powerful spiritual connection — a connection Jesus understands and compassionately explains is impossible.

Mary Magdalene is painted as a compassionate and complex figure. Her titular status means she must bear all of the attributes possible to a fictionalized character in a long novel. She is possessed by an impressive variety of demons and goes through two unsuccessful exorcisms before the evil spirits are cast out by Jesus on the banks of the River Jordan.

Satoko Yamaguchi
MARY & MARTHA
Women in the World of Jesus

MARGARET GEORGE
MARY
CALLED MAGDALENE
a novel

She is blessed and cursed with the gift of prophecy, making her at first a liability to those who fear the truth and then a useful companion to Jesus, whose destiny is revealed only a little at a time. Finally, she becomes a disciple of the Christ, a witness to his death and the first witness to his resurrection. Ultimately she becomes a respected elder among the early Christians and lives to a remarkably old age so that the readers can catch a glimpse of the birth of the Christian epoch.

This is a very interesting book, and a comfortable source of information about Jewish life in the time of Christ. It also serves as an interesting perspective on the story of Jesus as seen through a woman's eyes. As all 21st-century women know only too well, that is a welcome twist on an old story.

Rackover is a free-lance writer and publicist. She is a religious education teacher at St. Irenaeus Catholic Church in Rochester, Mich.

MARY & MARTHA: WOMEN IN THE WORLD OF JESUS, by Satoko Yamaguchi. Orbis Books (Maryknoll, N.Y., 2002). 204 pp., $24.00

MARY, CALLED MAGDALENE, by Margaret George. Viking (New York, 2002). 630 pp., $27.95

Word to Life

Sunday Scripture Readings:
Dec. 15, 2002
December 15, Third Sunday of Advent
Cycle B Readings:
1) Isaiah 61:1-2a, 10-11
Psalm: Luke 1:46-50, 53-54
2) 1 Thessalonians 5:16-24
3) Gospel: John 1:6-8, 19-28

BY DAN LUBY
CATHOLIC NEWS SERVICE

"Begin with the end in mind." It's one of the seven keys to success which best-selling author Steven Covey touts in his books. It's sound, practical advice. Starting off on a trip without a clear idea of your destination is a recipe for confusion and, potentially, disaster.

Advice like this is part of a long tradition of common-sense folk sayings, like: "Save your money"; "Less fat, more fiber"; and, "Floss."

Compared to such cross-stitch wisdom, the advice Paul gives in Sunday's second reading seems highly impractical: "Rejoice always. Pray without ceasing. In all circumstances, give thanks." How could this be? we wonder. How could we pray all the time, be perpetually joyful, say "thanks" for everything?

It's not denial. No one is better acquainted than Paul with the fact that life is difficult, that anger and sadness and distraction are inescapable elements of being human and living in the world. He isn't saying that we should never feel sad or angry, that we shouldn't work and live lives among family and friends, that we won't often find ourselves in circumstances we'd rather not have to endure.

The only way Paul's impractical-seeming encouragement can make sense is when we view our lives, as he does, through the lens of what God has in store for us.

Joy, prayer, gratitude, openness to the power of the Spirit, resistance to evil — these can only be sustained when we embrace the dream of God's kingdom which Jesus brings and which he embodies.

The conviction of God's faithfulness to his own vision, and to us, strengthens our confidence that sorrow will be transformed into joy, loneliness into communion, selfishness into gratitude. This is the end to which God calls us.

With this end in mind, all things are possible.

QUESTIONS:

When has the longing for a future good helped you persevere through difficult times? What's one way you can become more aware of the blessings for which you give thanks?

Weekly Scripture

Scripture for the week of December 15 - December 21

Sunday (Third Sunday of Advent), Isaiah 61:1-2, 10-11, 1 Thessalonians 5:16-24, John 1:6-8, 19-28; **Monday (Advent Weekday),** Numbers 24:2-7, 15-17, Matthew 21:23-27; **Tuesday (Late Advent Weekday),** Genesis 49:2, 8-10, Matthew 1:1-17; **Wednesday (Late Advent Weekday),** Jeremiah 23:5-8, Matthew 1:18-24; **Thursday (Late Advent Weekday),** Judges 13:2-7, 24-25, Luke 1:5-25; **Friday (Late Advent Weekday),** Isaiah 7:10-14, Luke 1:26-38; **Saturday (Late Advent Weekday),** Zephaniah 3:14-18, Luke 1:39-45

Scripture for the week of December 22 - December 28

Sunday (Fourth Sunday of Advent), 2 Samuel 7:1-5, 8-11, 16, Romans 16:25-27, Luke 1:26-38; **Monday (Late Advent Weekday),** Malachi 3:1-4, 23-24, Luke 1:57-66; **Tuesday (Vigil of Christmas),** Isaiah 62:1-5, Acts 13:16-17, 22-25, Matthew 1:1-25; **Wednesday (The Nativity of the Lord),** Isaiah 9:1-6, Titus 2:11-14, Luke 2:1-14; **Thursday (St. Stephen),** Acts 6:8-10; 7:54-59, Matthew 10:17-22; **Friday (St. John),** 1 John 1:1-4, John 20:2-8; **Saturday (Holy Innocents),** 1 John 1:5—2:2, Matthew 2:13-18

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Catholic themes shine from 'The Two Towers'

By DAVID DiCERTO
Catholic News Service

NEW YORK — Following last year's successful "The Lord of the Rings: The Fellowship of the Ring," director Peter Jackson returns to Middle-earth with "The Lord of the Rings: The Two Towers" (New Line), the much anticipated second installment of J.R.R. Tolkien's classic fantasy trilogy "The Lord of the Rings."

Jackson impressively and seamlessly blends live action and cutting-edge digital effects in bringing to life a timeless fable of the eternal struggle between good and evil.

"The Two Towers" takes up the action where the last film left off. The Fellowship — a band of nine companions — has been broken. Their quest to destroy the One Ring seems all but doomed. Already, two of their number have fallen: Boromir (Sean Bean) and Gandalf (Ian McKellen), the benevolent and wise wizard.

In his tower fortress of Barad-dur, the dark lord, Sauron, who forged the Ring ages before, has set his malicious will on reclaiming it to wield its power to master all of Middle-earth. Vying with Sauron for control of the Ring is Saruman (Christopher Lee), an evil wizard of insatiable ambition. From his own stronghold at Isengard, the second "tower" of the title, he has unleashed his army of vicious Uruk-hai orcs to seek out the ring.

Splintered into three groups, the ragtag members of the Fellowship remain firm in their resolve to see their mission through to completion, no matter what the cost.

Frodo Baggins (Elijah Wood), the reluctant Ringbearer, along with fellow hobbit and trusted friend, Sam Gamgee (Sean Astin), find themselves lost in a desolate wasteland of Mordor. Chosen by fate to cast the Ring back into the fires of Mount Doom from which it came, Frodo shows signs of wearying under its corrosive weight. They are being trailed by Gollum (Andy Serkis), a pathetic creature warped by the Ring. His familiarity with the terrain is equaled only by his lust for the Ring, makes Gollum a valuable but dangerous traveling companion.

Pippin (Billy Boyd) and Merry (Dominic Monaghan), also hobbits, abducted in the last film by Saruman's orcs, have escaped their savage captors and fled into the mysterious forest of Fanghorn.

The remaining members — valiant warrior, Aragorn (Viggo Mortensen), elfin archer, Legolas (Orlando Bloom), and bellicose dwarf, Gimli (John Rhys-Davies) — track their comrades to Fanghorn.

To their disbelief, they happen upon Gandalf, resurrected and transfigured as an ethereal Christ-like figure. He journeys with them to the besieged kingdom of Rohan, a Viking-like nation of horsemen.

With Saruman's vast army on the warpath, Aragorn and Gandalf forge an alliance with King Theoden and ready Rohan for a massive, climactic battle against the forces of darkness, with the future of all Middle-earth hangingin the balance.

Tolkien — a lifelong, devout Catholic — emphasized underlying religious concepts as the wellspring of his story's lasting appeal. While borrowing heavily from classical Celtic and Norse mythology for inspiration, it is orthodox Catholic theology that forms the bedrock upon which the various themes explored are built.

Jackson incorporates several such themes into the film. "The Two Towers" is a veritable passion play, with Frodo serving as a Christ figure, bearing the Ring, an emblem of sin, like a cross — selflessly exercising free will, willing to sacrifice even his life so others might live.

The Ring symbolizes the Catholic understanding of the parasitic nature of evil.

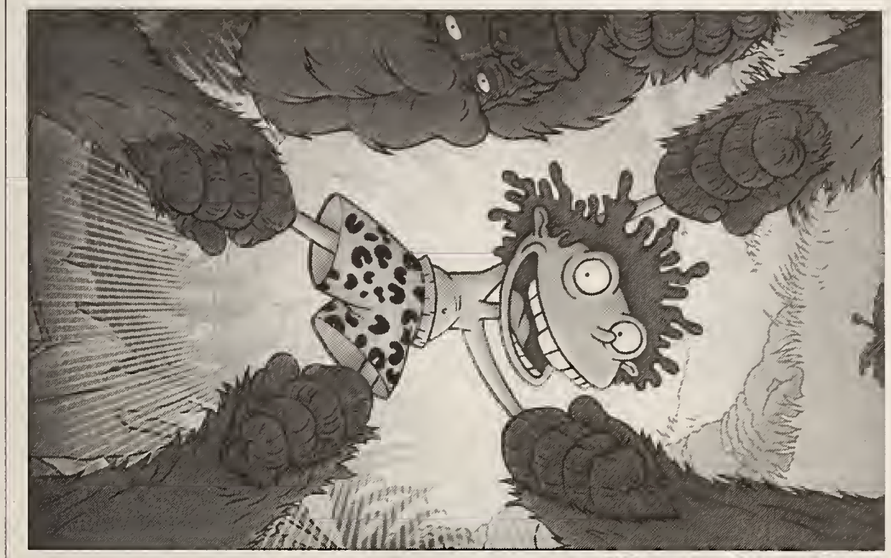
Other Christian motifs include the redemption of sinners (Gollum), communion with nature versus materialistic industrialization, death and immortality. The story's overall message of hope in strife, and the ultimate victory of light and goodness over darkness are as reassuring to our troubled times.

Though aficionados should respond enthusiastically, the film's myriad characters and three-hour length may prove daunting to the uninitiated and those unfamiliar with Tolkien's work are at a distinct disadvantage.

As in the first installment, "The Two Towers," filmed entirely in Jackson's native New Zealand, boasts breathtaking vistas. In addition to the solid performances and innovative visuals, tech credits for production design, makeup, costumes and music should be recognized come Oscar time.

Due to many gory scenes of battle violence with several frightening images, the U.S. Conference of Catholic Bishops classification is A-III — adults. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned. Some material may be inappropriate for children under 13.

DiCerto is a guest reviewer for the U.S. Conference of Catholic Bishops' Office for Film and Broadcasting, while staff critic Anne Navarro is on maternity leave.



CNS photo from Paramount Pictures

Scene from animated movie 'Wild Thornberrys'

Donnie is swung by apes in the animated feature film "The Wild Thornberrys Movie." The U.S. Conference of Catholic Bishops classification is A-I — general patronage. The Motion Picture Association of America rating is PG — parental guidance suggested.

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The Pope Speaks

POPE JOHN PAUL II

Pope says much loneliness can be traced to abandonment of God

By JOHN NORTON
Catholic News Service

VATICAN CITY — The loneliness, fear and unhappiness afflicting many men and women today can be traced ultimately to the abandonment of God, Pope John Paul II said.

Especially when facing the terrifying prospects like war and famine, believers should turn from sin and implore God to bring peace on earth, he said Dec. 11 at the weekly general audience.

Addressing about 6,500 pilgrims in the Vatican's audience hall, the pope continued a series of talks on the Liturgy of the Hours by illustrating his remarks with a canticle from the Old Testament Book of Jeremiah.

In one dramatic section of the text, the pope noted, Jeremiah describes fields strewn with people "slain by the sword" and cities filled with people "consumed by hunger."

"The description," the pope said, "is unfortunately tragically current in many regions of our planet.".

But the canticle also describes the "worse tragedy" of people feeling God's silence after turning their backs on him, the pope said.

"They feel alone and abandoned, deprived of peace, of salvation, of hope. The people, left to themselves, feel lost and invaded by terror," he said.

"Is not this existential solitude perhaps the profound root of so much unhappiness that we witness in our times? So much insecurity and so many thoughtless reactions have their origin in having abandoned God, the rock of salvation," he said.

The pope said the solution offered in the biblical text is still valid today: personal conversion and intense prayer to God.

"Together with the Israelites, we, too, can be certain that the Lord will not abandon us forever, but, after every purifying trial, will return to 'let his face shine upon us, be gracious to us ... and give us peace,'" the pope said.

Coming of Age

AMY WELBORN
CNS Columnist

Distinguishing the Teaching from the teacher

As 2002 draws to a close, it may occur to you that this past year doesn't seem to have been a great one for your church.

Even if you're not obsessed with the news, it hasn't escaped your notice: There has been a lot of bad news this year about the Catholic Church and sexual abuse.

Sure, some of it is exaggerated by those newspapers, magazines and TV news programs that believe featuring scandalous stories about Catholic priests is going to get more people to buy their papers and watch their programs.

But that doesn't mean the scandal hasn't been real and terrible. And even though you've got the right attitude toward it — you know that most priests are doing a great job and that your church does an amazing job of helping people in this sad world — you might find yourself inwardly saying something like this at times:

"Religious leaders have admitted they've done things that were terribly wrong. They've said they were sorry. OK. But you know, it all can make it pretty hard to take them seriously when they talk to me about right and wrong."

Or you may have heard something like that from friends who've said: "Aren't your bishops hypocrites? How can you believe anything they say now?"

You might wonder sometimes if these friends have a point. That's understandable. It's not even really a thought that should discourage you. It's a thought that should help you mature a little in how you think about faith.

Try thinking about your parents. They have taught you a lot about right and wrong, and there was probably a moment in the past when you realized they didn't always practice what they preached.

They taught you to be honest, and you caught them in a lie. They warned you about not judging, and there they were, judging your friends by their piercings or tattoos — before even having a chance to meet them!

But does your parents' failure to be perfect mean that honesty is bad or that you should just go ahead and start judging others by appearances? No. Our failures to live up to ideals don't mean the ideals are false. It means we need to try harder.

It's the same with religious leaders. Face it, the bishops and clergy of 2002 didn't invent all those guides for living that we might be so tempted to dismiss. They didn't invent the church's teaching against abortion (some of our earliest documents, from the second century, no less, mention abortion as a terrible sin). They didn't invent the church's teaching on what God intended with the gift of sexuality. Read Genesis. It's right there, revealed thousands of years before your bishop even was born.

The people who teach you about religion — from the bishops to your classroom religion teacher — are all human. But they're passing on what they were taught and what, ultimately, was revealed as true by God and understood as true throughout thousands of years of Jewish and Christian tradition.

When a teacher fails, that doesn't mean the teaching is wrong. It's still worth listening to, although, of course, that teaching is always more powerful when it's matched up with a holy, virtuous life.

Something to think about. Because, you know, all of us are teachers at one time or another — for our friends, in our family, at work and at school.

Are we doing our best to make sure no one who meets us thinks, as too many do these days, that another word for "Catholic" is "hypocrite"?

The Bottom Line

ANTOINETTE BOSCO
CNS Columnist

The prayer of St. Francis and the war to end all wars

The Advent season is here, the time we prepare for the birth of the Prince of Peace. But this year, with preparations for yet another war dominating the news, are we really allied with the Prince of Peace?

I couldn't help wondering about that as I heard a clergyman speak about our "right" to defend ourselves in a war with Iraq, while he ended his talk by asking us all to say the famous prayer of St. Francis, "Lord make me an instrument of thy peace." I felt a curious contradiction.

I wonder if he knew that it was war that brought the prayer of St. Francis to light, the horrendous World War I. I have just completed an expanded version of a book on that war, written by my late son Peter, at the request of the publisher, Facts on File. Immersed in research on this "Great War, the War to End All Wars," I discovered that this prayer for peace first appeared in 1913 in a small magazine put out in Normandy, France.

It was nearly two years later that L'Osservatore Romano, the official Vatican newspaper, published this prayer. It was picked up the following week by the French daily, La Croix, and it immediately soared to popularity.

As for how the prayer reached the Vatican, it is said that Marquis de la Rochetulon, founder of a Catholic weekly paper, sent the prayer to Pope Benedict XV. Scholars of St. Francis' writings say that the peace prayer was not written by St. Francis but by an unknown author in the early 20th century. It became associated with St. Francis when it was printed on a holy card with the saint's picture on the other side.

As for why the prayer took off, eventually spreading throughout the world, that's easy to explain. This war that was raging so furiously and so long was like no other. Begun as a conflict between Serbia and Austria, it spread to all the world's major countries, bringing a destruction never imagined, defying all past rules of war.

It became the era of surprise, because of something unknown then to most people: technology. The new "toys" — airplanes, automobiles, wireless, machine guns, killing chemicals — made it clear that war would now be inclusive, a threat to everybody. Bombardments from the skies would pile up the dead, the wounded, the homeless. Even more would be killed by starvation as farms and towns were destroyed in the holocausts.

The people, especially in France, where the bulk of the fighting took place, begged for an end to this destruction. While leaders had deaf ears, the people had only one to turn to, the Prince of Peace. The prayer of St. Francis gave them hope that this horrendous killing would end.

Soldiers, too, are victims of war, obediently following orders that make them kill a person named an "enemy," who under other circumstances might be their friend. There was a beautiful moment in World War I, Christmas 1914, when soldiers of both sides began singing Christmas songs. They walked into No Man's Land — the strip of land separating them, where fighting took place — bringing no weapons, only brandy, chocolates and musical instruments to share. Both sides were joyful for this brief time of celebrating the peace before they got back to killing each other.

Let us pray this Advent that we each become an "instrument" of Christ's peace, in the footsteps of St. Francis.

The Human Side

FATHER EUGENE HEMRICK
CNS Columnist

Handling the stress of those holiday rituals

Have you ever stopped to think of the maddening rituals we go through during the holidays?

First there are the shopping rituals. Advertisements bombard us with the need to buy the perfect Christmas gift for our loved ones. And as we get closer to Christmas these advertisements increase our anxiety by reminding us that time is running out.

During the shopping-mall ritual we enjoy the dazzling atmosphere but find ourselves confused about what to purchase. If, perchance, we are buying clothes, there is the additional worry of the right style, size and colors.

The shopping ritual doesn't stop here but continues with the wrapping of gifts. If they are to be mailed, we have to plan carefully so as to allow enough time for them to get to their destination.

If we like real Christmas trees, getting the right size and shape, and especially getting it to stand properly can be an enormous chore.

Even holiday grocery shopping bears the marks of a ritual. We feel that food during the holidays should be special, so finding what we want frequently involves a special, time-consuming hunt.

For many there is the ritual of relatives. Even though a wife may not like her in-laws and a husband may not like his, Christmas is the time to be at peace and get together. Everyone dresses up, a feat in itself, and tries to make the best of the situation. Often, to everyone's surprise, the day turns out much better than anyone would have thought.

A special ritual awaits those who travel. It consists of long lines, interminable waiting — all the while attempting to transport cumbersome gifts at a time when security checks are extremely tight. Survival ultimately depends on possessing the patience of Job and a very good sense of humor.

No doubt the holidays are filled with many other nerve-wracking rituals besides the ones I've mentioned. Of course, tension is the companion of many holiday rituals.

But this need not be. The first rule in countering tension is to own up to it. If, for example, shopping or traveling is not your forte, admit it. Take time to reflect on what exactly it is that makes you tense. When you achieve this reflective frame of mind, you are on your way to overcoming the problem because you are now taking control of it.

May I also suggest that the holidays be a time of special prayerfulness. The beauty of prayer is that it enables us to see life as God created it, peaceful, and not as it often is, hectic.

During Advent, make or buy an Advent wreath, and before mealtime recite the prayers that go with it. (Prayers for Advent often are distributed by parishes these days.)

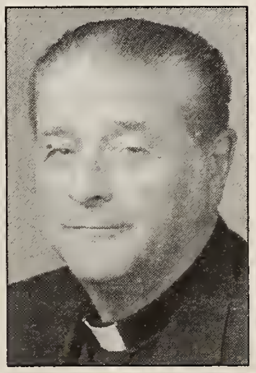
Instead of taking all the holiday anxieties upon yourself, start your day with a prayer that asks God's help. Once you become one with God, you become one with yourself. Then you can deal in a calmer way with most things life serves up.

May I also suggest getting to one or two daily Masses during the week if at all possible. A church with its sacred rituals is a quiet temple where peaceful thoughts abound. When you are in it, you are at peace.

May your holidays be blessed with peace!

Question Corner

FATHER JOHN DIETZEN
CNS Columnist



Catholic and Protestant belief in the real presence

Q. My understanding has always been that Protestants do not believe in the real presence of Jesus in the Eucharist. However, some friends who are Lutheran tell us they definitely believe that Jesus is present. The sacrament is even reserved in their church, and Communion is taken to the sick. Can you explain? (Florida)

A. In practice, a variety of Lutheran practices and beliefs exist concerning the Eucharist. Some differences are related to the Lutheran synods (the Evangelical Lutheran Church in America and the Missouri Synod are the two largest ones in the United States) to which individual congregations belong.

Lutheran teaching and liturgical guides for worship, however, are clear about belief in the continuing presence of the Lord in the Eucharist. "The Lutheran Book of Worship (similar to our missal), Occasional Services," for example, provides instructions for distribution of Communion on Good Friday, when, as in Catholic tradition, no full eucharistic liturgy is celebrated.

It also assumes that the Eucharist will be reserved for distribution of Communion to people in special circumstances. The 1978 Lutheran statement on the subject says, "Sick and homebound members should be included in the Communion of the congregation ... by sending pastors or trained and designated lay members out from the corporate assembly." These eucharistic practices are increasingly common in Lutheran churches.

The Lutheran-Roman Catholic dialogue, carried on now for several decades, notes as one of their points of agreement, "We agree that as long as Christ remains sacramentally present, worship, reverence and adoration are appropriate" ("The Eucharist as Sacrifice"; Lutherans and Catholics in Dialogue I-III).

Most Catholics and, as I understand, many Lutherans, are unaware that Martin Luther himself firmly believed in the real presence of Jesus in the Eucharist. Among many affirmations of this belief, he wrote, "No one but an Arian heretic can or will deny that Christ himself, true God and true man, who is truly and essentially present in the supper when it is rightly celebrated (to give Communion to the community) should be adored in spirit and in truth in all places, but especially where his community is present" (Smalkald Articles VII, Formula of Concord).

It is true that Luther believed the consecrated eucharistic elements should usually be disposed of after the celebration. This followed, however, not from a denial of Christ's presence, but from his conviction that Jesus gave his eucharistic body and blood to be consumed in the sacrament, not to be adored outside of Mass.

Historians and theologians tell us that only later, in the 17th century, did official Lutheran doctrine develop a theology of the termination of Christ's eucharistic presence.

Your friends' congregation is obviously one that adheres to these particular eucharistic beliefs and policies.

Our Turn

THERESE J. BORCHARD
CNS Columnist

There's something about Mary

Every year during Advent, I'm reminded of a pilgrimage I made to Lourdes, France, when I was 19.

I didn't have any great expectations, as I was in France at the time and was simply tagging along with two friends who had their hearts set on visiting the place. I was much more excited about planning my future adventure to Lisieux, the hometown of my patron saint.

However, as our train stopped at the platform right outside the shrine at Lourdes, I could not deny that something mystical surrounded us. A scent of mystery hung in the air.

It was dusk as we climbed the long walkway to the majestic basilica with its steeples piercing the clouds, drawing back the last shards of sunlight like magnets. The River Gave, circling the church, led our footsteps to the magnificent grotto.

When I saw the rows of crutches hanging over the grotto like useless matchsticks and the countless votive candles burning incessantly inside the cave, I understood why my mother, grandmother and several friends had special devotions to Mary. I had been like doubting Thomas in the Gospel of John, who needed to touch Jesus and place a hand in his side before believing that the Son of God had indeed risen from the dead and appeared to the others. I knew at that moment there was something about Mary.

Not only does Mary hear our prayers and intercede for us, she teaches us about God.

Who could be more qualified?

She carried the Light of the World within her womb; she nursed the boy who later would change water into wine; she instructed the greatest teacher in the ways of faith; she raised the Son of Man, who rose from the dead and is risen today. Who could know him better?

I can write and speak and explain how God becomes man in the person of Jesus Christ until I have no more words to use, but it makes no sense to me without mention of his mother. The fact that Jesus was born of a woman, just like you and me, makes incarnation possible and makes Christianity real.

Is it any wonder that the richest cathedrals in the world, the most famous paintings, the most beautiful music, the most precious literature have been erected, painted, composed and written in devotion to Mary, the mother of Jesus? She brings hope. She embodies love.

The most lasting lesson from my pilgrimage was this: Mary never goes away. She transcends time, speaks all languages and knows all cultures. She continues to appear to the most vulnerable among us, in the most fragile, war-stricken places of earth to speak her message of enduring peace.

She is a mother, our mother, who cares for and nurtures her children in the ways of faith.

And she is persistent. How else could she have reached me?

CNS TV & Movie Guide to end long-running publication

WASHINGTON (CNS) — The TV & Movie Guide, a weekly publication of Catholic News Service in cooperation with the U.S. Conference of Catholic Bishops' Office for Film and Broadcasting, will publish its last edition at the end of the year.

Thomas N. Lorsung, director and editor in chief of CNS, said that circulation had slipped to a point where it was no longer cost effective to maintain.

CNS will continue to offer Movie Guide Monthly, an inexpensive publication of capsule movie reviews, which can be particularly useful in selecting motion picture videos and DVDs. A number of subscribers to the weekly publication will continue on with the monthly, Lorsung said.

The TV & Movie Guide was begun in May 1986 as a way of complementing the publication of TV and movie reviews in diocesan newspapers. "The guide provided a wider selection of reviews than was often available in the diocesan press, which was often short on space for entertainment material," Lorsung said.

"Although we had a fair number of individual subscribers, we had hoped that parishes and schools would subscribe and reprint the reviews in bulletins, but only a handful actually did so," Lorsung said.

In recent years, the Office for Film and Broadcasting reviews of films have appeared on the USCCB Web site, www.usccb.org, and on the CNS Web site, www.catholicnews.com, making the print publication less attractive. Capsule reviews of newly released movies are also available at the toll-free number, (800) 311-4222.

"We still believe in the value of print products," Lorsung said. "The Movie Guide Monthly, for example, contains a lot of information in a handy form and can be referenced easily when you're on your way to rent a movie. But the TV & Movie Guide cost us too much in staff time, production and mailing compared to circulation revenue."

New program in Catholic-Jewish theological studies launched

WASHINGTON (CNS) — The Intercultural Forum for Studies in Faith and Culture, the scholarly component of the Pope John Paul II Cultural Center in Washington, has launched a new program in Catholic-Jewish theological studies. Called the Mr. and Mrs. Joel E. Smilow Program for Catholic-Jewish Theological Studies, it will support the focus of Pope John Paul II and his numerous initiatives to strengthen interaction between Catholics and Jews. Father Francis Martin, a noted theologian who specializes in New Testament theology and its Jewish background, is the first scholar to chair the program. He will conduct research and facilitate theological dialogue between Catholics and Jews. The Smilows, who reside in Westport, Conn., are financing the chair for an initial six-year period. Joel Smilow is the former chairman and CEO of Playtex Products Inc. and Playtex Apparel Inc.

EXECUTIVE DIRECTOR

Catholic Charities of the Diocese of Arlington (CCDA) in Virginia is seeking an experienced, dynamic, articulate Executive Director for a growing agency that has tripled in size over the past ten years. The rapidly growing Arlington Diocese consists of the twenty-one counties and seven independent cities of northern Virginia; services a population of 2,317,773 (353,367 of whom are Catholic); and covers 6,541 square miles. The diocese is culturally, ethnically, racially, socially and economically diverse, consisting of urban, suburban, exurban and rural areas. CCDA has an operational budget of $4.2 million and employs a staff of 100. Programs include adoption, case management, counseling services, education, elderly services, emergency assistance, employment services, family services, food services, homeless shelter service, parish social ministry, services for disabled persons, immigration and refugee services, and other special projects. CCDA enjoys the highest degree of community regard; is accredited by the Council of Accreditation; and is a licensed child-placing agency in the Commonwealth of Virginia.

RESPONSIBILITIES: The Executive Director is responsible for representing the constantly evolving needs of CCDA's clients to the community and addressing these needs across a continuum of care. The Executive Director is responsible for the overall management of CCDA, to include program development and refinement of service programs, fund raising, public relations, management of personnel, and fiscal oversight.

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FOR MORE INFORMATION OR TO APPLY FOR THIS POSITION, CONTACT:
Michael J. O'Rourke, Associate Director of Finance & Administration
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A job description is available at www.ccda.net.

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MASS, from page 1

Boyd had been driving more than an hour from Franklin to Canton to say the Spanish Mass every Sunday evening.

After he left in June for a year's study in Mexico, Father Frank Seabo, pastor of St. Joseph Church in Bryson City, celebrated Spanish Masses in Canton for about three months. However, Father Seabo is also pastor of Our Lady of Guadalupe Mission in Cherokee and is now saying a Spanish Mass at 6 p.m. on Sundays there.

Bernal has been conducting communion services, but people don't pack the church for the communion services like they do for Mass.

"When there's a priest, the church is always full," said parishioner Norma Brown. "When we have a communion service, it's more difficult for our community to accept that change."

In addition to celebrating Eucharist, Father Barrera has been teaching religion classes: "For example, yesterday the parents of the children came here, and I explained the importance of the sacraments," he said. "It's difficult because you don't have much time for formation, (but) they learned many things."

He also advises them to learn English. "I explained this," he said. "'You need to learn English. This is a different culture.' I tell them, 'You need to speak English so you can get a better job.'"

And so they can feel more a part of life in the Anglo community. The act of greeting people, he said, "is a sign; it's very important."

He saw Immaculate Conception being open to Spanish Masses as a sign of Americans welcoming Hispanic people. In fact, he said, just "saying 'Hello' is very important; it shows that Americans are kind."

He also recognizes the difficulties, that Spanish is more comfortable for those who have been raised in that language.

Father Barrera, who studied in Rome for two years, said, "I can say the Mass in Italian very well, the same for Spanish, but I have a little problem with English. Even if they speak both languages, they prefer Mass in Spanish. If you speak two languages (but English is your first language), you would prefer Mass in English."

Contact Correspondent Joanita M. Nellenbach by calling (828) 627-9209 or e-mail jnell@dnet.net.

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Thank you.

DIVINE MERCY, from page 1

Their cooperation with divine mercy is continued today in "centers for the homeless, soup kitchens for the poor, homes for single mothers, hospices for the terminally ill and many other places where, without fuss, the merciful love of God is revealed thanks to the concrete gestures of love made by men and women," he said.

The pope prayed that "in the shadow of the Sanctuary of Divine Mercy" similar acts of love would be increasingly abundant.

Polish church officials have invited the pope to visit Poland for a 10th papal trip to bless a $20 million basilica under construction in Warsaw, said a spokesman for the Polish bishops' conference.

"We'd be pleased if John Paul II visited the country next year —although it's hard to say if it will be possible, or if his many duties and state of health would permit it. If it happened, it would be like a second round to his pilgrimage this year," said Jesuit Father Adam Szulc, the spokesman.

Contributing to this story was Jonathan Luxmoore in Warsaw, Poland.

In our increasingly interconnected world,

Can we ignore even one child?

Within the next eight years, Africa will be home to over 30 million AIDS orphans. Without greater intervention from the world's developed nations, these children will grow up without a home, without hope and without a productive future. As Catholics, the Gospel calls us to respond.

Catholic Relief Services believes that a crisis of this dimension warrants a high level of commitment from the United States. Through the advocacy campaign *Africa Rising, Hope and Healing*, we ask you to join CRS in urging your members of Congress to be generous in their response to the call of Africa.

Put your faith into action on behalf of the children of Africa. Contact your Catholic Relief Services Diocesan Director, or Catholic Relief Services, to find out how you can make a difference.

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Loaves and Fishes program provides meals for people with HIV/AIDS

By REX HOGAN
Catholic News Service

OKLAHOMA CITY — Every Tuesday and Sunday, shortly after 7:30 a.m., Lillian Maehs and Mickey Woods stand in the kitchen at St. Patrick Church scooping steaming spoonfuls of mixed vegetables and chicken into Styrofoam containers.

About the same time Twila Gonzales and Jerry Gill get ready to leave their homes and drive to St. Patrick's. After a short stop at the church, Gonzales and Gill begin delivering the food prepared by Maehs and Woods to people who have HIV/AIDS, people like Jimmy Cauthon, 50.

"I'm HIV positive. I have full-blown AIDS," he said. One of the side effects of his disease is damaged nerve cells in his legs. He has to take slow, deliberate steps because it is painful to walk.

The cooks, the volunteers and Cauthon and others like him are part of the Loaves and Fishes program, administered by Sister Gail Addis, director of the AIDS ministry at Catholic Charities in the Oklahoma City Archdiocese.

"We're trying to do what the pope and the (conference) of U.S. bishops has asked and that's to help these people," she told The Sooner Catholic, the archdiocesan newspaper.

Currently, Loaves and Fishes serve 40 people. The service is free. The cost of the program is paid through contributions and volunteers such as Maehs, Woods, Gonzales and Gill.

Sister Gail said the cost of the program is about $10,000 to $15,000 a year.

"It depends on the number we're serving. We've had as many as 90 people on the program," she said.

Loaves and Fishes started about 10 years ago when Sister Gail, the late Father Jerry Ucker, then pastor at Immaculate Conception Church, and Immaculate Conception parishioner Joan Foreman decided to tackle the growing problems associated with AIDS.

Sister Gail, a Sister of the Immaculate Heart of Mary, said the three selected the free meals program because many HIV/AIDS patients cite a lack of nutritious meals as one of their main concerns.

"I fall around the house. Lot's of times I don't have the energy to even get a TV dinner," Cauthon said.

According to Sister Gail, most of the recipients of the meals "live on incomes of less than $800 a month. Many of them can't make a meal, or even the smell of cooking food makes them ill."

She added, "The meals help save a bit of money and it helps when they are too sick to stand and cook for themselves. Even though we only deliver twice a week we try to send enough food so that they might get three or four meals a week."

Cauthon said he also likes the fact that by delivering food the program provides visitors to AIDS patients like himself who spend many hours at home alone.

"The program lets them (patients) know someone cares," Sister Gail said.

For the volunteers, there are also rewards, said Gonzales. "There are a lot of disabled and ill people out there who don't feel like cooking or who aren't able. They are so grateful and appreciative that it warms my heart. It's that warm, fuzzy feeling all over."

Woods, a member of Corpus Christi Church, said he decided to help as a cook after he realized the "tremendous need in the community" for the program.

"I've had friends who have passed away from this (disease). I don't have a lot of money to donate but I can volunteer my time. It's just a blessing to work with all these wonderful people. It blesses me in hundreds of ways," he said.

Gonzales, a veteran Loaves and Fishes volunteer, said there are emotional valleys to the work.

"There have been some on my route who have passed away. They are just gone one day. You can't help but be touched by that," she said.

Faith communities can help in AIDS fight, White House official says

BALTIMORE (CNS) — The nation's faith and service organizations "are a model to the world of how we can unmask the threat of AIDS in our own community and work together to eliminate it," the head of the White House Office of National AIDS Policy told a gathering at a Baltimore parish.

Dr. Joseph O'Neill, director of the office, urged his listeners to work to remove the fear and stigma associated with HIV/AIDS. In his prepared remarks for a World AIDS Day breakfast forum Dec. 1 at New All Saints Parish, an African-American parish, he praised the efforts of the U.S. Catholic bishops' Secretariat for African-American Catholics for its newly developed pastoral plan that examines HIV/AIDS in the African-American community.

"The church has charted out bold steps," he said, describing efforts to educate parishioners, parish staff members, school students and personnel on HIV/AIDS awareness, as well as plans to develop a black Catholic fund to support HIV/AIDS ministries within three years and establish parish-based youth programs to provide information and follow-up on HIV/AIDS related issues.

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The Catholic
NEWS & HERALD

DECEMBER 20, 2002 | SERVING CATHOLICS IN WESTERN NORTH CAROLINA IN THE DIOCESE OF CHARLOTTE | VOLUME 12 № 14

"Behold, you will conceive in your womb and bear a son, and you shall name him Jesus. He will be great and will be called Son of the Most High, and the Lord God will give him the throne of David his father, and he will rule over the house of Jacob forever, and of his kingdom there will be no end."

Luke 1:31-33

Children's books for Christmas giving

...PAGE 6

Thousands celebrate feast day in Charlotte

By MARY MARSHALL
Correspondent

CHARLOTTE — Over 6,000 Hispanics gathered at Cricket Arena Dec. 12 to celebrate the feast of Our Lady of Guadalupe. Prior to Mass, many paid tribute to Mary, the mother of Jesus, by placing red, yellow and white roses along with floral bouquets and poinsettias around the statue of Our Lady of Guadalupe.

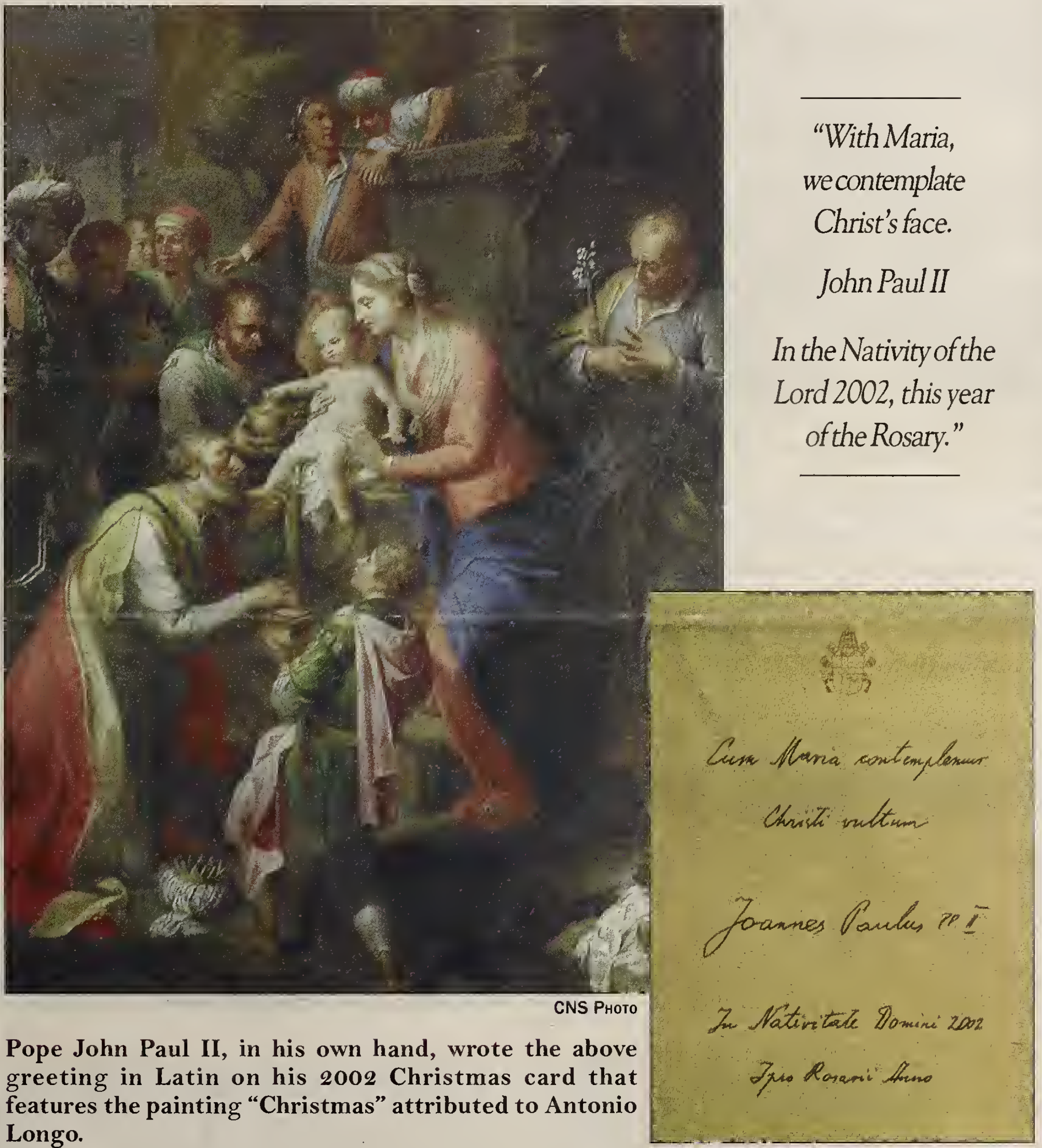
Various Hispanic groups sang and danced, giving thanks to Mary for the many gifts she has bestowed upon them.

The Spanish-language Mass was celebrated by Vincentian Father Vincent Finnerty, pastor of Our Lady of Guadalupe Church in Charlotte, with concelebrants Vincentian Father Joseph Elzi, associate pastor at Our Lady of Guadalupe; and Father Jaime Gonzalez, associate pastor of Our Lady of Guadalupe. Mass began with a procession of flag bearers representing their native countries.

Michael Roberts, a ninth-

See FEAST DAY, page 11

Christmas Greetings



Cum Maria contemplemur
Christi vultum

Joannes Paulus PP. II

In Nativitate Domini 2002
Ipso Rosarii Anno

CNS Photo

Pope John Paul II, in his own hand, wrote the above greeting in Latin on his 2002 Christmas card that features the painting "Christmas" attributed to Antonio Longo.

"With Maria, we contemplate Christ's face.

John Paul II

In the Nativity of the Lord 2002, this year of the Rosary."

Pope hopes Christmas celebrations highlight importance of family

By JOHN THAVIS
Catholic News Service

VATICAN CITY — As the Vatican took on a festive holiday spirit, Pope John Paul II said he hoped this year's Christmas celebrations would highlight the importance of the family in modern society.

"Christmas is the ideal feast of the family, because God, by being born into a human family, chose it as the first community to be consecrated by his love," the pope said Dec. 15.

He said the world "needs a sign of hope that should come from Christian families."

The pontiff prayed to Mary to protect all the families of the world, especially those living in great poverty

See FAMILY, page 3

Parish growth reflected in new church

By KEVIN E. MURRAY
Acting Editor

MOCKSVILLE — Through an array of stained-glass windows, sunlight illuminated the parishioners celebrating in the new St. Francis of Assisi Church.

Bishop William G. Curlin, bishop emeritus, presided over Mass dedicating the new building Dec. 15.

"Since 1958, when two families first started the church, the parish just began to grow," said Father Andrew Draper, T.O.R., pastor. "When I arrived here three years ago ... we had 84 families. Today, we have 180 families."

Mary Pope was one of those original parishioners. "We had Mass in our houses, and then when we grew to 11 families, we had Mass in the (local) armory until we got this property," she said.

The new church, which seats 300 people, replaces an older, less accommodating building on the property, which will continue to be used as a parish hall.

"We had a recreational building. This is a church," said Pope. "We've come a long way."

"It was the parishioners who kept the church going," said Father Draper. "They had a dream — they wanted a new church building."

The dream was fulfilled through a successful capital campaign and donations, and a lot of hard work on behalf of the parish as well as the builders, said Father Draper.

"We've planned for this for a long time, and it's been a lot of work on everybody's part to get

See DEDICATION, page 10

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Healing seen needed after Cardinal Law's resignation

...PAGE 4

Parishioners keep Mexican traditions alive

...PAGE 5

Sister of Mercy does God's work in variety of roles

...PAGE 12

CNS PHOTO BY WILLIAM B. PLOWMAN

Rosary raised on streets of Caracas

A Venezuelan woman raises a rosary against a backdrop of some 1 million demonstrators on the highways of Caracas, Venezuela, Dec. 14. More than a week of nationwide strikes have left food and gasoline in short supply, as protestors called for the resignation of President Hugo Chavez and new elections.

Parish committee offers alternatives to violent toys at Christmas

PORTLAND, Ore. (CNS) — The Peace and Justice Committee of St. Clare Parish in Portland is hoping to change the tolerance level for violence — by changing toys. Noting there is no easy solution to the complex issue of human violence, the committee has for the past 12 years distributed a list of alternative nonviolent toys at Christmas time to their church members and beyond. "What a different and ugly world we live in where children are kidnapped and murdered, snipers are a fact, children are murderers and our country wants to go to war without provocation with a tiny country," said this year's committee statement accompanying the list. The committee relies on the toy expertise of students and teachers at St. Clare School to update the list each year. They also seek advice from Portland-area toy stores that feature nonviolent toys and the Lion & Lamb Project of Bethesda, Md. This year's list, with more than 200 suggestions for nonviolent toys, can be found on the church's Web site: www.saintclarechurch.org.

Clergy sex abuse, Cardinal Law voted top story, newsmaker of 2002

WASHINGTON (CNS) — In a vote just one point short of unanimous, Catholic editors chose the scandal over clergy sex abuse of minors as the top religious news story of 2002, followed by the possible war against Iraq and the response to terrorism worldwide. With 32 ballots cast, 31 of the editors picked clergy sex abuse of minors as the top story of the year. The final ballot submitted named the Dec. 13 resignation of Cardinal Bernard F. Law as archbishop of Boston as a write-in choice as the top story. In voting for the top newsmaker of 2002, Cardinal Law was the top choice over Pope John Paul II, who has won the poll most often in recent years. Bishop Wilton D. Gregory of Belleville, Ill., president of the U.S. Conference of Catholic Bishops, was third, just half a point behind the pope. The poll was the 41st annual survey of editors of Catholic News Service client newspapers. This year's ballots were distributed Dec. 4 and the deadline for returns was Dec. 13.

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Diocesan planner

January

2 WINSTON-SALEM — The Healing Companions is a grief support group for the bereaved. They will be meeting tonight and Jan. 16 in Conference Room B at St. Leo the Great Church, 335 Springdale Ave. For more details, call Joanne Parcel (336) 924-9478.

3 WAYNESVILLE — St. John the Evangelist Church, 234 Church St., offers today and the first Friday of the month Eucharistic adoration. Call (828) 456-6707 for more information.

3 WINSTON-SALEM — St. Leo the Great Church, 335 Springdale Ave., will have adoration and benediction today and the first Friday of each month from 9 a.m. -5 p.m. All are invited to spend some time with the Blessed Sacrament. Questions? Call (336) 724-0561.

3 WINSTON-SALEM — Our Lady of Fatima Chapel, 211 West 3rd St., will have Eucharistic adoration today and every first Friday at 11:30 a.m. followed by devotions. Our Lady of Mercy, 1918 S Main St., will have Eucharistic adoration on Wednesdays at 7:30 p.m. Call (336) 722-7001 with questions.

5 ANDREWS — Holy Redeemer Church, 214 Aquone Rd, is celebrating a weekly Mass in Spanish today at 3:30 p.m. Call (828) 321-4463 for further details.

5 CHARLOTTE — The St. Maximilian Kolbe Fraternity of the Secular Franciscan Order will be gathering today at 2 p.m. at Our Lady of Consolation Church, 2301 Statesville Ave. Those interested in learning more about the SFO and the Franciscan way of life are invited to attend. For additional information, call Skyler Mood (704) 545-8133.

5 SALISBURY — Sacred Heart Church, 128 N. Fulton St., will be celebrating a charismatic and healing Mass today at 4 p.m. Prayer and worship with prayer teams will be available at 3 p.m., and a potluck dinner will follow the Mass. Father John Putnam, pastor, will be the celebrant. For more information, call Bill Owens (704) 639-9837.

6 CHARLOTTE — Christians in Career Transition is a ministry of St. Matthew Church, 8015 Ballantyne Commons Pkwy, devoted to helping people in career crises. The meeting will be tonight and Jan. 20 (1st and 3rd Mondays of every month) from 7 - 9 p.m. in the conference room. For further information, call Rev. Mr. Jim Hamrlik (704) 576-0456.

6 CHARLOTTE — The bereavement support group will meet tonight from 6 - 7:30 p.m. and every first Monday in the family room at St. Gabriel Church, 3016 Providence Rd. This support group is for anyone who has experienced the loss of a loved one. For more details, call Ruth Posey (704)

Marians launch monthly 'pope days' at Stockbridge shrine

STOCKBRIDGE, Mass. (CNS) — The Marians of the Immaculate Conception at the National Shrine of the Divine Mercy in Stockbridge have launched monthly "pope days" to honor the legacy of Pope John Paul II during the 25th anniversary year of his election as pope. The days will be held on the third Saturday of each month, culminating on Oct. 18, 2003, the Saturday closest to Pope John Paul's 25th anniversary as pope on Oct. 16, 2003. Each day will include a presentation on the pope, recitation of the rosary and celebration of Mass at the shrine.

Vatican officials ask for Christian access to Bethlehem for Christmas

VATICAN CITY (CNS) — Pope John Paul II asked Israeli President Moshe Katsav to ensure Christians can celebrate Christmas in Bethlehem, which has been under Israeli occupation and a curfew since late November. The pope and Katsav, the first Israeli president to visit the Vatican, met Dec. 12. "The president promised" the pope that if there were no new "warnings of terror operations, the Israeli Defense Forces will redeploy outside Bethlehem and, in any event, the IDF will do everything possible to enable pilgrims to celebrate the festivities as appropriate," said a press statement from the Israeli Embassy after the meeting. The pope and president talked to each other privately for 16 minutes before Katsav presented the nine members of his entourage and gave Pope John Paul a leather-bound copy of "The Golden Book of Psalms" in Hebrew and English.

Soup's always on for this Jesuit brother

BROOKFIELD, Wis. (CNS) — From his days as a novice, Jesuit Brother Rick Curry recalled the satisfaction of "looking at the joy and pleasure my day had brought my brothers as they chowed down a delicious bowl of soup I labored over during the day." Brother Curry, of New York City, recently spoke to about 75 people at a book signing for his book, "The Secrets of Jesuit Soupmaking: A Year of Our Soups," at a Brookfield bookstore. The book includes anecdotes and stories before each of the 60 soup recipes appropriate for the seasons of Advent, Christmas, Lent and Easter. His favorites include French onion, Irish potato and broccoli, and orange and tomato soup. According to Brother Curry, the secret of Jesuit soup making is the way one approaches the task — "the gradual unfolding of how to teach young men to find God in the simplest of things."

FAMILY, from page 1

and other difficult situations.

"May every family nucleus open the doors to the Lord who will come at Christmas to bring the world joy, peace and love," he said.

The pope made his comments from his apartment window to several thousand people gathered in St. Peter's Square. The crowd included hundreds of children who held aloft Nativity-scene figures of the baby Jesus for a special papal blessing.

The pope said the tradition of Nativity scenes in homes, schools and churches was an important one in Italy. The Christmas creche, or "presepio," should become during this period "the center of the classroom and the heart of your family," he said.

Pope John Paul II

The pope remarked on "the climate of Christmas" that seemed to be sweeping over St. Peter's Square, where the Vatican's giant Nativity scene was under construction and where an 85-foot-tall fir tree from Croatia was already standing.

St. Nick visits St. Pius X

COURTESY PHOTO

St. Nicholas, portrayed by Rev. Mr. Ron Steinkamp, visits with young Hannah Palladino and other parishioners at the Dec. 15 faith formation Christmas gathering of St. Pius X Church in Winston-Salem.

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6 CLEMMONS — Holy Family Church, 4820 Kinnamon Rd., is celebrating a charismatic Mass tonight at 7:30 p.m. The sacrament of reconciliation will be given at 7 p.m. and the laying on of hands will take place after Mass. The next Mass will be celebrated on Feb. 3. Need more details? Call (336) 778-0600 or Jim Passero (336)998-7503.

7 CHARLOTTE — The regularly scheduled cancer support group meeting for survivors, family and friends will be held today at St. Matthew Church, 8015 Ballantyne Commons Pkwy., and every first Tuesday at 7 p.m. in the office building conference room. For additional information, call Marilyn Borrelli (704) 542-2283.

8 CHARLOTTE — The 50+ Club of St. John Neumann Church, 8451 Idlewild Rd., will be conducting a meeting this morning at 11 a.m. with a program and lunch in the parish center. For more information, call Bobbe Conlin (704) 643-1376 or Gloria Silipigni (704) 821-1343.

10 WINSTON-SALEM — St. Leo the Great Church, 335 Springdale Ave., will be kicking off their 75th Anniversary with a Bingo-hamburger-hot dog event today in the Bishop Begley Parish Center. Come join us for a fun-filled evening co-sponsored by St. Theresa's Guild and the Knights of Columbus. Call (336) 724-0561 with any questions.

11 GREENSBORO — St. Paul Church, 2715 Horse Pen Creek Rd., will have the third Chili Cook-Off at 6 p.m. today. For those interested in the competition, there will be a sign up sheet near the Sister Parish bulletin board in the lobby of Fellowship Hall. Call Colleen Assal (336) 294-4696 or Ken Kaczmarek (336) 294-2558 with questions or to volunteer to help.

11 SYLVA — The Lay Carmelites of St. Mary, 22 Bartlett St., offer inquiry classes on the second Saturday of the month following the 9 a.m. Mass. Call (828) 586-9496 with questions.

13 FRANKLIN — The Women's Guild of St. Francis of Assisi Church, 299 Maple St., will be having their monthly meeting tonight at 7 p.m. in the Family Life Center. The meetings feature guest speakers and special events periodically. For more information, call Claire Barnable (828) 369-1565.

15 MARS HILL — St. Andrew Church, 149 Brook St., is offering classes focusing on issues related to Catholic morality today and once a month from 7 - 9 p.m. "Conscience Formation" is today's topic. Contact Ann Stowe to register for classes. (828) 645-9698.

15 TRYON — St. John the Baptist Church, 600 Laurel Ave., hosts Eucharistic Holy Hour today and every Wednesday at 3:30 p.m. ending with benediction. Eucharistic Adoration is every first Friday from 9 a.m. - 6 p.m. Call (828) 859-9574 with questions.

19 CHARLOTTE — A Mass for the unborn will be celebrated today at 3 p.m. at St. Gabriel Church, 3016 Providence Rd. All are welcome. Call (704)364-5481 for further information.

22 GUILFORD COUNTY — The Ancient Order of Hibernians Guilford County Division, the oldest and largest order of Irish Catholic men, is looking for more Irish Catholic men to join them for meetings, educational seminars and social events. For time and location call Michael Slane (336) 665-9264.

26 HENDERSONVILLE — The St. Francis of the Hills Fraternity of the Secular Franciscan Order will meet today from 3 - 5 p.m. at Immaculate Conception Church, 208 7th Ave. West. Visitors are welcome. For further details, call Helen Gillogly, (828) 883-9645.

27 NEWTON — The Little Flowers Catholic Girls' Group is for all Catholic girls ages five and up. The group will meet today at St. Joseph Church, 720 West 13th St., at 4 p.m. in the Holy Family Hall. For details, call Debbie Vickers (828) 495-2039.

Healing seen needed after Cardinal Law's resignation

By CATHOLIC NEWS SERVICE

WASHINGTON — Catholics nationwide expressed hope that the resignation of Cardinal Bernard F. Law as archbishop of Boston will begin a needed healing process after a year of sex abuse scandals.

But many also warned that healing will be a long and difficult process.

"This is not a time of rejoicing, but of hope that the church in Boston will continue to rededicate itself to the protection of children and to reconciliation of victims of abuse by clergy," said Cardinal Theodore E. McCarrick of Washington in a statement.

Cardinal Law's resignation was accepted Dec. 13 by Pope John Paul II, who named Boston Auxiliary Bishop Richard G. Lennon as apostolic administrator.

"I pledge to do all that I can with the help of the bishops, priests, deacons, religious and laity of the archdiocese, to work toward healing as a church," Bishop Lennon said in a statement. He also said he would pray for the victims and families harmed by clergy sex abuse.

Bishop Wilton D. Gregory of Belleville, Ill., president of the U.S. bishops, said that Cardinal Law in his nearly 30 years as a bishop "has made many contributions to the bishops' conference." He added that his prayers "are with him at this moment" as well as with the archdiocese and Bishop Lennon.

Archbishop Alfred C. Hughes of New Orleans issued a statement calling the cardinal's resignation "this self-sacrificial act of his" aimed at healing.

Cardinal William H. Keeler of Baltimore, in urging healing, said that "trust has been betrayed. Yet this is not the time to turn away."

Barbara Blaine, founder and president of the Survivors Network of those Abused by Priests, said the healing process "will be long and tortuous" and that Catholics must be prepared for more painful disclosures on the "rocky road to recovery."

Cardinal Roger M. Mahony of Los Angeles said Cardinal Law's resignation is part of a "difficult and painful year" for U.S. Catholics.

His statement also discussed his policies to curb clergy sex abuse.

"We believe we have been effective. No priest or employee of the archdiocese who was ever determined to have abused a minor is allowed to serve in ministry in this archdiocese," said Cardinal Mahony.

Cardinal Edward M. Egan of New York issued a statement offering prayers for Cardinal Law and the Catholics of Boston. Other church leaders offering prayers included Cardinal Francis E. George of Chicago, Cardinal Adam J. Maida of Detroit, Bishop Daniel A. Hart of Norwich, Conn., and Archbishop Harry J. Flynn of St. Paul-Minneapolis, chairman of the bishops' Ad Hoc Committee on Sexual Abuse.

Archbishop Flynn also urged all to pray that Cardinal Law's resignation "is another step, along with the U.S. bishops' 'Charter for the Protection of Children and Young People' that will advance the healing from this tragic chapter" in the history of the U.S. church.

"As leaders of the church, it is our solemn duty to enforce the charter, restore trust and assure that no child, young person or vulnerable adult is ever put in harm's way again," he said.

Jesuit Father Thomas Reese, editor of America magazine and author of books on the workings of the Vatican and the U.S. church, said the future of Boston depends on who is named to succeed Cardinal Law.

"The Vatican will need to find someone who has instant credibility in Boston with the people, the clergy and the media, someone who will be immediately recognized as capable of handing this crisis quickly and correctly," said Father Reese in a statement.

In a PBS interview, Father Reese said the resignation is a signal to bishops that clergy sex abuse of minors "is something that the pope takes very seriously that they have to deal with, that if they don't deal with it, then heads will roll."

In Boston, Father Christopher Coyne, archdiocesan spokesman, said at a Dec. 13 press conference that the resignation was "one more moment of sadness" in the events touching the Boston church, including the abuse of victims and the failure to deal with the abuse.

"It just shows to all of us how the effects of evil can spread and be all-encompassing in so many ways," Father Coyne said.

Sen. Edward M. Kennedy, D-Mass., said in a statement that the resignation was "the right thing to do" during a period "of great turmoil in our church."

Voice of the Faithful, a now-international lay Catholic organization formed in Boston when the clergy sex abuse scandal broke there last January, said it stands ready to help draft "a blueprint to heal the Catholic Church."

A statement by the organization's president, James Post, urged Bishop Lennon, temporary administrator of the archdiocese, "to hear us and act in a spirit of collaboration and collegiality with the laity, survivors and clergy" of the archdiocese.

Sex abuse scandal marred cardinal's illustrious church career

WASHINGTON (CNS) — Before he became so deeply embroiled in the clergy sexual abuse scandal that forced his resignation Dec. 13, Cardinal Bernard F. Law of Boston was one of America's most powerful and respected bishops with a career of notable accomplishments. He had long been a leading church spokesman on issues ranging from civil rights to international justice, from abortion to poverty, from Catholic-Jewish relations and ecumenism to war and peace. It was his proposal for a worldwide catechism, in a speech at the 1985 extraordinary Synod of Bishops marking the 20th anniversary of the end of the Second Vatican Council, that led to development of the "Catechism of the Catholic Church." Cardinal Law also oversaw the first drafting of an English translation of the catechism — and unsuccessfully defended the inclusive-language version that the Vatican ultimately rejected and ordered rewritten.

Cardinal Law

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Light brightens immigrants' plight

Courtesy Photo

Approximately 30 members of Our Lady of Guadalupe parish in Charlotte help carry a torch Nov. 29 on a small portion of its 3,133-mile journey from the Basilica of Guadalupe in Mexico City to St. Patrick's Cathedral in New York City. Runners from both sides of the U.S.-Mexico border have accompanied the torch since leaving Mexico City Oct. 29. It arrived in New York Dec. 12, the feast day of Our Lady of Guadalupe. The event was sponsored by the Tepeyac Association of New York, a nonprofit agency uniting the efforts of 40 community organizations serving immigrants from Mexico. Father Vincent Finnerty, pastor of Our Lady of Guadalupe, said the torch's pilgrimage "calls attention to the plight of the immigrant in this country." The Charlotte runners carried the torch to Winston-Salem Nov. 30, where other runners took it to New York via Washington, Delaware and New Jersey.

Parishioners keep Mexican traditions alive

By JOANITA M. NELLENBACH
Correspondent

ANDREWS — The 24-man group, wiping the sweat from their faces, ran down Aquone Road and up the steep concrete steps in front of the church, singing "Guadalupana." One carried the torch, another the banner with the image of Our Lady of Guadalupe.

At the top of the steps, with other parishioners crowding around, Jose Ponce held out the torch so Father Michael Kottar, pastor of Holy Redeemer Church, could light a thick white candle that would be placed in front of the picture of Our Lady of Guadalupe already enshrined in the church.

Father Kottar asked if the men would like to freshen up after their run, but they were eager to begin the Dec. 12 Mass in honor of Mary, the mother of Jesus. They carried the banner and the candle down Holy Redeemer's center aisle, standing the banner in the sanctuary and placing the candle amid bouquets of roses.

The banner and the torch had been carried in a procession of vehicles and running men 18 miles from St. William Church in Murphy to Holy Redeemer in Andrews. The men had taken turns running the distance, but all had run the last mile to the church.

This is the first year that Holy Redeemer has held such a celebration, but it's a custom they knew in Mexico and are keeping alive in Western North Carolina — processing to a church to honor Our Lady of Guadalupe.

"In my town, a bunch of people gather and they go to the basilica (in Mexico City)," said Holy Redeemer parishioner Jose Escobar. "They do prayers and dance outside the basilica."

He had started the celebration day with other Hispanic parishioners, praying and singing in the church from 5:30-6:30 a.m. At some churches, he said, people pray all night. Escobar worked all day at his carpenter's job; other parishioners would spend at least part of the day preparing the evening's feast they will share in the church hall. The meal would feature arroz con pollo (chicken and rice) and posole, a spicy red-brothed soup rich with pork and purple Indian corn.

In Escobar's native Almoloya de Alquisiras, Mexico, people honor Mary by walking a week to Mexico City, arriving on the feast day, Dec. 12.

Holy Redeemer parishioner Santiago Sanchez also knows the custom well and wants to keep it alive here. People walk from his town, Vera Cruz, to Mexico City — a six-hour drive, but a two-day walk. People take turns, walking a while then sleeping in the accompanying cars. The trek doesn't stop until they reach the basilica.

So Sanchez and his fiancé, Charlaina Rice, with help from Holy Redeemer parishioner Maria Seqile, organized Holy Redeemer's first Our Lady of Guadalupe celebration.

"This is very important to the people of Mexico," Sanchez said. "Every year we celebrate this."

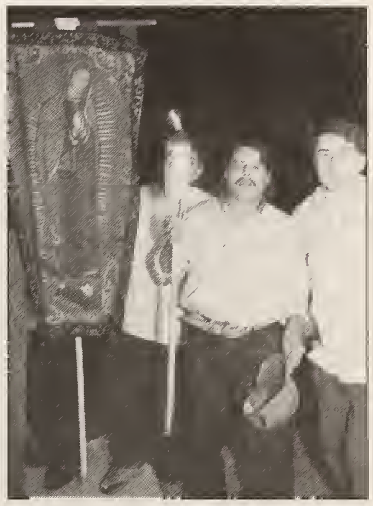

Photo by Joanita M. Nellenbach

Parishioners arrive at Holy Redeemer Church in Andrews with the Our Lady of Guadalupe banner and torch they carried in an 18-mile procession from St. William Church in Murphy.

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Book Review

Children's books for Christmas gift-giving

Reviewed by BARB FRAZE
Catholic News Service

WASHINGTON — The following books are suitable for Christmas gift-giving.

"Lullaby of the Virgin of Guadalupe," by Kelly Stuart, illustrated by Carlos Caban. Bright Sky Press (Albany, Texas, 2002). 32 pp., $14.94.

Stuart's rhyming story tells the story of St. Juan Diego and the apparitions of Our Lady of Guadalupe, ending with a lullaby Stuart wrote as a tribute to the Virgin. Short rhymes every two pages combined with soft, colorful illustrations make this especially appropriate as a read-aloud book for young children. Ages 2-6.

"Ten Amazing People and How They Changed the World," by Maura D. Shaw, illustrated by Stephen Marchesi. Skylight Paths Publishing (Woodstock, Vt., 2002). 48 pp., $17.95.

Moving beyond the premise that this book deals with important, influential people who might change a child's life, its bright, full-page illustrations, "fascinating facts" boxes, timelines and pull-out definitions make it so attractive graphically that children will be drawn to it immediately. Using interesting vignettes, Shaw weaves stories about leaders such as Mother Teresa of Calcutta, Oglala Lakota Sioux leader Black Elk, Catholic worker Dorothy Day and Anglican Archbishop Desmond Tutu, anti-apartheid activist. She chooses a diverse group of amazing people and sets their accomplishments in the perspective of the time period in which they lived. Ages 6-11.

"Once Upon a Marigold," by Jean Ferris. Harcourt Inc. (San Diego, 2002). 266 pages, $17.

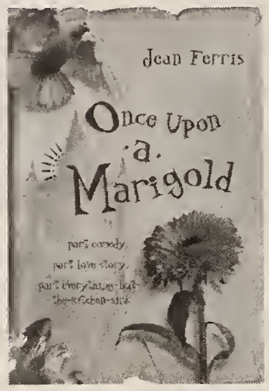
Here is an enchanting little fairy tale — part comedy, part love story, part adventure — about a young boy who runs away from home, lives with a troll and falls in love with the princess who lives across the river. Ferris' tale includes a wicked stepmother, doting siblings, a loving king and a somewhat unusual princess who likes to read Greek myths and has no interest in the suitors parading through the palace. Ferris tells a delightful story with a twist at the end that will keep readers turning pages. Ages 10-13.

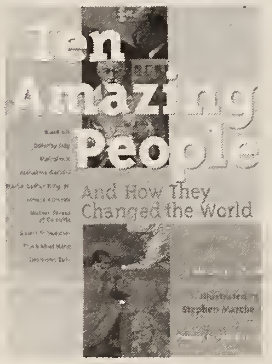
"Just Jane: A Daughter of England Caught in the Struggle of the American Revolution," by William Lavender. Gulliver Books (San Diego, 2002). 275 pp., $17.

When the orphaned teen-age daughter of a British earl comes to South Carolina to live with relatives, she finds herself caught in the middle of America's struggle for independence from England. Jane Prentice is a sensitive young woman, able to empathize with people — including relatives — on both sides of the war. As she struggles with her loyalties, she also struggles with the emotions facing any teen-age girl. Adventure, romance and action pack this coming-of-age story. Ages 11-up.

"Every Day Bible Stories," Catholic Edition, illustrated by Anna C. Leplar. Tyndale House Publishers Inc. (Carol Stream, Ill., 2002). 384 pp., $19.95.

Dorling Kindersley Limited and Our Sunday Visitor have combined to produce the Catholic edition of a children's Bible with a story for every day of the year. Each date contains a Bible story of three to six paragraphs, suitable for reading aloud to nonreaders or as a fairly easy read for advanced beginners. A Scriptural citation allows adults to explore the story more in depth if interested. Colorful, lively illustrations frame each story. All ages.





Word to Life

Sunday Scripture Readings: Dec. 22, 2002

Dec. 22, Fourth Sunday of Advent
Cycle B Readings:

1) 2 Samuel 7:1-5,
8b-12, 14a, 16
Psalm 89:2-5, 27, 29
2) Romans 16:25-27
3) Gospel: Luke 1:26-38

By BEVERLY CORZINE
Catholic News Service

A promise, according to the dictionary, is a declaration or a vow that emphatically assures one that action will or will not be done. Of course, we all know this dictionary definition, but sometimes I wonder, do we really understand the definition's deep meaning?

Not long ago my students read an essay by Barbara Kingsolver and a short excerpt of "Angela's Ashes" by Frank McCourt. After a good bit of discussion, I asked the students to write their own memoir or personal reflective essay that they would share with the members of their writing group.

After much writing, revision, rewriting and editing the final drafts were finished. The students then read their final drafts in a somewhat larger group where they discussed each other's essays and chose the best one. The best-of-group winners proudly read to the whole class.

A number of the essays were lighthearted and dealt with hilarious incidents and sibling lore. Other stories clutched my heart as I listened to my students share incredibly painful memories of divorce, of neglect and of broken promises that still hurt. I wondered if we have any idea of the painful effects broken promises have on our children.

In today's first reading David proposes to build a house for "the ark of God." God, however, wants to be the architect and builder. God has a fabulous design that reaches far beyond David's imagined place of worship. David's "house" in the mind of God, the master builder, will be a dynasty that will end in the Messiah — the promised one who will be righteous and just and serve God as no other person has. The promised dynasty or house of David will "stand firm forever."

Throughout the season of Advent we have listened to the familiar promises of Isaiah, John the Baptizer and Jesus. Their ancient promises echo down through the long corridors of time — still viable, still unbroken.

The readings for this last Sunday of Advent culminate in the message the angel Gabriel announces to Mary. Moreover, Mary makes a promise she will keep for the rest of her life when she says: "Behold, I am the handmaid of the Lord. May it be done to me according to your word."

Weekly Scripture

Scripture for the week of December 22 - December 28

Sunday (Fourth Sunday of Advent), 2 Samuel 7:1-5, 8-11, 16, Romans 16:25-27, Luke 1:26-38; **Monday (Late Advent Weekday),** Malachi 3:1-4, 23-24, Luke 1:57-66; **Tuesday (Vigil of Christmas),** Isaiah 62:1-5, Acts 13:16-17, 22-25, Matthew 1:1-25; **Wednesday (The Nativity of the Lord),** Isaiah 9:1-6, Titus 2:11-14, Luke 2:1-14; **Thursday (St. Stephen),** Acts 6:8-10; 7:54-59, Matthew 10:17-22; **Friday (St. John),** 1 John 1:1-4, John 20:2-8; **Saturday (Holy Innocents),** 1 John 1:5—2:2, Matthew 2:13-18

Scripture for the week of December 29 - January 4

Sunday (Holy Family), Sirach 3:2-6, 12-14, Colossians 3:12-21, Luke 2:22-40; **Monday,** 1 John 2:12-17, Luke 2:36-40; **Tuesday (St. Sylvester),** 1 John 2:18-21, John 1:1-18; **Wednesday (Mary, Mother of God),** Numbers 6:22-27, Galatians 4:4-7, Luke 2:16-21; **Thursday (Sts. Basil and Gregory),** 1 John 2:22-28, John 1:19-28; **Friday,** 1 John 2:29—3:6, John 1:29-34; **Saturday (St. Elizabeth Ann Seton),** 1 John 3:7-10, John 1:35-42

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Trekking familiar frontiers still a grand adventure

By DALE WILKER
Catholic News Service

NEW YORK — "Star Trek: Nemesis" (Paramount) is another satisfyingly familiar, if predictable, sci-fi adventure for the crew of the Starship Enterprise in the continuing movie series. Director Stuart Baird sticks to the tried and true formulas of the "Star Trek" franchise to deliver a film that goes where every "Star Trek" fan has gone before, but hardly explores any new frontiers.

In this installment, the cast and characters of the television series "Star Trek: The Next Generation" are reunited to attend the marriage of Officer Riker (Jonathan Frakes) to counselor Troi (Mariana Sirtis). Before the second half of the his-and-hers, dual-planet ceremony can be completed, the Enterprise is dispatched on a diplomatic mission to respond to unusual peace overtures to the Federation from its erstwhile enemies, the Romulans.

Unbeknownst to Capt. Jean-Luc Picard (Patrick Stewart) and his crew, the ruling Romulan senate has been assassinated by Remans and their Romulan military collaborators who seek a war with the Federation. Remans come from a sister planet to Romulus that never rotates and so has a perpetually dark side where truly hideous creatures work in slave mines under the thumb of their Romulan masters.

Upon his arrival, Picard is amazed to find that the Romulans are now actually led by Shinzon (Tom Hardy), a near-human clone of Picard himself, who professes to want peace, but is actually plotting with his Reman viceroy (Ron Pearlman) to kidnap Picard, destroy the Enterprise and, ultimately, the Earth with a radiation device that desiccates everything it touches.

Picard is naturally drawn to his younger clone, who symbiotically thinks and feels his every thought and emotion. But Picard's philosophical nature-vs.-nurture debate with his nemesis fails to persuade Shinzon to desist from his evil ways or to aspire to be more like Picard's exemplar.

A subplot involving the discovery of an inferior prototype android clone of Lt. Cmdr. Data (Brent Spiner) reinforces this theme, provides comic relief and a touch of pathos.

When words fail, the battle is joined and is fought to the death between the rival starships.

As with other "Star Trek" stories, this, too, is a morality play about the forces of good versus evil and the struggle within human (and not-so-human) nature to overcome baser instincts and recognize the higher, nobler purposes of existence in a decidedly multicultural universe.

The message is wrapped in enough battle scenes to satiate the action fan and enough "Trek"-nological conventions to satisfy Trekkies who come just to hear the recognizable dialogue and to watch the transporters, phasers, cloaking devices and mind-meldings. Others, however, may find with this film that the franchise is winding down.

Due to stylized sci-fi violence with grotesque depictions of alien life forms and an implied wedding-night encounter, the U.S. Conference of Catholic Bishops rating is A-II — adults and adolescents. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned. Some material may be inappropriate for children under 13.

Wilker is a guest reviewer for the U.S. Conference of Catholic Bishops'

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CNS photo courtesy Mira max Films

Violence overflows in 'Gangs'
Leonardo DiCaprio stars in a scene from "Gangs of New York" by Miramax Films. The U.S. Conference of Catholic Bishops classification is O — morally offensive. The Motion Picture Association of America rating is R — restricted.

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Rev. Arthur J. Racette	*1975*

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The Pope Speaks

POPE JOHN PAUL II

Pope says people's Advent attitudes should mark their whole lives

By CINDY WOODEN
Catholic News Service

VATICAN CITY — The Advent attitudes of prayer, repentance and openness to God in preparation for Christmas are the same attitudes that must mark people's lives as they wait for Christ to come again, Pope John Paul II said.

"Our whole lives must be an 'Advent,' a vigilant waiting for the definitive coming of Christ," the pope said Dec. 18 at his last weekly general audience of 2002.

According to the Vatican, the 46 general audiences held in 2002 were attended by a total of more than 410,000 people.

During the audience, the pope thanked the people of Croatia for the grand Christmas tree standing in St. Peter's Square and for the smaller trees adorning the Vatican's audience hall.

The trees, he said, will remind visitors "of the mystery of the Incarnation, which brightened the horizons of humanity with a new hope."

"May the light of such hope help the people and nations of our time to recognize, in the baby born in Bethlehem, Emmanuel, God with us, and welcome him into their daily lives," he said.

Croatian President Stipe Mesic, who came to Rome to present the trees to the pope, told Vatican Radio Dec. 17 that the tall tree in the square was cut down on a farm owned by a man who had been run off his land by Serb soldiers during Croatia's struggle for independence.

"The man was so happy when the specialists chose his tree as the one most suitable for St. Peter's Square. He donated it with great enthusiasm, asking only that he could have a little piece back later as a souvenir," the president said.

At the end of the audience, the pope greeted a group of schoolchildren from Italy's Molise region, including surviving students from San Giuliano di Puglia, where an Oct. 31 earthquake led to the deaths of 27 students and a teacher.

"While I assure you of my constant prayers for you and your families," the pope told the students, "I encourage you all to look toward tomorrow with trust and hope."

During his main audience talk, the pope said he hoped Christians would experience the joy and wonder the shepherds experienced at Christmas, that with Mary and Joseph they would contemplate "the glory of the Word made flesh for our redemption" and that they would pray that all men and women would "accept the new life which the Son of God brought into the world assuming our human nature."

The Advent liturgies, he said, present Isaiah, John the Baptist and Mary as the models to follow in preparing to celebrate Christ's birth and to welcome him again at the end of time.

"Isaiah exhorts us to be vigilant in prayer; John the Baptist calls us to conversion and repentance; and Mary teaches us to embrace the will of God," he said in English.

"Let us join our hearts to theirs as we eagerly await the coming of the Lord," the pope said.

The Bottom Line

ANTOINNETTE BOSCO
CNS Columnist

Mary's gift: Christmas forever

I hold a beautiful book in my hand, a gift of my daughter-in-law Sue several Christmases ago. It is visually striking, with reproductions of paintings by the old masters of Mary, the mother of Jesus. In all the scenes, from the Nativity right to the cross, never is the child or the man left alone. Mary is always nearby, with her Son.

The birth of Jesus is related briefly and simply in the Gospels, yet the artists portray his coming as a mystical event that hinges on Mary's presence. While the paintings of the Nativity and the flight into Egypt bring Joseph into the scene, it is Mary who is the key here, seducing you by her expression to stand in awe before her baby. I think the artists had a vision that the centuries have verified: Mary, who made Christmas happen, is always near her Son and always will be.

Some of the paintings were no doubt inspired by legends that became embellished stories down the centuries. As an example, in some renderings of the flight into Egypt, men are seen in the background sowing seeds or cutting corn.

The story goes that when the holy family was rushing into Egypt to escape Herod's men who were out to kill the baby Jesus, they came to a field where a man was sowing corn. Mary told him that if anyone came by asking if they had come by, he was to say, "They passed this way when I was sowing this corn."

During the night, miraculously, the seed sprouted, with plants fully grown and ears ripe, ready for the gathering. As the surprised man was reaping his crop, Herod's men arrived, asking if and when he had seen the escaped family. He answered truthfully, "Yes, when I was sowing this corn." With that much of a time lapse, Herod's men decided to turn back, stopping their pursuit of the holy family.

Most Catholics know of the many times and places where Mary has come back to earth — like Lourdes and Fatima — to be seen and heard, bearing the good news of her Son's love for us. What may be somewhat surprising is that Mary also brings her presence to individuals in a startling way. G. Scott Sparrow, a psychotherapist who is also a spiritual mentor, has collected many of these stories for a new book he calls "Sacred Encounters With Mary" (Thomas More Publishing, 2002), which carries an imprimatur by Bishop Charles V. Grahmann of Dallas, Texas.

In most all the stories Sparrow relates, those persons who encountered Mary were struck by her incredible beauty. And Mary explains why she is beautiful: "Because I love." She comes most often to someone undergoing hardships, and her presence leaves them with profound joy. They all learn from her that she wants to be imitated, and to do that means "becoming active in the world in a way that uplifts and heals others."

Since it is impossible to think of Christmas and the Lord Jesus without including his mother, it never has surprised me that Mary would remain a strong force in helping to keep her Son and his message alive in this world. It was never intended by the Father that Mary had just one task, to give birth to his Son and then disappear. Her permanent call would be to give birth continuously to her Son, bringing him down through the ages to the places and the people who need again to hear his message.

Guest Column

GINA RHODES
Director of Planned Giving

Great giving

Over the years, the Diocese of Charlotte and the parishes in our region have received numerous planned gifts. These include will bequests, gift annuities, contributions to our foundation as an endowment, life insurance, charitable trusts and outright gifts of stock, real estate and other assets. Each one of these gifts has been received with sincere and enthusiastic appreciation.

Though every gift has a special quality, we have learned that some gifts stand out from the rest as extra special. And interestingly, it's not the size of a gift that makes it particularly special. What makes a gift extra special are the circumstances surrounding it, including the attitude of the donor.

As I look back over the many gifts, certain common characteristics emerge that combine to make a good gift great. See if you agree.

1. A great gift is motivated by our mission.

Something intangible, yet valuable, is added to a gift when it addresses the purposes of our organization. The donor identifies with our vision and mission. His or her planned gift reflects a sense of ownership and partnership. Such a gift warms and inspires us even more than, say, a gift that comes to us anonymously, or a gift that is motivated solely for tax purposes.

2. A great gift is well planned.

Great giving requires time and effort. One must consider a variety of factors and options and select the right asset for the right gift vehicle at the right time — and do it in a manner that will appropriately address one's overall estate plan, as well as the needs of their parish or the Diocese of Charlotte.

As the saying goes, anything worth doing is worth doing well. Great giving may require more work, but the rewards are worth it.

3. A great gift pleases the donor.

That is, the donor is convinced his or her gift will make a positive difference at their parish or the Diocese of Charlotte. It has been well planned and there are no regrets. A sense of fulfillment prevails and crowns the gift with added value. The gift is made greater by the glow of satisfaction.

As you consider what kind of planned gift you would like to give to your parish or the diocese, I urge you to contact me at 704-370-3320, write to me at 1123 S. Church Street, Charlotte, N.C. 28203, or e-mail gmrhodes@charlottediocese.org.

Letters to the Editor

The Catholic News & Herald welcomes letters from readers. We ask that letters be originals of 250 words or less.

To be considered for publication, the letter must include the address and daytime phone number of the writer for purposes of verification.

Letters may be condensed because of space limitations and edited for clarity, style and taste.

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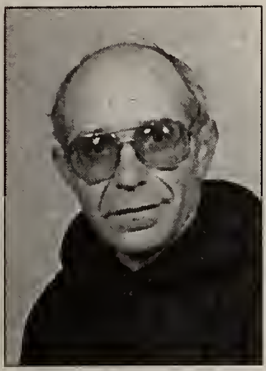


Guest Column

FATHER JOHN C. AURILIA, OFM.CAP.
Guest Columnist

Christmas 2002: The beginning of our love story

There are two different approaches to Christmas: The "Nothing Much Approach" and the "Wonder of Wonders Approach."

Perhaps some historical facts will highlight the two approaches: In 1925, the "New Work World" celebrated the Birthday of Abraham Lincoln with a cartoon that has become something of a classic. Two Kentucky farmers are pictured talking over a picket fence (just like home improvement!). One asks, "Anything new happen lately?" The other responds, "Nothing much. A new baby was born over Tom Lincoln's place, but nothing much ever happens around here."

Many centuries before Lincoln's birth, in Bethlehem, probably some people said: "Anything new around here? Nah, just a baby born down in the stable ... nothing much ever happens around here."

In fact, there was a man called Herod, who missed Christmas completely. The fear of losing his power blinded him completely to the point of not seeing what the shepherds, the angels and the magi saw and touched. He was living in a fantasy world. He had no dreams.

Everybody recognized Jesus, except Herod. He never saw any star in the East, in the West, in the North, in the South. He saw no star anywhere, anytime. Poor Herod — he missed heaven, while on earth. He missed the light while in darkness. Herod is not our hero — he is not our story.

Our approach is the Wonder of Wonders Approach. There is no doubt that part of the Christmas wonder is making a gift list, mailing cards, decorating the tree, baking special holiday treats, partying, adding new names to the gift list, new things to the shopping list, more shopping, more partying, more wrapping. I suspect that Jesus never expected all this for his birthday. We have come a long way from the stable. The three kings rightly deserve credit for starting this never-ending business.

A few years ago, I was decorating the Christmas tree with lights when I noticed that the set of lights was quite old, so I expressed my opinion to father, who quickly replied: "This set is not old. I bought it in 1961 and it has worked ever since. You broke it." Is not Christmas wonderful?

How about deciding to move past our colorful and exciting lights? The mystery of the manger is stillness, silence, nothingness, being. But I wonder when I keep on hearing the beautiful song "Silent Night" all night! So much for being silent.

Oh, yes. Let the lights shine, let the songs resound, let the Christmas shop continue. You are actually doing the best shopping of your life: you are buying love and giving love.

Christmas, after all, is about the love of God expressed on three levels: a) God made it; b) God loves it; and c) God looks after it.

Question Corner

FATHER JOHN DIETZEN
CNS Columnist

To believe or not to believe in Santa Claus

Dear Readers: Last Christmas, I responded to a Florida reader whose friends did not want their children to "believe in Santa Claus." They intend to tell the children the myth was made up so stores could do more business at Christmastime.

The reaction to that column was remarkable. Dozens of readers wrote or phoned about how much it meant to their own family. A number wanted copies to send to their relatives. In response to requests that it be repeated this Christmas, the column is reprinted here.

The reader thought her friends were missing something important but wasn't sure how to tell them. She asked what I thought.

A. I too think her friends are missing something, very big. It's always risky to analyze fantasies, but maybe it's worth trying for a moment.

Fantasies, perhaps especially for children but also for adults, are critical ways of entering a world, a real world, that is closed to us in ordinary human language and happenings. They are doors to wonder and awe, a way of touching something otherwise incomprehensible. Santa Claus, I believe, is like that.

No one has expressed this truth more movingly and accurately, in my opinion, than the great British Catholic author G. K. Chesterton, in an essay years ago in the London Tablet. On Christmas morning, he remembered, his stockings were filled with things he had not worked for, or made, or even been good for.

The only explanation people had was that a being called Santa Claus was somehow kindly disposed toward him. "We believed," he wrote, that a certain benevolent person "did give us those toys for nothing. And ... I believe it still. I have merely extended the idea.

"Then I only wondered who put the toys in the stocking; now I wonder who put the stocking by the bed, and the bed in the room, and the room in the house, and the house on the planet, and the great planet in the void.

"Once I only thanked Santa Claus for a few dolls and crackers, now I thank him for stars and street faces and wine and the great sea. Once I thought it delightful and astonishing to find a present so big that it only went halfway into the stocking. Now I am delighted and astonished every morning to find a present so big that it takes two stockings to hold it and then leaves a great deal outside; it is the large and preposterous present of myself, as to the origin of which I can offer no suggestion except that Santa Claus gave it to me in a fit of peculiarly fantastic good will."

Are not parents of faith blessed, countless times over, to have for their children (and for themselves!) such a fantastic and playful bridge to infinite, unconditionally loving Goodness, the Goodness which dreamed up the Christmas event in the first place?

Call Santa Claus a myth or what you will, but in his name parents and all of us who give gifts at this special time of the year are putting each other in deeper touch with the "peculiarly fantastic good will" which is the ultimate Source of it all. Plus, it's fun!

I hope your friends reconsider.

Working Matters

JOANITA M. NELLENBACH
Guest Columnist

Scrooge and Dives

When I hear the story of Lazarus and the rich man, I always think of Ebenezer Scrooge in Charles Dickens' "A Christmas Carol." Tradition has given the name Dives (Latin for "rich") to the rich man in Jesus' parable (Luke 16:19-31).

Dives eventually dies. Burning in Hades, he looks to heaven and sees "Abraham with Lazarus by his side." Dives begs Abraham to send Lazarus to warn his brothers to shape up "so they will not also come to this place of torment," saying that "if someone goes from the dead, they will repent."

Abraham replies, "If they do not listen to Moses and the prophets, neither will they be convinced even if someone rises from the dead."

In Dickens' tale, Jacob Marley doesn't rise from the dead; it's his ghost who appears to Scrooge on Christmas Eve, warning him to mend his miserly ways before it's too late. After three more ghosts take Scrooge on a tour of his past, present and what could be his future, and show him what poverty is like, he does amend his life.

Both stories teach the same lesson: pay attention to what's going on around you and do something about the injustice that you see. In Scrooge's case, that includes work injustice.

Scrooge pays his clerk, Bob Cratchit, for the Christmas day off, but he doesn't pay Cratchit enough to support his family decently.

Like Dives, who apparently takes no notice of Lazarus on his doorstep, Scrooge ignores the suffering of his clerk in the next room. Scrooge does only what he's forced to do. When men come to his office asking for donations to "buy the poor some meat and drink, and means of warmth," Scrooge counters that he supports "the treadmill and the poor law" (probably through taxes), and, anyway, he doesn't really know that people are in want.

"It's not my business," he says. "It's enough for a man to understand his own business, and not to interfere with other people's."

"Business" is also Scrooge's response when Marley describes why he is doing penance for not helping others: "[Y]ou were always a good man of business, Jacob."

"Business," Marley wails. "Mankind was my business. The common welfare was my business; charity, mercy, forbearance, and benevolence, were, all, my business. The dealings of my trade were but a drop of water in the comprehensive ocean of my business!"

In fact, it's all our business, but what can we do?

I have a New Year's Resolution for you: Learn about what the Catholic Campaign for Human Development is calling "Poverty USA — the Forgotten State." CCHD has designated January as "Poverty in America Awareness Month."

Let www.povertyusa.org be your Christmas Ghost. When you visit the site, click the "Tour Poverty USA" box for a two-minute presentation that shows how a family of four fares on a $17,650 annual income.

Click on "Get Involved" and follow at least some of the suggestions for ways to improve things. They're not hard, and they can make a difference.

Too late, Marley's Ghost asked, "Why did I walk through crowds of fellow-beings with my eyes turned down, and never raise them to that blessed Star which led the Wise Men to a poor abode? Were there no poor homes to which its light would have conducted me?"

Applications invited for local poverty grants

The Diocese of Charlotte office for the Catholic Campaign for Human Development (CCHD) is accepting grant applications for the 2003 funding year. CCHD makes small grants from $500 to $5,000 to organizations without regard to religious affiliation. Applications must be postmarked by February 15, 2003.

Established in 1970 as the U.S. Catholic Bishops' domestic anti-poverty program, CCHD is a response to the Biblical call for justice for those who are poor. The Diocese of Charlotte CCHD Committee solicits programs and projects that:

— seek to affect the root causes of poverty in the target community;

— involve genuine participation of the people served in the planning and decision-making of the sponsoring organization;

— indicate potential for institutional change, empowerment of the people and community involved, and the development of local leadership; and

— conform to Catholic Social Teaching.

For an application, contact Terri Jarina, diocesan director, CCHD, Office of Justice and Peace, 1123 South Church Street, Charlotte, N.C. 28203-4003; or call (704) 370-3234 or fax (704) 370-3377.

To obtain the application as an e-mail attachment in a Microsoft Word document, send an e-mail request to thjarina@charlottediocese.org. The application also is available online at www.cssnc.org/justicepeace.

DEDICATION, from page 1

here," said Pope.

Linda Harris, president of the parish council and chair of the building committee, said plans for the new building began 14 years ago, when she was the parish faith formation coordinator.

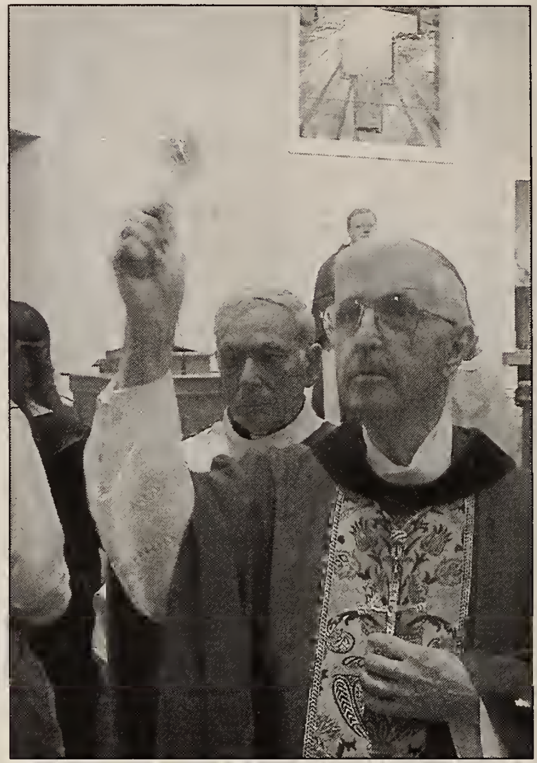
"It started out that we needed an education building, because we had no decent rooms for our children," said Harris. "I started out with maybe 20 children in the whole faith formation program and now we're busting out of the seams."

Despite the limited classroom space, "We decided that we needed first and foremost a place to worship, because we knew that our former building would not accommodate growth," said Harris. "Then, second, we would try to get classrooms for the children."

Harris said the building committee explored several designs until they found one that would allow for both a sanctuary and classrooms, and fit within their budget. The sanctuary, however, was smaller than many in the parish had expected.

"We still don't have enough classroom space, but this is what we were able to financially build," said Harris. "But, this building is designed such that when we get an education building, the sanctuary walls be expanded and what's now classroom space will be part of the sanctuary."

"The walls are moved and we can seat 500 people," said Father Draper. "We'd lose the classrooms, so we need an educational building first."



PHOTOS BY KEVIN E. MURRAY

Bishop William G. Curlin anoints the new St. Francis of Assisi Church in Mocksville at the dedication Mass Dec. 15.

Father Draper noted that despite the bigger parish and church, "We've kept the family atmosphere. The new church seats 300 people, but it still looks like a small church inside and out."

Besides, the church is bigger than the building. "The church is big because your hearts are big. The church is big because your faith is big," Father Draper told the congregation at Mass. "This church in this county — the only one in Davie County — is here because of you. You bring Christ to all who you meet, and you bring Christ back here by your action and your faith. You touch the whole county by your faith and your love."

Father Draper, along with Msgr. Mauricio West, diocesan administrator, concelebrated the Mass with Bishop Curlin. Rev. Mr. John Zimmerle, permanent deacon, assisted.

"The reason we're here today is not just to dedicate a church," said Bishop Curlin, "we're here to celebrate and dedicate a place where you came come to be sanctified — not just individually, but collectively, because we are all the body of Christ. Why not make this a new beginning to take Christ into this world. Let's make this the theme of our consecration."

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MINISTER OF MUSIC: Holy Redeemer Parish, located on the Outer Banks in Kitty Hawk, NC; full-time position includes playing for all scheduled Masses, weddings, funerals and directing choirs. Parish recently installed Marshall Brothers pipe organ which was built in 1870 (containing 1,316 pipes, 23 ranks) and completely rebuilt in 1995. Knowledge of Spanish and Spanish liturgical music helpful. Resumes to: The Very Rev. Michael A. Butler, V.F., Music Ministry Search Committee, PO Box 510, Kitty Hawk, NC 27949.

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FEAST DAY, from page 1

grade student at East Mecklenburg High School, carried the American flag. "This is a special holiday for us," he said. "It's an honor to be a part of a celebration of everyone's religion."

Hector Garcia, a member of Our Lady of Guadalupe in Charlotte, said, "We gather to praise Our Lady of Guadalupe. She is our saint of miracles. We give praise and ask for wishes for others. Our family prays for our daughter who has brain paralysis."

Nemecio Robles came to see the beautiful dancing. "It's a special day for Our Lady of Guadalupe," he said.

Robles proudly watched his five-year-old grandson, Oscar, participate in the reenactment of Mary's appearance to Juan Diego near Mexico City in 1531, when an olive-skinned Mary appeared to Diego, a Nahuatl Indian peasant. She instructed him to have the bishop build a temple, leaving her image imprinted on his serape.

Last August, Pope John Paul II traveled to Mexico to canonize Juan Diego as the first Indian saint of the Americas.

Many children wore hand made clothing with elaborate embroidery work, signifying the traditions of their native country. The cotton cloth represents the common folk of the 16th century.

Hispanics celebrated the feast by singing "Mañanitas," the traditional birthday song.

"It's just phenomenal to see all these people representing many Spanish-speaking countries gather together to thank God for bringing Jesus to us," said Tina Robles.

Photo by Mary Marshall

Over 6,000 people gather to celebrate the feast of Our Lady of Guadalupe at Cricket Arena Dec. 12.

Fiesta honors 'patroness of Americas'

By REV. MR. GERALD POTKAY

Correspondent

REIDSVILLE — Holy Infant Church observed the feast day of Our Lady of Guadalupe Dec. 12 with a Fiesta de Guadalupe celebration.

Elizabeth Sanchez, a fiesta organizer, said, "Today, we celebrate Our Lady of Guadalupe, singing Marian songs with our Mexican-American community."

The celebration began at 5 a.m. with an hour of singing and music. When Mass started an hour later, the church was filled to capacity and the air exploded with the voices of joyous parishioners.

"Marian devotion has been a universal part of our tradition from the beginning of the Catholic Church," said Father Christopher Davis, pastor. "Our Lady of Guadalupe is the patroness of mercy, but more importantly, the patroness of the Americas."

The feast of Our Lady of Guadalupe celebrates the apparitions of Mary to a devout Nahua Indian, Juan Diego, on Tepeyac Hill in December 1531.

Mary's message of hope was for a fusion of the two cultures, Spanish Catholic and Native American. As a result of the apparitions and the miracles attributed to Mary, eight million Mexicans converted to Catholicism within seven years.

"The United States has a special connection to Our Lady of Guadalupe," said Father Davis. "Not because of the huge influx of Hispanic immigrants, but because Our Lady of the Immaculate Conception is our own patronal feast. These Marian devotions remind us of the universality of the church as they unite all cultures together."

Because Thursday was a workday for many in the community, the celebration continued after Mass on Sunday with a grand fiesta in the parish hall.

BMHS basketball

Bishop McGuinness High School in Kernersville will host the First Annual Krispy Kreme Bishop McGuinness Basketball Classic Dec. 27-28. The tournament brings together four top-tier Catholic basketball teams in the school's activities center. Admission is $5 per day per person. Call (336) 564-1020 for game times. BMHS will also play at Greensboro Coliseum in the LeBron James Scholastic Fantastic Hoops Tour Jan. 20. Tickets are $7-$25. Call (888) 397-3100 for game times.

Editor resigns from The Catholic News & Herald

CHARLOTTE — Joann Keane, editor of The Catholic News & Herald, resigned from her position Dec. 10.

Keane had been with The Catholic News & Herald since its inception in 1991. Prior to The Catholic News & Herald, Keane worked for The North Carolina Catholic, which served the Catholic population of North Carolina before the inception of the Charlotte diocesan newspaper.

Keane plans to pursue personal ventures in photography. Last year, she and her family established Keane Impressions — photography focusing on photojournalism, wedding photography and sports photography.

Kevin Murray, associate editor of The Catholic News & Herald, has been appointed acting editor.

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Sister of Mercy does God's work in variety of roles

— Over 50 years devoted to serving others —

By JOANITA M. NELLENBACH
Correspondent

ASHEVILLE — "It's a wonderful life" isn't only the name of a classic Christmas movie. It's Mercy Sister Maria Goretti Weldon's life, too. "I haven't had any bad years," she said. "I've had a blessed life really."

Last year, she celebrated her 50th year as a woman religious.

Maria Goretti was born in Pennsylvania, the youngest of eight children. When she was five, her family moved to Shelby, N.C. There was no Catholic church there at the time, so the family drove 30 miles to St. Michael Church in Gastonia.

"My mother was an evangelist," Sister Maria Goretti said. "She found four other Catholic families. She got a priest to come from Belmont every other week to say Mass in our home."

Maria Goretti's oldest sister entered Sacred Heart Convent to become a Sister of Mercy of Belmont. Sister Mary Gertrude Weldon, now 82, lives at the convent.

When Maria Goretti was 10, her family moved to Lowell, Mass. After graduating from Keith Hall, a Catholic girls' school, she worked in an office for three years, but the idea of being a nun was always there.

Mercy Sister Maria Goretti Weldon

"I can remember when I was in the eighth grade, we were asked to write a composition on what we wanted to be when we grew up," Sister Maria Goretti said. "I wrote about being a nun. I just felt I wanted to serve God and serve people. My mother was pious, but she never pushed me, and it wasn't that I wanted to follow my sister."

While attending her godfather's funeral in Philadelphia, Maria Goretti made her decision. His daughter, Maria's cousin Anita Sheerin (a Sister of Mercy postulant) and her novice director were there. Maria mentioned that she was thinking about religious life.

"What are you waiting for?" the novice director asked.

"I thought, 'What am I waiting for?' I came home and gave my two-week notice."

She entered Sacred Heart Convent in Belmont in February 1951 at age 21.

After her final vows in 1956, she taught seventh grade at St. Patrick Elementary School in Charlotte, then second grade at St. Benedict's school in Belmont, and attended summer sessions at Sacred Heart College.

"Then I was assigned to Mercy Hospital in the business office," she said. She spent nine years there, using the skills she had gained in her preconvent office job.

She earned a bachelor's in business and economics at Belmont Abbey College in 1965. While in college, she was on the convent's formation team and liked helping the younger sisters develop their spirituality. She also studied at Manhattanville College in Purchase, N.Y.

At the Sisters of Mercy chapter in 1966, the major superior appointed her the order's secretary general, a position she held for six years before being elected to two four-year terms as superior general.

"In the aftermath of Vatican II, there was transition, and the order was going through renewal," Sister Maria Goretti said. "We were directed by the documents of Vatican II to review every aspect: to return to the spirit (love for the poor and special devotion and care for women and children) of our foundress, Catherine McAuley, to emphasize praying with Scripture, and to look toward the needs of the times. Up to then, we were pretty much in teaching and nursing."

After her second term, she studied in Rome for nine months and then returned to North Carolina, where then-Bishop Michael Begley appointed her vicar for women religious in the Diocese of Charlotte. "I visited convents, met with major superiors of the various orders," she said. "It really was a pastoral role."

She'd held the post for eight years when, in 1989, Father Gerry Lewis, a priest she knew in the Diocese of Raleigh, said to her, "You must be getting tired of that job. Why don't you come work for me?"

"I felt I'd given it all I had," Sister Maria Goretti said. "When I hear something like that, I think, 'What is God saying to me?'"

She was pastoral associate at St. Raphael Church in Raleigh for six years, and started an AIDS ministry in the city.

Back to Belmont in 1995. "By then, we had started our House of Mercy in Belmont for people with advanced AIDS," Sister Maria Goretti said. "There was a need for somebody to come to Belmont, so I talked to God about it. We discerned."

She returned to Belmont as House of Mercy's director of pastoral care.

"Then there was a need for a sister [in Asheville]," she said. "I came here in 1997 to do outreach ministry as a mission-and-values liaison to lay people who operate the Sisters of Mercy's four Urgent Care facilities. All along the way, I've had the sense of being where God wanted me to be, doing what God wanted me to do, being open to the promptings and the invitations."

Contact Correspondent Joanita M. Nellenbach by calling (828) 627-9209 or e-mail jnell@dnet.net.

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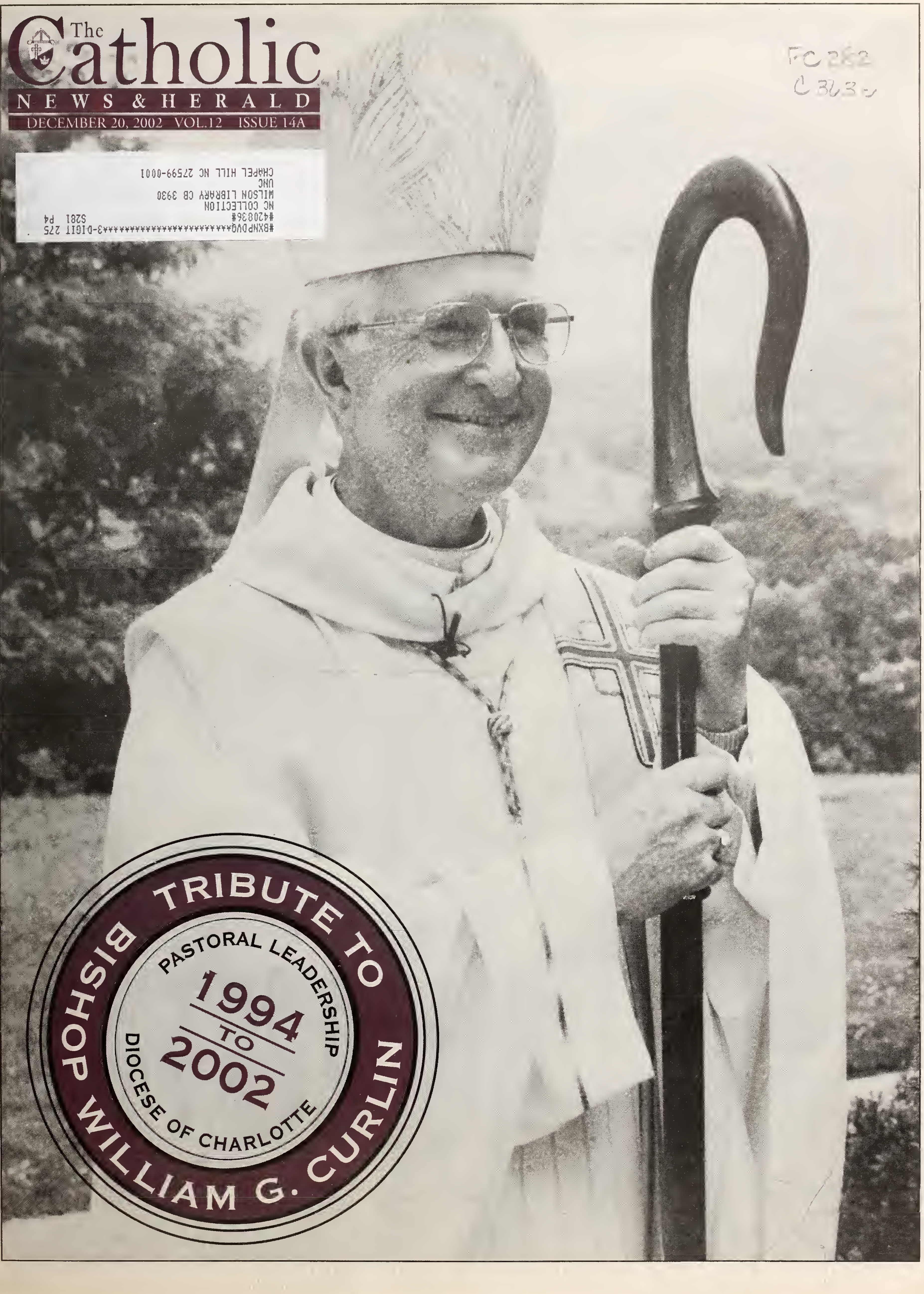

TRIBUTE TO BISHOP WILLIAM G. CURLIN

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When

Bishop William G. Curlin retired in September 2002 as bishop of the Diocese of Charlotte, it was after eight wonderful years of leadership and guidance to the people of Western North Carolina. This tribute issue highlights some of Bishop Curlin's many accomplishments and significant moments in the Diocese of Charlotte, captured through an array of stories and photographs, many of which have appeared in The Catholic News & Herald.

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You Are Cordially Invited ...

To the Retirement Masses and Receptions for Bishop William G. Curlin

Sunday, Jan. 5, 2003
Holy Family Church, Clemmons
2 p.m. Mass, 3:30 p.m. reception

Sunday, Jan. 12, 2003
St. Margaret Church, Maggie Valley
2 p.m. Mass, 3:30 p.m. reception

Sunday, Jan. 19, 2003
St. Barnabas Church, Arden
2 p.m. Mass, 3:30 p.m. reception

Sunday, Feb. 5, 2003
St. Vincent de Paul Church, Charlotte
2 p.m. Mass, 3:30 p.m. reception

BISHOP WILLIAM G. CURLIN'S COAT OF ARMS

Sentire Cum Christo (To Think with Christ)

The coat of arms is composed of the shield with its charges, motto and external armaments. The terms dexter and sinister are historical, since the shield was borne on the arm of medieval days.

The dexter impalement, to the left, bears the jurisdictional Arms of the Diocese of Charlotte, according to custom in ecclesiastical heraldry. The arms consists of a field divided horizontally with the upper portion in green and the lower portion in blue.

In the upper portion is a silver (white) Celtic cross edged in gold (yellow), honoring St. Patrick, patronal saint of the cathedral of the Diocese of Charlotte. In the lower portion is an open gold crown, recalling the person for whom the See city was named, Queen Charlotte, consort of King George III.

The sinister impalement, to the right, displays the personal arms of Bishop Curlin. By combining the personal arms on the same shield with those of the Diocese of Charlotte, the spiritual unity of the bishop with his flock is signified. (The thought is also conveyed by the ring, which the bishop wears on his right hand.)

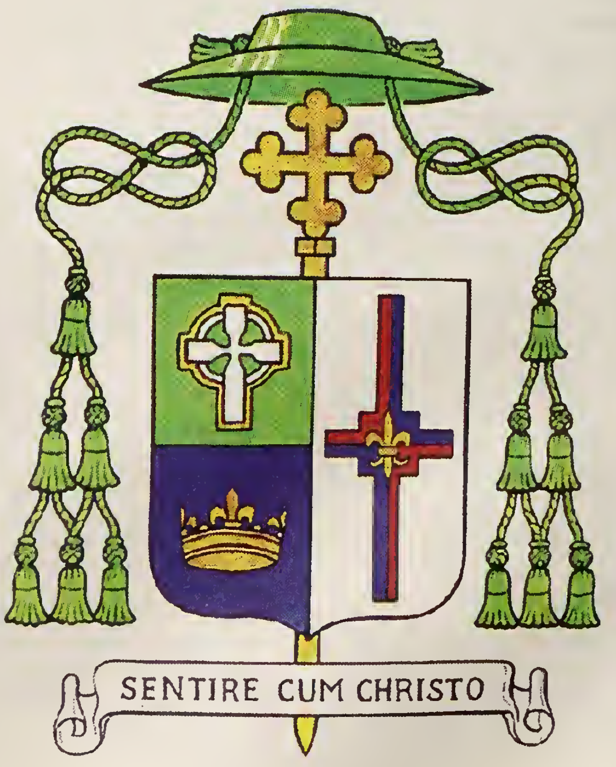
The personal coat of arms consists of a silver (white) shield with a cross quartered in red and blue. The combination of the red and white are traditional colors for Christ, the risen savior, while the inclusion of blue in the cross honors the special union of the Blessed Virgin Mary as the mother of God in the mystery of the redemption.

All the churches and parishes Bishop Curlin served from his ordination to the priesthood in the Archdiocese of Washington were under patronal titles relating to the Blessed Virgin Mary. This is commemorated by the fleur-de-lis in the center of the cross. The fleur-de-lis has long been a symbol of Our Lady, together with the colors of silver (white), blue and gold (yellow).

Bishop Curlin's motto, Sentire Cum Christo ("to think with Christ") was the motto of The Most Reverend John Michael McNamara (1878-1960), titular bishop of Eumenia and auxiliary of Washington from 1948-1960. It was chosen in reverence for the memory of Washington's first auxiliary bishop. The inspiration for the motto comes from the Epistle of St. Paul to the Philippians, chapter 2, verse 5: "Your attitude must be that of Christ."

Behind the arms is a gold processional cross. Ensigning the coat of arms is a pontifical hat with six tassels on each side in three rows, all in green. These are the heraldic insignia of a prelate of the rank of bishop in accordance with the Instruction of the Holy See (March 31, 1969). Before 1970, the pontifical hat was worn at solemn cavalcades in conjunction with papal ceremonies. The color of the hat and number of tassels were signs of the rank of the prelate, a custom still preserved in ecclesiastical heraldry.

The impalement of Bishop Curlin's arms with those of the Diocese of Charlotte was undertaken in February 1994 by Anthony Phelps of Cleveland, Ohio, a member of The Heraldry Society.



BISHOP MADE FOR PRIESTHOOD, NEVER DOUBTED CALLING

Bishop William G. Curlin was made for the priesthood. Of this, he is certain.

"I have never doubted that God wanted me to be a priest," he says. "I envy no one. I am totally happy. No matter what joys or sorrows I have encountered, I have never regretted being a parish priest."

Whether serving in a small or large parish, poor or wealthy, tidy or disorganized, every parish has been a source of happiness for Bishop Curlin, he says.

Inspired by a joyful, committed parish priest, Bishop Curlin decided in high school to follow his footsteps. Some say they knew he would be a priest from the time he was a little boy.

"In 1951, I went away to become a priest and I thoroughly enjoyed seminary," recalls Bishop Curlin. He was ordained May 25, 1957 by Cardinal Patrick O'Boyle.

Born on Aug. 30, 1927 in Portsmouth, Va., Bishop Curlin is the son of the late Mary Lamont Curlin and the late Stephen James Curlin. He has an older brother, Stephen, an electrician who lives in the Washington area.

Most of his childhood memories harken to what was then "the quiet, family-oriented Southern town" of Washington D.C. The bishop was 9 when he, his brother and newly widowed mother moved to the nation's capitol, pre-World War II era.

No one locked his or her doors at night, only a few families owned cars and activities centered almost exclusively around the parish. Bishop Curlin's stomping ground was Holy Comforter Church. A large parish at the time with 7,000 people, Holy Comforter was more than a place of worship. It was a place to form life-long friendships, play ball, picnic and gather.

For the bishop-to-be and other children of the parish, their heroes were the priests and sisters, specifically the Sisters of St. Joseph.

"It was a wonderful relationship between the sisters and the priests and the parishioners," he recalls. "More than 50 vocations came from that time."

His home life was happy, warm and loving. His mother had married Lt. Col. John Whipple, and the couple set a fine example.

"I remember with great warmth the love and laughter that existed between the two of them," says Bishop Curlin. "They had a wonderful relationship. He adored her."

First a stepfather, then a friend and eventually a best buddy, Whipple was to Bishop Curlin a father in the fullest sense. His mother worked for the government, but left her job to become a full-time housewife.

"She enjoyed every moment," said Bishop Curlin. A talented artist, his mother painted oil landscapes. His stepfather mastered photography and woodcarving. An Episcopalian, Whipple became a Catholic on his deathbed five years ago.

"My mother always prayed he would enter the Church, but there was never any force or arguments." Yet, through his mother, his stepfather became immersed in the faith.

While at home with Whipple in his stepfather's last hours, Bishop Curlin was informed he had been named bishop. With a terrible sadness in his heart mixed with joy on his appointment, Bishop Curlin proceeded directly from the funeral to a bishops' conference.

Shortly after his mother's funeral many years before, Bishop Curlin officiated at a wedding. When the bride and groom later learned that his mother had just died, they couldn't understand how Bishop Curlin had put aside his grief for their happiness. "The Lord gave me the energy to be happy for you," he told them.

At his mother's graveside, he asked family friend Juanita Vidi if she would be his surrogate mom. "It was the greatest honor bestowed on me," said Vidi. "Oh, my goodness, what an honor!"

The kind of person who always sent his mother flowers on special occasions, Bishop Curlin showers his generosity on Vidi. "Father Bill" as the Vidi family knows him, sends orchids every Easter, Mother's Day and Christmas.

"I have always known him to be the most generous and understanding," says Vidi. "You can go to him for anything. Very approachable."

Like a son to Juanita and Peter Vidi, who have two grown children, Bishop Curlin calls their son his little brother. "We adore him for who he is and what he is," says Vidi.

His home for Thanksgiving is the Vidi home. "It's a ritual," says Vidi. "We won't have Thanksgiving without him." Vidi says she feels sorry for anyone who doesn't know him. "He is one in a million."

Vidi says Bishop Curlin is "very worldly, yet very religious — a rare combination." One thing he is not is a prima donna, she says. "He is at home in any surroundings."

In his 37 years as a priest for the Archdiocese of Washington, Bishop Curlin counts his 13 years as pastor of St. Mary Church among his happiest. A parish with aging people who lived in housing projects, Bishop Curlin developed a rapport with the poor that has served him throughout his ministry.

Always, his conversations turn to the poor and the ill, the hurting and the disenfranchised. His years at St. Mary's from 1971 to 1983, led him to open more than 20 shelters and soup kitchens in the Washington area.

Turning a closed school into a place for the aged, Bishop Curlin bought two stoves to cook for St. Mary parishioners and the poor elderly. He planted a garden on the patio, so they could gather in warm weather for banquets and birthday celebrations.

"It was probably the happiest experience in my life," said Bishop Curlin.

That, however, may be a hard call for someone who is "at home in any surroundings."

Bishop William G. Curlin following canonical procession of the Diocese of Charlotte.

"We often think that to evangelize is to change the world. You don't change the world until you change yourself."

SENTIRE CUM CHRISTO

ORDAINING MEN TO THE PRIESTHOOD BRINGS ULTIMATE HAPPINESS, SAYS BISHOP

CHARLOTTE — "I know of no greater and happier moment as bishop than ordaining men to the priesthood," said Bishop William G. Curlin.

During his eight years as bishop of the Diocese of Charlotte, Bishop Curlin ordained 28 men to the priesthood.

The bishop's message to the newly ordained has remained consistent over the years — to be good and saintly priests.

"My brothers, I ask you to be saints," Bishop Curlin told the candidates in June 2001. "I am not (ordaining) you just because we need priests. Yes, we are blessed that you will be priests in our parishes, and I rejoice in your coming. But the church doesn't need bodies in the priesthood. The church needs disciples on fire with love for Jesus Christ."

In daily prayer, recommitment and celebration of the Eucharist, priests find the strength they need to be the presence of Christ in a world filled with poverty, violence and lack of respect for life, the bishop has said.

"Prayer must be the foundation of your daily life," said Bishop Curlin in June 1995. "That is why today our beloved priests, when they do come together, pray together. Just don't pray when you feel like praying. We must make time for prayer."

"You are ordained to celebrate the Eucharist," said Bishop Curlin in June 1995. "The Eucharist is the heart of your priesthood; without the Eucharist, we are nothing."

Though the priesthood requires great sacrifices, the bishop has said, the rewards of being a priest are immeasurable.

"What a joy to be a priest," said Bishop Curlin in June 1999. "What a joy to be able to stand at the altar in celebration with God in our midst." Make Jesus the heart of your life, said the bishop. "Carve it on your priestly heart. If you live that life, I promise you, my brother, you will be one of the happiest priests on God's earth."

In June 2000, Bishop Curlin ordained one of the single-largest groups of priests ever to serve the Diocese of Charlotte. This ordination class of seven priests was also among the largest in the South that year, second in size only to the Archdiocese of Atlanta, according to a 2000 survey of the U.S. bishops' Committee on Vocations.

But Bishop Curlin said the true significance of the gathering was the entrance of seven men into priestly service, men who will leave behind the trappings of a worldly life to bring Christ to others.

"You stand before all these wonderful people of God, and you're willing to give all this up in loving someone you have never seen with your eyes or touched," the bishop told the candidates during his homily. "And you've recognized his voice calling you to this sacred ministry, which is the priesthood of Jesus Christ."

"Each man must bring his heart to the priesthood," said the bishop in June 2001. It is that spirit, the bishop said, which reflects Christ's healing power in the sacrament of penance, which reflects Christ's voice in the preaching of the Gospels, which reflects Christ's unconditional love in service to the poor and the brokenhearted.

To be entrusted with the souls of men and women, each priest must be a mature, "trustworthy representative of Jesus Christ," said Bishop Curlin in June 2002. "The people have a right to see in us a profound resemblance to Jesus Christ when they put their souls in our hands."

"I know of no greater and happier moment as bishop than ordaining men to the priesthood."

A priest's heart reflects the love of Christ

"Each man must bring his heart to the priesthood," said Bishop William G. Curlin. It is that spirit, the bishop said, which reflects Christ's healing power in the sacrament of penance, which reflects Christ's voice in the preaching of the Gospels, which reflects Christ's unconditional love in service to the poor and the brokenhearted.

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The following is a letter from Bishop William G. Curlin to the seminarians of the Diocese of Charlotte, which appeared in The Catholic News & Herald, Sept. 4, 1998.

Dear Brother in the Lord,

I am very happy to confirm in writing that you have been accepted as a candidate for the priesthood for service in the Diocese of Charlotte. I am confident that you will receive a warm welcome in your new seminary community.

This is an exciting time for the church in the South. Everywhere the Catholic population is increasing. Some have described our remarkable growth as "Pentecost in the South." Your generous response to God's call "to leave all things to follow Him" assures us of shepherds to serve our brothers and sisters in this part of the Lord's vineyard.

I beg you to keep your mind and heart centered on Jesus Christ. The late Cardinal Bernardin reminded us that we must first evangelize ourselves before we seek to evangelize the world. Evangelization is not a once-in-a-lifetime thing; it requires a day-to-day recommitment of our life to Jesus Christ. This demands that we maintain intimacy with the Lord.

Prayer is essential in the life of a priest. Pope Paul VI said that prayer "explains how we live." While there are scheduled times in your seminary when you will pray with your brother seminarians, you must also seek quiet times to be alone with the Master. Recall how often Jesus asked His disciples "to come aside and pray with Him." St. John Vianney, patron saint of diocesan priests, remains a witness to the effect of rooting our daily life in prayer.

Never forget that the Eucharist must remain the heart of our life. Priestly ministry centers around the Eucharist. Bring reverence and adoration to God's altar.

Entrust your soul to a wise and devoted priest who can guide and strengthen you as you strive for personal holiness. On ordination day, the bishop reminds deacons to "live what they preach." Allow frequent reconciliation and spiritual direction to be a source of grace to remain in God's love.

Have a special love and devotion to the Blessed Mother. The church calls her the "Mother of priests." It is through Mary that we received Jesus; through her intercession we will remain faithful to her Son.

Establish a strong bond of friendship with your brother seminarians. Priests need priests! We must not live as "loners" but as brothers. I thank God daily for the support offered my brother priests.

Be assured that you have a special remembrance in my Masses and prayers. You also have the prayers of our brothers and sisters throughout the diocese, whom you will one day serve in priestly ministry.

I look forward to meeting you during my visit to your seminary. Please do not hesitate to call on me for any assistance I can offer. Until later, I am as always,

Prayerfully Yours in the Lord,

Most Reverend William G. Curlin
Bishop of Charlotte

FAMILY'S FAITH JOURNEY LEADS TO PERMANENT DIACONATE

Bishop William G. Curlin lays hands on Jerry LaPointe during LaPointe's ordination to the permanent diaconate at St. Margaret Church March 9, 2001. Bishop Curlin offered to confer the sacrament of holy orders three months early when he learned LaPointe's wife, Lorraine, was terminally ill.

MAGGIE VALLEY—The capacity congregation, 200 strong, joyfully sang the old hymn "For the Beauty of the Earth" as the procession made its way up St. Margaret Church's center aisle on the evening of March 9.

They were parishioners and former parishioners, family and friends, who had come together to honor a couple, special to them all, at a very special event. Gerard (Jerry) LaPointe was about to be ordained a deacon.

Jerry, who had completed the diocesan lay ministry program and had been studying for the diaconate for four years, was planning to be ordained in June with the seven other members of his class. But when Bishop William Curlin learned that Jerry's wife, Lorraine, is terminally ill, he offered to confer the sacrament of holy orders three months early.

"We need the diaconate," Bishop Curlin said. "Vatican II stressed that it's a gift to the church. The diaconate is not new, and it's important that people know that. It's a restoration."

March 9 was a night of firsts. Bishop Curlin, who was director of the first diaconate class in the United States, conferred the sacrament on Jerry, the first deacon to be ordained and the second person to be ordained at St. Margaret, — William Murphy, who built St. Margaret, was ordained a priest there in 1972.

In a ceremony held before the ordination, Lorraine became the first wife to witness her husband's commitment to the bishop and the pope, commitments that are made by every deacon candidate prior to his ordination.

In his homily during the ordination, Bishop Curlin directed many of his comments to the LaPointes, telling them that through the love they have for each other in their marriage they are able to reach out to the wider community through Jerry's new role as deacon.

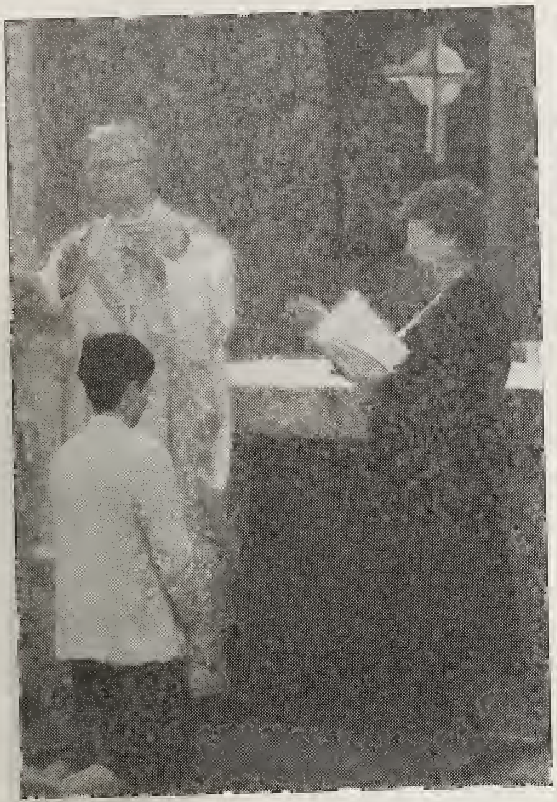
"I can do more as a deacon," said Jerry. "When you wear a clerical collar, people are more apt to come to you to ask for help. That's what I want to do is to help people. If I can help even one person, it will be worth all the time I've spent studying."

"I think this ministry has helped us to understand that we're all vulnerable to dying," said Lorraine. "God didn't give me this illness. It's a part of life. For me, having a terminal illness has totally changed my spirituality. It has given me a great sense of peace, knowing that I'm not alone, that Jesus is taking this journey with me. I'm ministering to two ladies right now who have cancer."

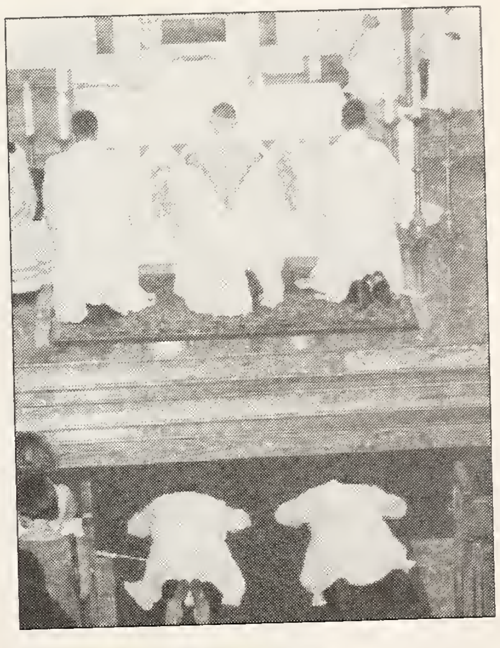
She looks at Jerry. "I have the best care-giver in the world. I feel so blessed, not only in my family, but in my friends. Those are the things that sustain me."

"We have two families, our family and the family at St. Margaret," Jerry said.

Originally appeared in The Catholic News & Herald, March 16, 2001.



Bishop William G. Curlin and Mercy Sister Mary Rosalind Picôt participate in the solemn blessing of Mercy Sister Lisa Atkins, following the profession of her perpetual vows Sept. 26, 1998 as a Sister of Mercy of the Americas in the Regional Community of North Carolina.



During his eight years as bishop of the Diocese of Charlotte, Bishop William G. Curlin ordained 28 men to the priesthood.

"Sentire cum Christo"

Thank you for your gift to God's people,
for living your motto:
"To think with Christ"

You are remembered fondly
in our daily prayers and in our thoughts

Sisters of Mercy of the Americas
Regional Community of North Carolina

Equestrian Order
of the
Holy Sepulchre of Jerusalem

Middle Atlantic Lieutenancy in the United States

The Most Reverend William G. Curlin
Bishop Emeritus of Charlotte

With Prayerful Good Wishes

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*Congratulations
to Bishop William G. Curlin
on the occasion of his retirement
from the Staff and Parishioners of
St. Matthew Catholic Church
Msgr. John J. McSweeney, Pastor*

Carolina Volkswagen
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Thank you for being a Good Shepherd to us all —
from your friends at
Carolina Volkswagen

Congratulations,

Bishop Curlin

From
The Catholic Daughters of
North Carolina State Court

Court Asheville
Court Charlotte
Court Durham
Court Greensboro
Court Sacred Heart (Salisbury)
Court Wilmington
Court St. Joan of Arc (Asheville)
Court Children of Mary (Elizabeth City)
Court Infant of Prague (Jacksonville)
Court Msgr. M. A. Irwin (New Bern)
Court St. Francis of Assisi (Mocksville)
Court of Immaculate Conception (Wilm.)

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*Best Wishes and Blessings
in your Retirement Years.*

***Your friends at Carolina Catholic Bookshoppe
Charlotte***

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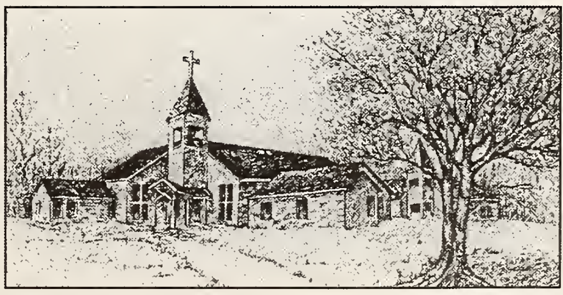

*To Bishop Curlin
With Deep Gratitude!*

St. Luke Parish Mint Hill, NC

With Gratitude, Prayers, and Our Very Best Wishes

Most Reverend Joseph E. Kurtz
and
The People of the Diocese of Knoxville

All in the Archdiocese of Mobile join with Archbishop Oscar H. Lipscomb in offering prayerful congratulations to

Bishop Curlin

on his retirement.

May God bless and prosper the ways and days that lie ahead.

Ad Multos Annos!

In Thanksgiving For Your Service
Of God's People As
Bishop of Charlotte
And Wishing God's Choicest Blessings
In Your Retirement

Most Reverend Joseph A. Pepe, D.D., J.C.D.
Bishop of the Diocese of Las Vegas

Archdiocese of New Orleans
expresses appreciation to

Bishop William Curlin

on his retirement as Bishop of the
Diocese of Charlotte.
We pray for your health, happiness
and holiness of life.

THE NATIONAL BLACK SISTERS' CONFERENCE

CONGRATULATES

THE MOST REVEREND

WILLIAM G. CURLIN

UPON HIS RETIREMENT AS THE

BISHOP OF CHARLOTTE, NORTH CAROLINA

* * *

Thank you, Bishop Curlin, for being
a dear friend and guardian angel
to the National Black Sisters' Conference.
You will always be "our bishop"
and we will never forget you.

* * *

Sister Anita Baird, DHM, President

Sister Donna Banfield, SBS, Vice President

Sister Patricia Chappell, SNDdeN
Past President

nb

The National Black Sisters' Conference
101 Q Street NE * Washington, DC 20002 * 202-529-9250
Nbsc@igc.org www.nbsc68@tripod.com

Many blessings upon your retirement.

The Residents and Staff of
The Little Flower Assisted Living Community
Charlotte

THE ORATORY

Bishop Curlin

Thanks for years of service. Enjoy a blessed retirement!

The Oratorians
Rock Hill, SC

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* * *

The Oblates of Saint Francis de Sales who serve in the Diocese of Charlotte join with their provincial, Father Joseph G. Morrissey, O.S.F.S., in extending best wishes to Bishop Curlin on his retirement and in thanking him for the years that he has served as Shepherd of this diocese.

* * *

Ad Multos Annos!!

Our Best Wishes and Prayers

Bishop William G. Curlin, D.D.

for a long and happy retirement

Diocesan Association of Permanent Deacons

The Franciscan Center

Congratulations Bishop Curlin -

You have been a blessing to our Diocese.

From the Franciscan Friars and Staff
The Franciscan Center, Greensboro

Best wishes and continued prayers for our Gentle Shepherd who cared so lovingly for his priests, deacons, religious priests, brothers and sisters and God's people of the Charlotte Diocese, and who reached out to the poor, the marginalized, the sick, the aged, the youth, and the imprisoned.

We, the Community of Our Lady of the Rosary in Lexington, offer you our prayers for being such a living example of Jesus' presence among us.

May you have many more years of God's blessings.

Our Lady of the Rosary, Lexington, NC

Best wishes to Bishop William G. Curlin as you embark on your retirement.

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GOD'S ABUNDANT BLESSINGS BE YOURS, BISHOP, IN ALL THE YEARS AHEAD.

THANK YOU FOR BEING SUCH A SUPPORTIVE FRIEND OF THE MANY REDEMPTORISTS WHO HAVE SERVED ST. JAMES AND ST. JOSEPH, CONCORD/KANNAPOLIS, NC.

OUR MOTHER OF PERPETUAL HELP KEEP YOU IN HER CARE.

BISHOP CURLIN

Congratulations on your retirement!

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God bless our Shepherd, who graciously shared the Love of Christ with us.

Fr. Peter Jugis and Parishioners
Our Lady of Lourdes
Monroe

SOOTHING WATERS OF LOURDES PROVIDE NOURISHMENT FOR THE SOUL

LOURDES, France — Carol Khan immersed herself in the brisk waters of Lourdes and dropped to her knees.

Khan's action may not seem miraculous, but in the heart and mind of the 48-year-old Clemmons resident, it was a moment of grace. She hasn't been able to kneel in years.

Khan credits the Sovereign Military Order of Malta (Knights of Malta) with her experience. Khan was one of 27 malades (French for ailing or invalid) and their companions escorted by members of the Federal Association — headquartered in Washington, D.C. — on their annual international pilgrimage to Lourdes.

Each year, Knights of Malta fulfill dreams for dozens of afflicted individuals who would otherwise only yearn for the blessing rendered in Lourdes. The Pilgrimage upholds the Knights of Malta mission of putting the sick and poor before everyone else.

This year, 1996, Dames and Knights of Malta from associations in Washington, New York and San Francisco joined an international confraternity of chapters from 39 countries, bringing thousands of malades from all corners of the earth to Lourdes, the place in the south of France where 138 years ago the Blessed Virgin appeared to young Bernadette; an apparition sanctified by Pope Leo XIII in 1862.

Bishop William G. Curlin, bishop of the Diocese of Charlotte and a chaplain for the Federal Association, accompanied the group on the pilgrimage.

"When you think about it, everybody goes to Lourdes as a malade," said Bishop Curlin. "Each of us has some heartache in our life."

Pilgrims don't travel to Lourdes for a physical healing, he said. "They go for a greater courage, a deeper faith, the ability to face life and not be conquered by it."

Originally appeared in The Catholic News & Herald, May 17, 1996.

Above right, Bishop William G. Curlin shares words of hope and prayer with Courtney Fredrikson of North Potomac, Md. at the Grotto in Lourdes as Knight of Malta Mike Falcone looks on. Below right, Bishop Curlin celebrates Mass and prays with a Dame of Malta in Lourdes.

"The ultimate relationship, whether you are a priest, religious or lay person, is the same: that deep relationship with God and the belief that God is with you."

NEW MINISTRY FOR KNIGHTS MEANS MORE FREEDOM FOR DISABLED

Nine Knights of Columbus councils provide freedom for the disabled through a life-enhancing ministry.

Operation Exodus, an incorporated non-profit organization, provides ramps for handicapped people. It takes its name from the Greek words Ex, meaning "out," and Hodos, meaning "way."

Bishop William G. Curlin accepted the position of honorary chairman in 1994 of Operation Exodus. Bishop Curlin declared it a new ministry in the diocese — a ramp ministry.

"This ministry is a wonderful way for the Catholic presence of charity to be recognized throughout the diocese," said Bishop Curlin. "The ministry serves all who need help, no matter what denomination. It is an expression of our love for them and concern for their welfare."

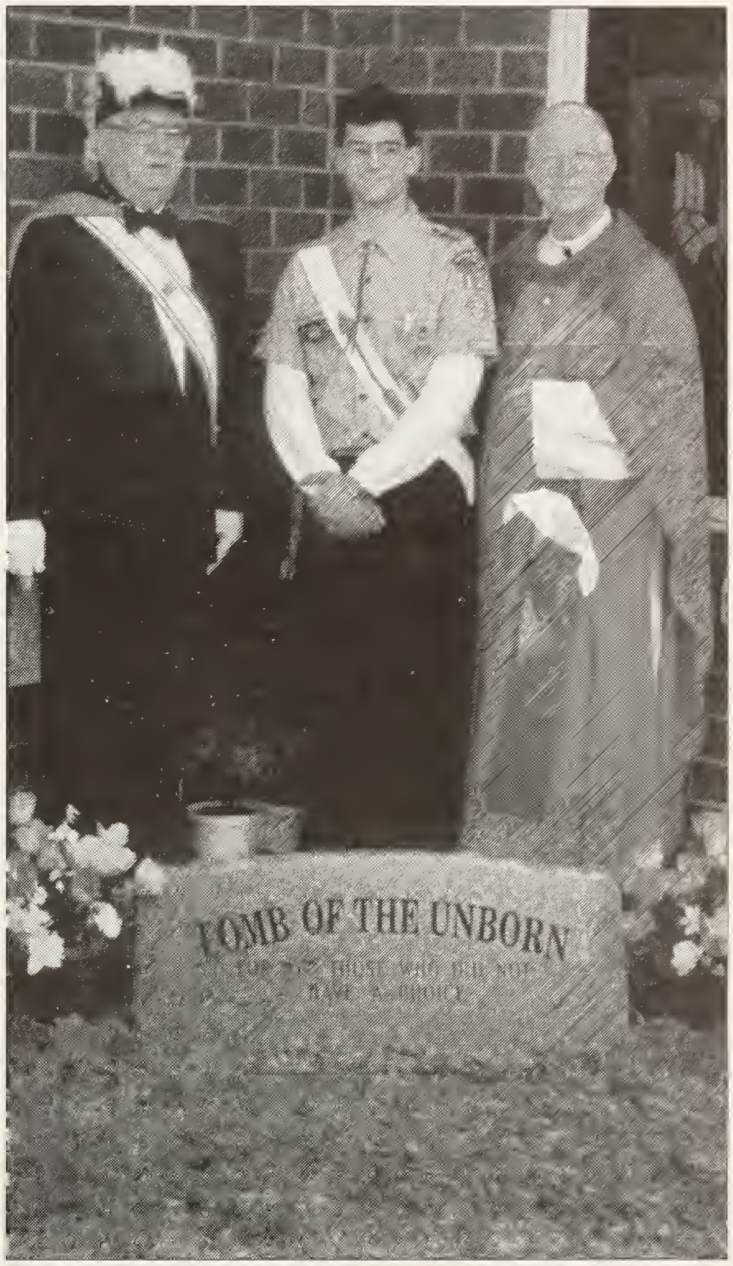
Bishop Curlin encouraged other councils in North Carolina to adopt this project.

Stephen Poutier, former grand knight of Council 9560 and president of Operation Exodus, said it was a wise decision to select Bishop Curlin as honorary chairman of the operation. "As bishop, he is the leader of our community," said Poutier. "Not only are we an example of charity to other councils within North Carolina, but having Bishop Curlin as honorary chairman exhibits the support we receive from the diocese."

The project originated in 1990 by St. Vincent de Paul Council 9560 in Mecklenburg County, and has expanded to other counties.

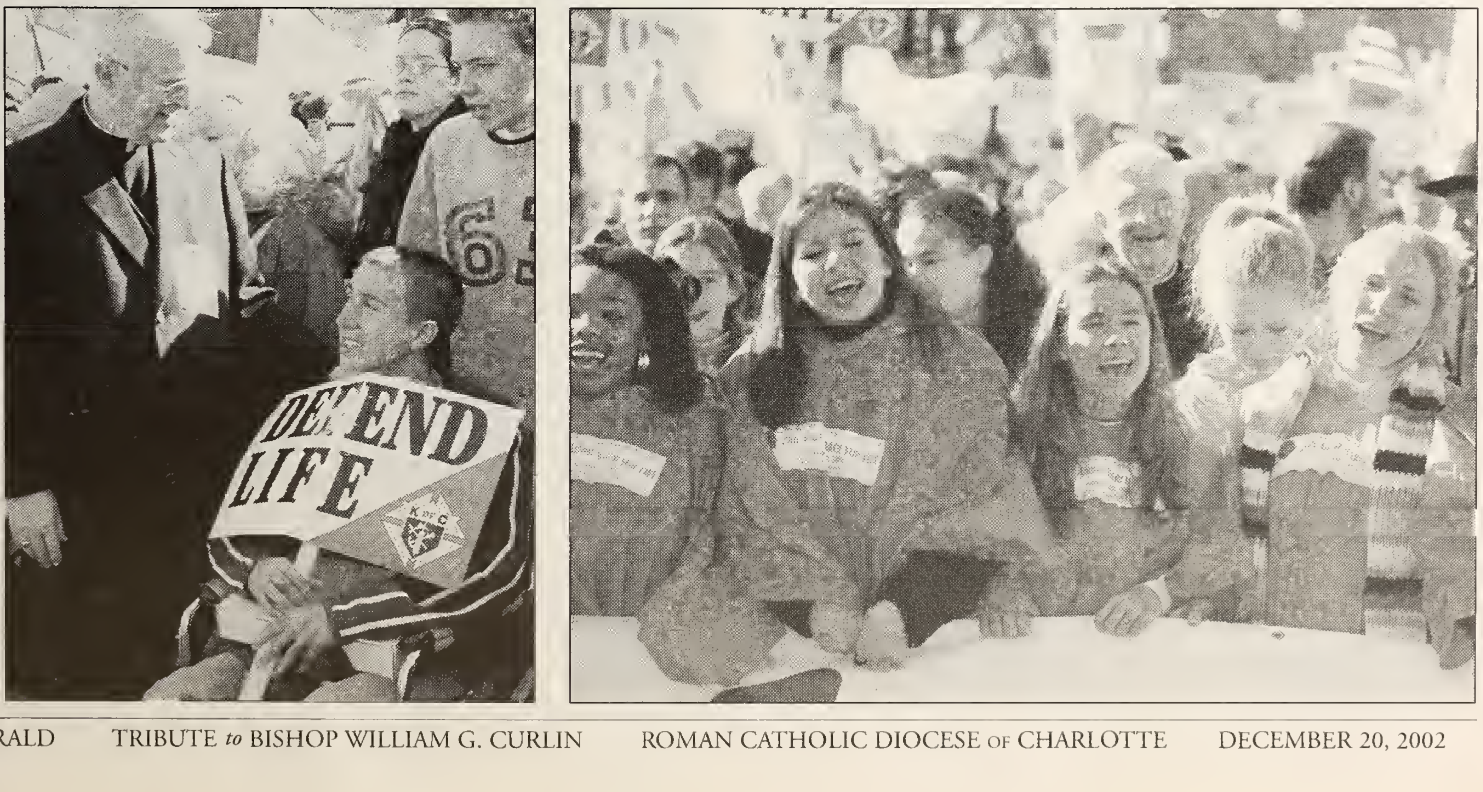
Originally appeared in The Catholic News & Herald, March 3, 1995

Bishop William G. Curlin and the Knights of Columbus.



Monument to the Unborn

Bishop William G. Curlin dedicated a Monument to the Unborn Jan. 31, 1998 at St. Thomas Aquinas Church in Charlotte. The memorial was the undertaking of parishioner Robert Lavarnway, who was awarded the rank of Eagle Scout for his work. Assisting with the project were Knights of Columbus Councils 10505, 7450 and 2208. Also shown is Lavarnway's grandfather, Bob Kachmarik, a parishioner at St. James Church in Concord and member of Knights of Columbus Council 7450.

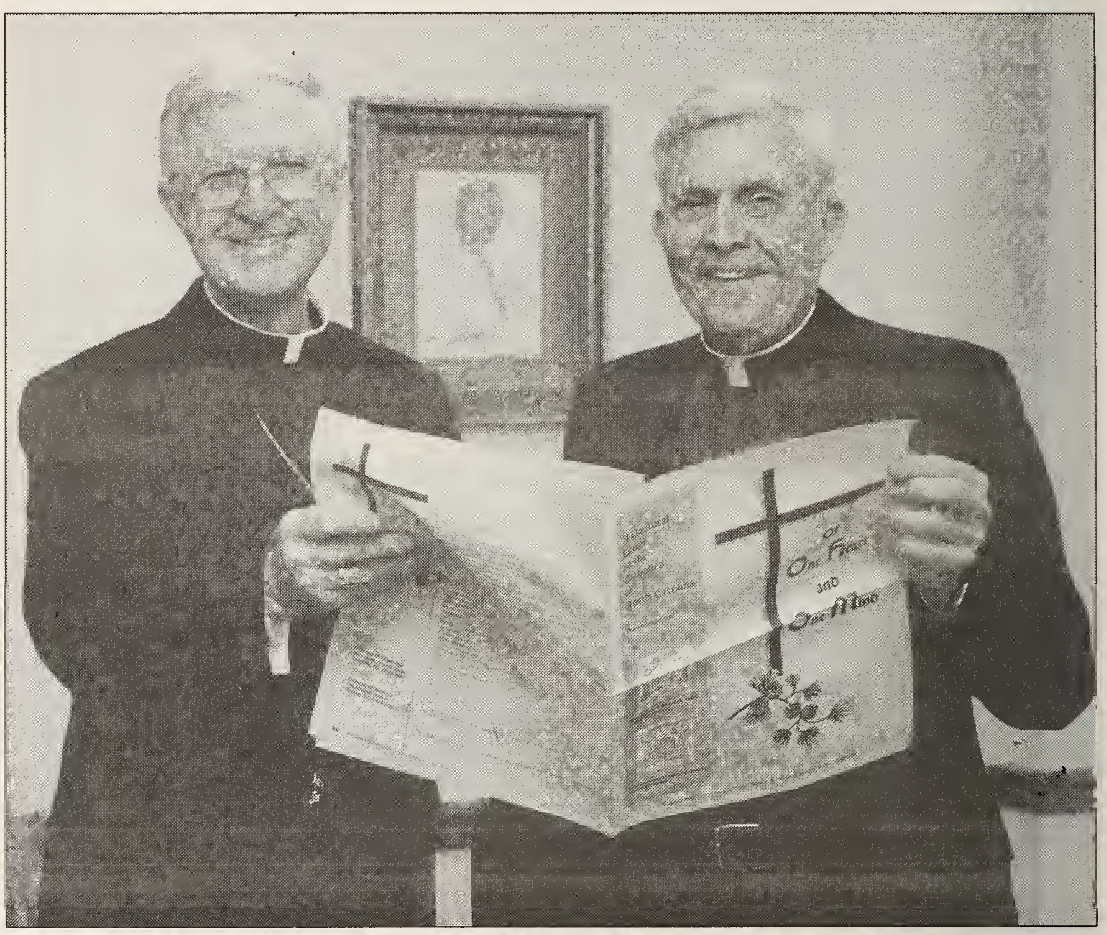


March for Life

Bishop William G. Curlin joins students the Diocese of Charlotte at the March for Life in Washington, D.C. Jan 22, 2002.

N.C. BISHOPS ISSUE PASTORAL LETTER, APPEAL TO DIOCESES

In November 1997, Bishop William G. Curlin along with Raleigh Bishop F. Joseph Gossman appealed to their dioceses with a plea to all of the state's people, "of good will to reach out to those in dire economic need." In their pastoral letter, "Of One Heart and One Mind," the two bishops invited "Tar Heel Catholics and their neighbors in business, government and the community to find ways of ensuring economic justice for everyone." The pastoral letter expressed urgent concern on a specific topic and calls the church to swift and sincere action.


Of One Heart and One Mind

Bishop William G. Curlin and Bishop F. Joseph Gossman of the Diocese of Raleigh review their joint pastoral letter, "Of One Heart and One Mind," crafted in November 1997 to appeal to both dioceses in North Carolina "to reach out to those in dire economic need."

From the pastoral letter:

"...As followers of Jesus Christ our Lord, and as pastoral leaders of the Roman Catholic community in North Carolina, we feel compelled to express our grave concern for the children, women and men in our state who lack sufficient economic means to live full and fruitful lives."

"...We write to ask you, our sisters and brothers, to embrace with us our Church's responsibility to help shape our world so that the God-given dignity of every human being will be acknowledged, respected and protected."

"...We speak because our American economy has expanded dramatically and many have prospered in the eleven years since the U.S. Bishops' 1986 pastoral letter, Economic Justice for All. Yet we are still haunted by how the least among us are faring. There is too much poverty and too little economic opportunity for all our citizens. Our faith tradition as Catholics calls us to put the needs of the poor and the vulnerable before all else. In our job-oriented economy, this tradition is expressed in the security of gainful employment."

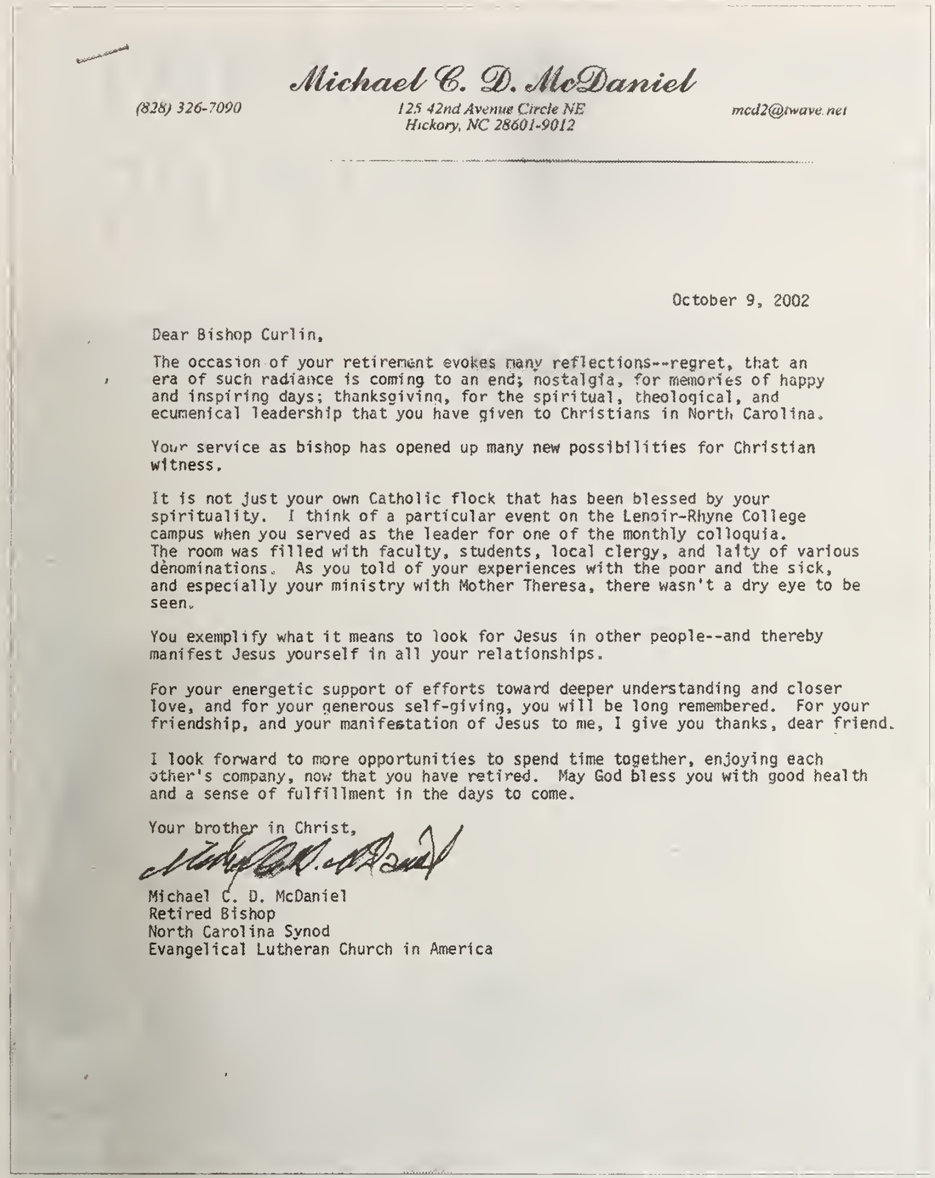
"...We are concerned because in the midst of a strong economy there are those among us looking for work who cannot find it; those who need and desire full-time jobs but are limited to part-time or temporary employment; and even among full-time workers a substantial number who fall below subsistence wages and are unable to provide for their families basic necessities. The economic recovery of the last six years has generated a wider income and benefit gulf between the upper and lower ends of our work force. To the working poor, the impact of the expansion has been selective and discriminatory. These economic disparities lead to injustices demanding our attention. We must raise our voices and act to improve and change these conditions."

"...We invite you to work with us in finding ways to achieve economic justice for all. The mandate of Scripture is clear, and our Catholic social teaching gives us the direction and the context for reaching out to the poor and the vulnerable among us. Discipleship is not an easy journey, but we are challenged to imitate the life of Jesus in our world of human as well as spiritual need."

"...As Catholics, though we are relatively small in number here, we have a responsibility to continue to use whatever influence we have to ensure that public policy decisions are more accountable to the common good of all North Carolinians, from the native born to the newly arrived."

On 9-11:

"In this most trying time for our nation, we must turn to God and beg Him to give us the peace that conquers evil."



Michael C. D. McDaniel
(828) 326-7090
125 42nd Avenue Circle NE
Hickory, NC 28601-9012
mcd2@twave.net

October 9, 2002

Dear Bishop Curlin,

The occasion of your retirement evokes many reflections--regret, that an era of such radiance is coming to an end; nostalgia, for memories of happy and inspiring days; thanksgiving, for the spiritual, theological, and ecumenical leadership that you have given to Christians in North Carolina.

Your service as bishop has opened up many new possibilities for Christian witness.

It is not just your own Catholic flock that has been blessed by your spirituality. I think of a particular event on the Lenoir-Rhyne College campus when you served as the leader for one of the monthly colloquia. The room was filled with faculty, students, local clergy, and laity of various denominations. As you told of your experiences with the poor and the sick, and especially your ministry with Mother Theresa, there wasn't a dry eye to be seen.

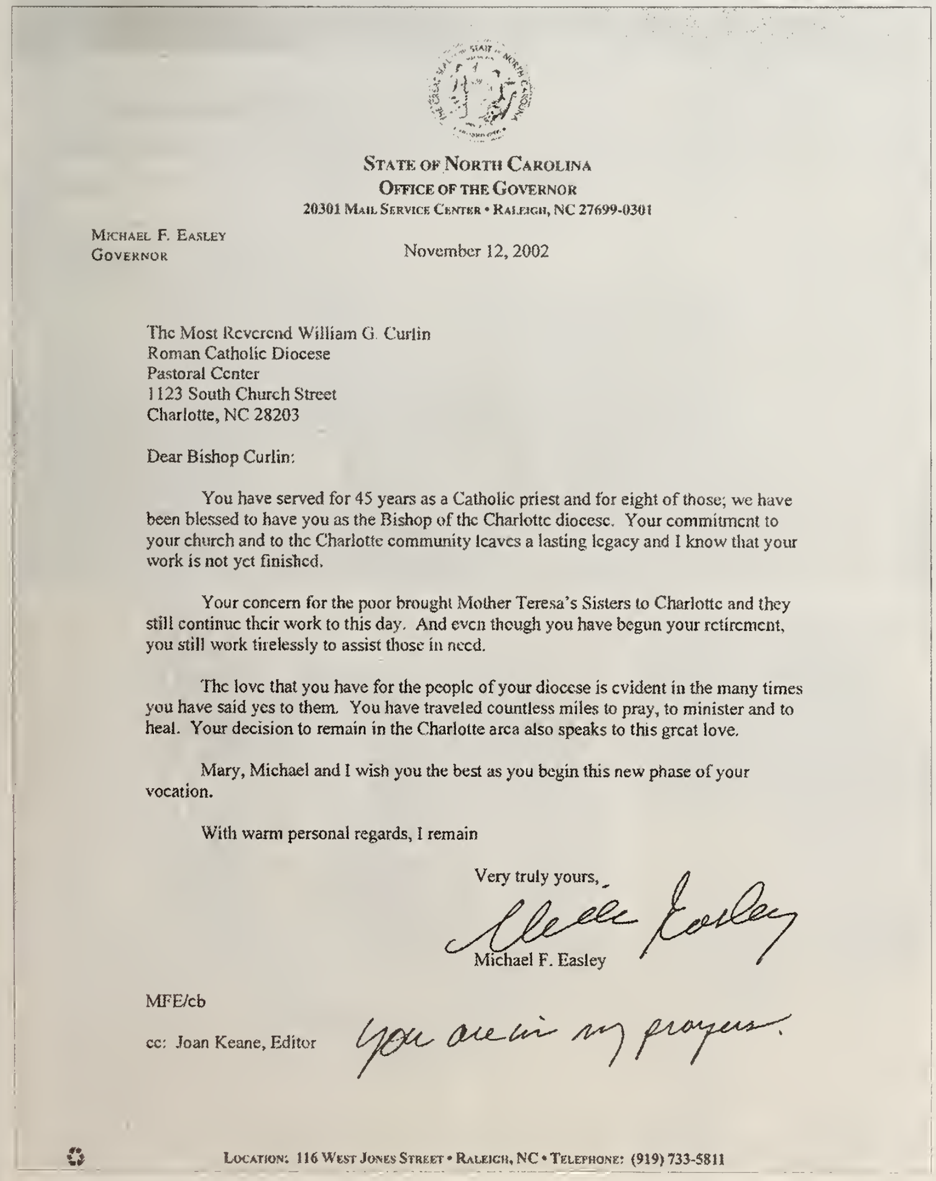
You exemplify what it means to look for Jesus in other people--and thereby manifest Jesus yourself in all your relationships.

For your energetic support of efforts toward deeper understanding and closer love, and for your generous self-giving, you will be long remembered. For your friendship, and your manifestation of Jesus to me, I give you thanks, dear friend.

I look forward to more opportunities to spend time together, enjoying each other's company, now that you have retired. May God bless you with good health and a sense of fulfillment in the days to come.

Your brother in Christ,

Michael C. D. McDaniel
Retired Bishop
North Carolina Synod
Evangelical Lutheran Church in America



State of North Carolina
Office of the Governor
20301 Mail Service Center • Raleigh, NC 27699-0301

Michael F. Easley
Governor

November 12, 2002

The Most Reverend William G. Curlin
Roman Catholic Diocese
Pastoral Center
1123 South Church Street
Charlotte, NC 28203

Dear Bishop Curlin:

You have served for 45 years as a Catholic priest and for eight of those; we have been blessed to have you as the Bishop of the Charlotte diocese. Your commitment to your church and to the Charlotte community leaves a lasting legacy and I know that your work is not yet finished.

Your concern for the poor brought Mother Teresa's Sisters to Charlotte and they still continue their work to this day. And even though you have begun your retirement, you still work tirelessly to assist those in need.

The love that you have for the people of your diocese is evident in the many times you have said yes to them. You have traveled countless miles to pray, to minister and to heal. Your decision to remain in the Charlotte area also speaks to this great love.

Mary, Michael and I wish you the best as you begin this new phase of your vocation.

With warm personal regards, I remain

Very truly yours,

Mike Easley

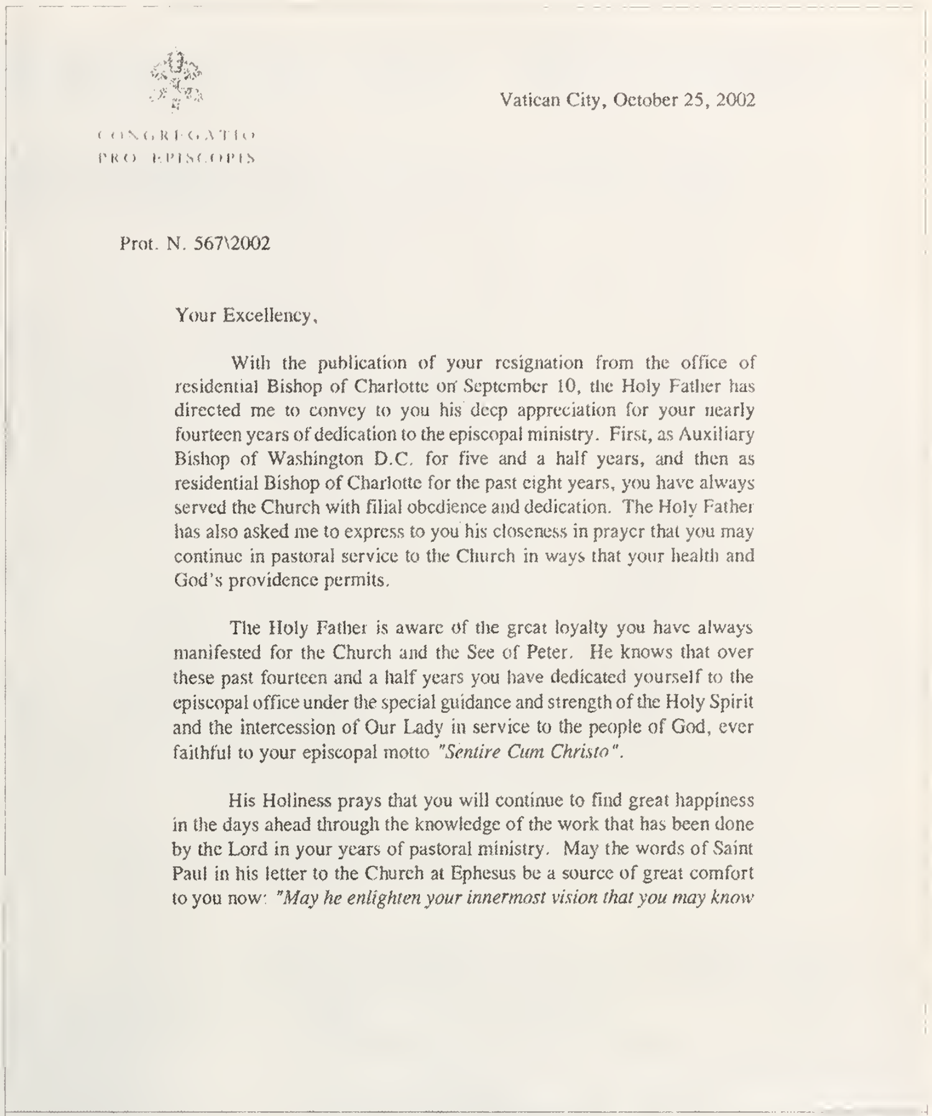
Michael F. Easley

MFE/cb

cc: Joan Keane, Editor

You are in my prayers.

Location: 116 West Jones Street • Raleigh, NC • Telephone: (919) 733-5811



Congregatio
Pro Episcopis

Vatican City, October 25, 2002

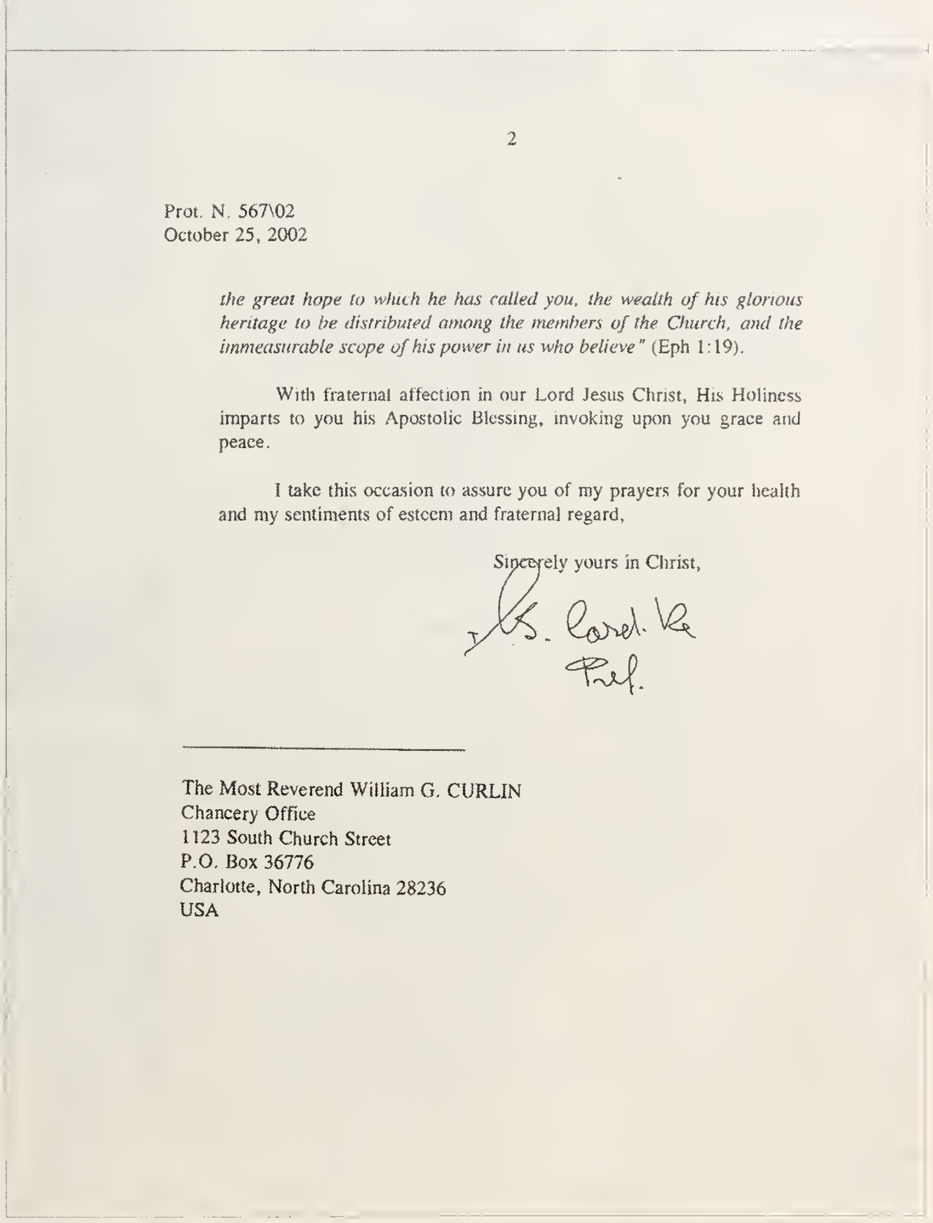
Prot. N. 567\2002

Your Excellency,

With the publication of your resignation from the office of residential Bishop of Charlotte on September 10, the Holy Father has directed me to convey to you his deep appreciation for your nearly fourteen years of dedication to the episcopal ministry. First, as Auxiliary Bishop of Washington D.C. for five and a half years, and then as residential Bishop of Charlotte for the past eight years, you have always served the Church with filial obedience and dedication. The Holy Father has also asked me to express to you his closeness in prayer that you may continue in pastoral service to the Church in ways that your health and God's providence permits.

The Holy Father is aware of the great loyalty you have always manifested for the Church and the See of Peter. He knows that over these past fourteen and a half years you have dedicated yourself to the episcopal office under the special guidance and strength of the Holy Spirit and the intercession of Our Lady in service to the people of God, ever faithful to your episcopal motto *"Sentire Cum Christo"*.

His Holiness prays that you will continue to find great happiness in the days ahead through the knowledge of the work that has been done by the Lord in your years of pastoral ministry. May the words of Saint Paul in his letter to the Church at Ephesus be a source of great comfort to you now: *"May he enlighten your innermost vision that you may know*



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Prot. N. 567\02
October 25, 2002

the great hope to which he has called you, the wealth of his glorious heritage to be distributed among the members of the Church, and the immeasurable scope of his power in us who believe" (Eph 1:19).

With fraternal affection in our Lord Jesus Christ, His Holiness imparts to you his Apostolic Blessing, invoking upon you grace and peace.

I take this occasion to assure you of my prayers for your health and my sentiments of esteem and fraternal regard,

Sincerely yours in Christ,

G. Card. Re
Pref.

The Most Reverend William G. CURLIN
Chancery Office
1123 South Church Street
P.O. Box 36776
Charlotte, North Carolina 28236
USA

NORTH CAROLINA’S ROMAN CATHOLICS AND LUTHERANS RENEW CONVENT

Bishop Curlin pledges to ‘see and love and treasure Christ’ in all people

BURLINGTON — Calling the rift between their churches “a scandal of division,” and Christian unity the fervent prayer of Jesus himself, North Carolina’s Roman Catholic and Lutheran bishops renewed the five-year-old covenant between the two churches.

The three bishops — William G. Curlin of the Diocese of Charlotte, F. Joseph Gossman of the Diocese of Raleigh and Mark Menees of the Synod of North Carolina — Evangelical Lutheran Church in America (ELCA) — gathered Jan. 14, 1996 at the altar of the Macedonia Lutheran Church, just a block from Blessed Sacrament Catholic Church in Burlington, to sign each of the three copies of the Lutheran-Catholic Covenant.

Originally signed in 1991 by Bishop Gossman; Archbishop John F. Donoghue, former bishop of Charlotte and now Archbishop of Atlanta; and Bishop Michael C.D. McDaniel, former bishop of the Lutheran Synod, the covenant calls for the Lutheran and Roman Catholic churches to pray for each other and together, collaborate “for more effective ministry,” and appoint liaisons between diocesan and synodical ministries, institutions and agencies.

Bishop Curlin recalled growing up in a close-knit family that divided on Sundays. “One grandmother went to the Methodist church, another went to the Catholic church; one grandfather went to the Lutheran church, and another went to the Episcopal church, although they corrected me later on and said it’s Anglican.”

Bishop Curlin said that growing up in a multifaith faith family helped make him an ecumenically sensitive priest and bishop. His remarks centered on the one figure that is common to all Christian denominations: Jesus Christ.

“It begins with Christ in us,” he said. “Now just documents, not just heavy theological discussions and Scriptural discussions. But the ground rule is that we see and love and treasure Christ in one another. When we walk in each other’s lives, Christ enters our lives.”

The Lutheran-Catholic Convenant, said Bishop Curlin, is “a covenant of loving Christ in one another — not just a piece of paper, not just something that says ‘we’ll pray together and we’ll have certain areas of concern and care for the poor.’ But when I put my name to it, I pledge that I will see and love and treasure Christ in every one of you.”

Bishop Gossman said the covenant represents a “desire to move closer and closer to the unity that we believe Jesus Christ prayed for on the night before his death. That somehow or other, the scandal of division — and that’s what it is — among us who claim to be followers of Jesus Christ — will really end.”

Originally appeared in The Catholic News & Herald, Jan. 19, 1996.

Catholic and Lutheran bishops join to comfort those with HIV/AIDS

CHARLOTTE — For years, people suffering from HIV or AIDS have been ostracized by society. However, the only sickness that is terrifying is the absence of God. In the Diocese of Charlotte, those same shunned individuals receive comfort in the healing power of the Lord.

It was the second year for the Healing Mass at St. Patrick Cathedral, and on June 11, 1995, the arms of compassion were flung wide open for the 100 individuals hungry for the healing that comes with God’s Word.

Bishop William G. Curlin established the Mass in 1994 as a sign of compassion to those with HIV or AIDS, and their families and caregivers. This year, Bishop Curlin was joined on the altar by Bishop Mark Menes of the North Carolina Synod of the Evangelical Lutheran Church in America to perform the laying on of hands — a sign of spiritual healing for people who are suffering.

“We are here today to be filled with the presence of God,” said Bishop Curlin. “We need a deep spiritual awakening in us of his presence.”

Those attending the Mass were encouraged by Bishop Curlin to have faith in God’s love. “God doesn’t have conditional love. Our Lord looks at you and me and wants us for who we are,” said Bishop Curlin. “Jesus says, ‘Bring me the brokenness, the hurt, the ridicule, the criticism and the despair. I will refresh you.’”

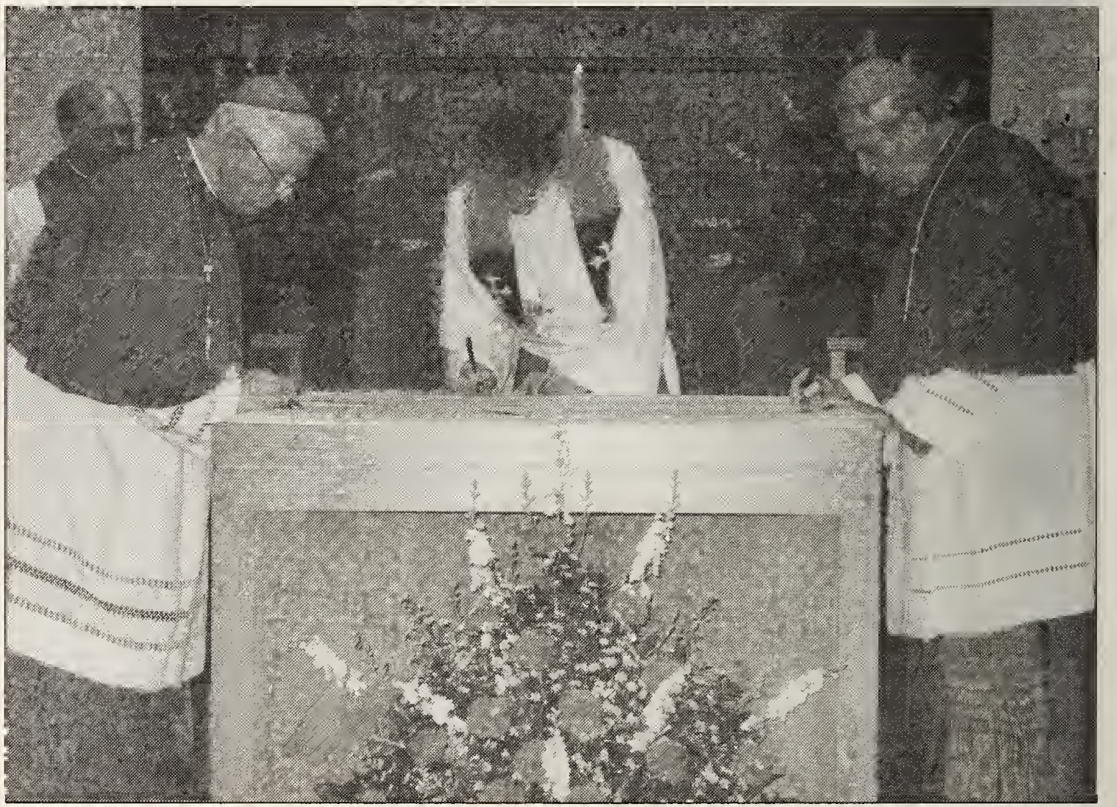
James (a pseudonym) has lived with HIV for seven years. He is enlivened by what he called a circle of faith. “It’s important to have Bishop Curlin and Bishop Menes — as representatives of their churches — supporting us in our pain.”

Not only does James cherish the ecumenical efforts supporting those suffering with AIDS, but he said, “It allows people to see the best example of God’s love, actively loving and caring for people.”

Bishop Curlin urged those attending to allow God to enter the depths of their souls and confirm his love. “God lives in us,” said Bishop Curlin. “When we feed a hunger person, it’s God feeling the hungry. Bear witness to Jesus, not by talking about him, but by living like him.”

“This Mass clearly made evident that the church is a place of mercy and care for all people,” said Bishop Menes. “In the judgmental world we live in, we must remember to imitate Christ in praying for the healing of all people, no matter what their illness.”

Originally appeared in The Catholic News & Herald, June 23, 1995.



Bishop William G. Curlin; Bishop F. Joseph Gossman, bishop of the Diocese of Raleigh; and Bishop Mark Menees of the Synod of North Carolina — Evangelical Lutheran Church in America sign each of the three copies of the Lutheran-Catholic Covenant at the altar of the Macedonia Lutheran Church in Burlington, N.C. Jan. 14, 1996.

Bishop William G. Curlin stands with Bishop Michael C. D. McDaniel, retired bishop of the North Carolina Synod — Evangelical Lutheran Church in America.

OUR LADY OF GUADALUPE DEDICATED FOR GROWING HISPANIC COMMUNITY

Bishop William G. Curlin blesses the new Our Lady of Guadalupe Church during the dedication Mass at Our Lady of Guadalupe June 2, 2002.

Father Vincent Finnerty, Bishop William G. Curlin and Rev. Mr. Raphael Torres during the dedication Mass.

"Our diocese is a mosaic of many cultures."

CHARLOTTE — Years of struggle and faith finally paid off for the Hispanic Catholics in the Charlotte area when Bishop William G. Curlin presided over the dedication Mass for the new Our Lady of Guadalupe Church June 2, 2002.

The new building — formerly known as the Catholic Hispanic Center — symbolized the growing Hispanic population in the diocese, but it was only the first phase of a continuing plan that started a long time ago.

"This means a lot for the Hispanic people," said Vincentian Father Vincent Finnerty, who came to the Hispanic parish seven years ago when they were holding Mass in the gymnasium of the old Our Lady of the Assumption School in Charlotte.

Father Finnerty said the parishioners have worked hard to get the center built. Those who cannot donate their treasure donate generously with their time and talents, he said.

"I think the people are very happy with what their struggle has produced, and they feel that Our Lady of Guadalupe has been with them through it all," said Father Finnerty, explaining that the Lady of Guadalupe has been embedded in the Hispanic culture ever since Mary first appeared to peasant Juan Diego near Mexico City in 1531.

Because today's Hispanics have many struggles, including learning English and finding work, Father Finnerty said, "I think today they can really express their confidence that Our Lady of Guadalupe has been with them and will continue in all of their struggles; and this is part of that struggle — the construction of their own church."

Father Finnerty translated for Bishop Curlin as he said, "This is the dream that all of us had for many years, and now the dream has come true. So I ask God to bless you for all that you have done to make this possible."

"It's not only a church, but also a center for a lot of activities that bring people together," said Sister Andrea Inkrott, O.S.F., director of Hispanic Ministry. "The people have been praying and working to get this building built for years. It's a real tribute to the Hispanic community."

The parish plans to build a sanctuary in the next decade, as well as a sports complex and soccer field. "We have a soccer league with almost 200 kids," said Father Finnerty. "The parking is barely enough now, so there's a need to keep on expanding."

Half the population in the diocese identifies itself as Hispanic. Almost 50 parishes work with Hispanic communities, and each of the 10 vicariates has a full-time Hispanic ministry coordinator.

"In 20 years, we are told that this will be primarily a Hispanic diocese," said Bishop Curlin. "Here, the young will learn of their Catholic faith and adults will deepen their commitment to live as Christ has taught us."

Father Finnerty said Our Lady of Guadalupe Church was a positive step forward for both Hispanics and the Catholic Church. "There are a lot of signs of growth in this diocese; not just physically but spiritually," he said.

"This building is a place to which we come to know one another and give witness to our faith in Jesus," said Bishop Curlin. "We pray that the Word of God will always echo inside these walls."

Originally appeared in The Catholic News & Herald, June 14, 2002.

Celebrating faith and culture

Vietnamese community's dream realized at dedication

CHARLOTTE — The Vietnamese New Year will be celebrated Feb. 16, 1999, but the Vietnamese Catholic community of Charlotte commemorated a beginning of its own Nov. 29 with a Mass dedicating its new church and cultural center.

"Today, I officially install you as a community of faith in the wider community of the whole diocese," said Bishop William G. Curlin to those in attendance.

"I come to consecrate your altar and dedicate your church. In doing this, I affirm and honor you as a very special, holy people of God," added the bishop, who celebrated Mass with diocesan and guest clergy, including Father Tan Van Le, the community's chaplain.

The dedication Mass and festivities, attended by some 2,500 people, crystallized a dream almost 20 years in the making.

The liturgy highlighted two days of celebrating the dedication of St. Joseph Vietnamese Church in southwest Mecklenburg County. Youth activities, the sacrament of reconciliation and a Mass honoring Vietnamese saints added to the weekend occasion.

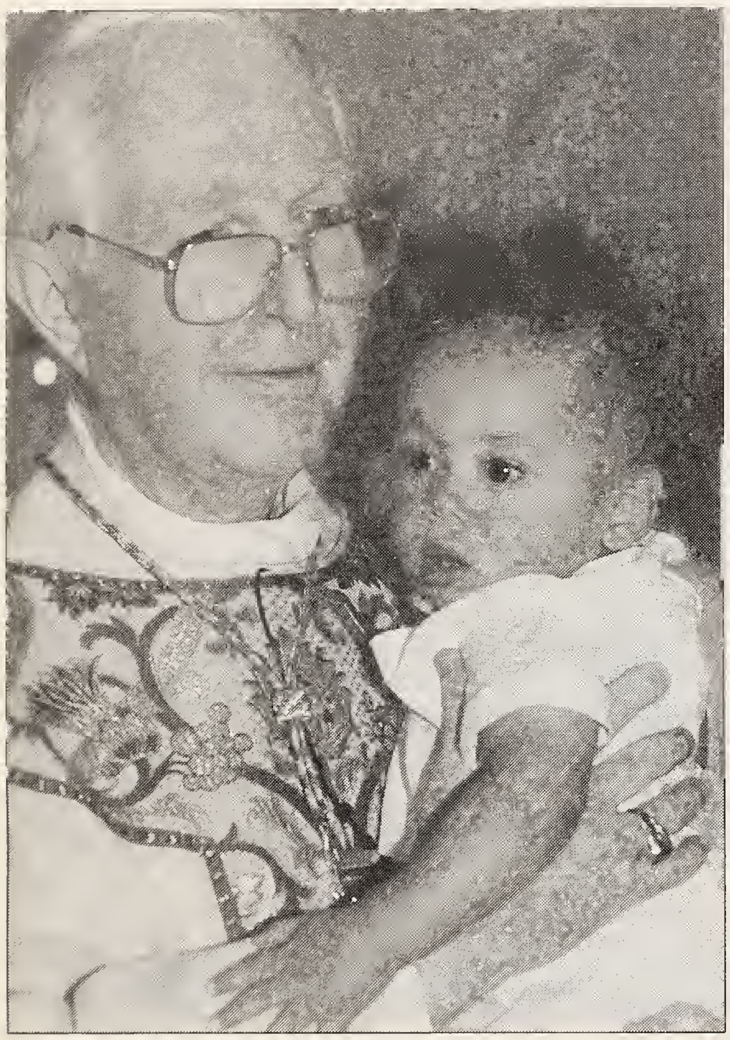
The Vietnamese Catholic community numbered about 20 families in May 1981, when St. Joseph was chosen by them as their patron. By 1988, the community was 400 strong and growing.

In September 1994, the St. Joseph community began meeting weekly for Mass and other activities at St. Ann Church in Charlotte. In May 1995, the community received permission from the bishop to build its own church.

The 300-seat church will serve as a cultural center for some 1,500 Vietnamese Catholics in the Charlotte area, as well as the locality's greater Vietnamese population of close to 10,000.

Originally appeared in The Catholic News & Herald, Dec. 4, 1998

Bishop William G. Curlin reaches out to the many diverse cultures that represent the mosaic of people in the Diocese of Charlotte.



The staff of the

CATHOLIC CONFERENCE CENTER

thanks you for your leadership
and guidance

and wishes you God's continual blessings.

The Catholic
Conference
Center

In grateful thanks to God for Bishop Curlin

in whom we experienced a shepherd gentle in his care
and firm in his preaching of the truth.

Holy Cross Catholic Church, Kernersville, NC

The Most Reverend Thomas G. Doran, D.D., J.C.D.
and the
Catholic Faithful of the
Diocese of Rockford
offer prayerful best wishes and thanks
to Bishop William G. Curlin
for his years of service to the
Diocese of Charlotte

The 13th Chapter of the book of Romans, verse 7 speaks of rendering honor to whom honor is due.

Therefore, we at R.J. Leeper Company would like to honor and sincerely thank Bishop Curlin for 8 years of dedication, commitment and service to the body of Christ and the community.

May God continue to keep you in His perfect peace and shower His many blessings upon you.

RJL

R.J. Leeper Construction Company, Inc.
801 Clanton Road, Suite 110, Charlotte, NC, 28217, Phone (704) 522-8700 Fax (704) 522-9881

Bishop J. Kevin Boland
and the people of the
Diocese of Savannah extend
prayerful best wishes to
Bishop William G. Curlin
on his retirement as
Bishop of Charlotte.

Prayerful best wishes for your retirement.

Good Shepherd Church
King, NC

On behalf of

Good News Ministries

Charlotte

we wish to congratulate you on your retirement and thank you for all of your support with the Southeast FIRE Rally and the Youth POWER Rally.

We are praying for you as you continue your journey of faith.

Congratulations and prayerful best wishes

to

Bishop William G. Curlin

as you enter this new phase of your life in the service of our Lord.
We join you in the celebration of your retirement as
Bishop of the Diocese of Charlotte, North Carolina.

May the Lord's choicest blessings be upon you and your people
as you continue your holy ministry.

from the
Clergy, Religious and Laity of the Diocese of Raleigh
Bishop F. Joseph Gossman

Bishop Curlin
Many thanks and best wishes
on your retirement

Holy Spirit Church
Denver, NC

To Bishop William Curlin

God's blessings on your retirement.
Our thanks for your dedicated,
generous life and ministry
as priest and bishop.

Bishop William Houck and the clergy, religious
and people of the Diocese of Jackson, Mississippi

The Sisters of the Holy Child Jesus

offer their gratitude and
best wishes to

Bishop William G. Curlin

We are grateful for your
many gifts and service.

www.shcj.org

BEST WISHES FROM THE
SOUTHEASTERN REDEMPTORIST

COPIOSA APUD EUM REDEMPTIO

NEW SMYRNA BEACH, FLORIDA

Congratulations to you,

Bishop William Curlin,

on your retirement,

and our sincere thanks
to you for your leadership.

OSF

The Sisters of St. Francis of Tiffin, Ohio
serving the Diocese of Charlotte since 1964.

THANK YOU BISHOP CURLIN
YOU HAVE BEEN OUR
SHEPHERD
AND OUR
GUIDE

FROM THE PEOPLE OF ST. ANN'S

StANN'S
PARISH

With heartfelt thanks for your support —

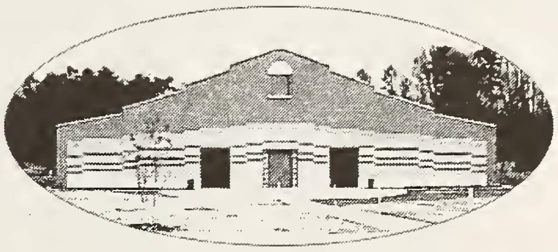
Best wishes on your retirement!

K of C

The Knights of Columbus of North Carolina

Bishop Curlin,

GOD'S BLESSINGS ON YOUR RETIREMENT



Our Lady of Guadalupe Catholic Church
Charlotte

Happy Retirement
Bishop Curlin
and Best Wishes!

Thank you for all you have done for the
Diocese of Charlotte and for us here at St. Francis of Assisi.

Be assured of our continued prayers and fond thoughts.
Congratulations!

ST. FRANCIS OF ASSISI CHURCH
MOCKSVILLE, NC

Thank you, Bishop Curlin,

for the many years of stellar example as a priest who loves Our Lord and His people, and for directing us with loving care as Bishop of Charlotte.

We keep you
in our prayers.

Parishioners of St. James and St. Joseph
Concord and Kannapolis, NC

Thank you for your years of dedicated service to our diocese. May our all-good God continue to gift you many graces and blessings in the years ahead.

Our Lady of Mercy Church and Our Lady of Fatima Chapel
Winston-Salem

THANK YOU, BISHOP CURLIN

Our Lady of the Highways Church
Thomasville

Congratulations on your retirement,

Bishop Curlin!

Thank you for being our Shepherd.

We look forward to seeing you at Confirmation.

The parishioners of
St. Margaret Mary Church
Swannanoa, NC

BISHOP WILLIAM G.CURLIN

May the raindrops fall lightly on your brow,
May the soft winds freshen your spirit,
May the sunshine brighten your heart,
May the burdens of the day rest lightly upon you
And may God enfold you in the mantle of His love.

May God bless you with many
years of a happy
retirement.

Sacred Heart Catholic Church and School
Salisbury

The priests and parishioners of St. Mary's will always be grateful to Bishop Curlin for his leadership, his kindness, and his exemplary priestly life.

Be assured of our prayers.

Congratulations and best wishes
for a fruitful retirement.

SAINT MARY'S CATHOLIC CHURCH

Greensboro, NC

Congratulations!

St. Aloysius Church
Hickory

Congratulations and
thank you for
your many years
of faithful service!

St. Benedict the Moor
Winston-Salem, NC

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Thank You,

Bishop William Curlin,

For Years Of Outstanding Service To Our Community

And Best Wishes For A Long and Healthy Retirement

From Your Friends At

NAI Southern Real Estate

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THE PARISHES OF

ST. THOMAS AQUINAS, CHARLOTTE
OUR LADY OF CONSOLATION, CHARLOTTE
IMMACULATE CONCEPTION, HENDERSONVILLE

THE CAPUCHIN FRIARS WHO STAFF
THESE PARISHES AND THE PARISHIONERS

SALUTE OUR BELOVED
BISHOP WILLIAM G. CURLIN.

My God My All

WE EXPRESS OUR GRATITUDE
FOR HIS LOVE, DEVOTION,
AND SERVICE TO US THROUGHOUT
HIS YEARS AS OUR SHEPHERD.

BISHOP CURLIN GIVES HOLIDAY THANKS

During the holy seasons of the liturgical year, Bishop William G. Curlin always gave thoughtful consideration as he prepared messages of hope and encouragement for the faithful of the diocese. We have extracted a sampling from both Easter and Christmas messages:

EASTER

"Two thousand years have passed since that first Easter Sunday. As the disciples of Jesus, you and I are called to proclaim faith in the resurrection by our acceptance of the 'new life' won for us by Christ's passion, death and resurrection. This new life begins at baptism and continues until death — for as often as we celebrate the Eucharist, we recall Christ's death and resurrection ... Our world needs God. We do not have to look far to see the results of life without Him." — 1996

"The world still demands the supreme test of loyalty to Christ ... it is woven into the fibers of our being and finds roots deep within our souls. We can no more cease to desire eternal happiness than we can cease to hunger for food. It is in accord with our nature and the yearning in our hearts." — 1998

"Easter can mean very little to one with shallow faith who does not understand the real meaning of the Resurrection. Jesus points to death as the doorway to eternal life. It unites life on earth with life in heaven for all who follow Him with an undivided heart." — 1999

"We cannot allow these days of special grace to end. Jesus has asked us to be witness to His triumph over death. ... If we look for Him among the living 'with eyes of faith,' we will find Him. May this Easter discover us sharing His gifts of love and peace, especially with those most in need of these gifts." — 2000

"Holy Week is a time for the enrichment of the soul as we walk with Jesus through His suffering and death to the glory of His Resurrection. ... As His disciples, Jesus has asked that we witness our love for Him by sharing that love with our neighbors, even the least among us." — 2001

"Easter solves the riddle of life and death. It points beyond the grave to the world to come. There, we will one day lay down the burdens of our years and, homeward bound, pass to life with Christ and immortality." — 2002

CHRISTMAS

"Christmas reminds us that God the Father gave us His greatest gift when He sent His only Son into this world that we might have life — His life within us. This holy season challenges us to seek that inner renewal of the Spirit of God within us." — 1995

"This can be a Christmas for each of us to remember. A Christmas that remembers Christ; Christ hidden in the poor, the homeless, the neighbor or elderly friend living alone and unnoticed." — 1996

"This year is a very special Christmas, the last in this century and the beginning of a new millennium. This is a good time to question what Christmas means to us. Do we acknowledge the birth of Jesus as the Father's great gift and proof of His love for us? As Mary carried Jesus in her womb, do we carry Jesus in our hearts? Do we recognize Jesus in the Eucharist as our Bread of Life? Do we believe that He lives in us and through us, continues to feed the hungry and clothe and house the homeless? Is our voice that of Jesus pleading for peace and justice in today's world? ... Christmas is an excellent opportunity to address these questions. If we fail to do so, then the Divine Child remains quietly resting in the manger." — 1999

"When will we find the peace that angels sang of that first Christmas night? I believe that it is found when you and I have the humility to kneel and adore God living in an infant wrapped in swaddling clothes and lying in a manger." — 2000

"Christmas reminds us that God the Father gave His greatest gift when He sent His only Son into this world that we might have life - His life within us."

IN MEMORY

Bishop Curlin recalls the charisma of Mother Teresa

CHARLOTTE — On the second anniversary of the death of Mother Teresa of Calcutta, Bishop William G. Curlin offered prayers of remembrance for the woman who captured the hearts of the world.

During a memorial Mass at St. Patrick Cathedral, the bishop reflected on a number of the experiences from their friendship of nearly three decades. Mother Teresa quickly came to know she could count on the bishop and his willingness to pitch in, whether it be scrubbing the floors of a planned hospice, or conducting impromptu retreats for her and her sisters in India.

Moreover, he spoke of her simple faith — the driving force of Mother Teresa.

"She saw with an inner vision," said Bishop Curlin. "She saw with her heart. It was her belief that if you want to touch God, you reach down and touch a crying child, a dying person, you feed the homeless, or just reach out to the brokenhearted." That, the bishop recalled, is where Mother Teresa said you will find Jesus in the least among us.

In 1995, Mother Teresa visited Charlotte, where she was keynote speaker for an ecumenical prayer service at the Charlotte Coliseum. While in the diocese, she established a convent and left four of her sisters to continue in ministry to the poor.

Years before her death, the world called her a saint. During a tour of the United States in 1982, she was asked at a press conference in Charleston, S.C., about the popular conviction that she was already a saint. "Please let me die first," she replied. Her response was typical of the sense of humor of which Bishop Curlin frequently spoke. "She was a woman of joy," he said.

Following her death, an outpouring of requests from all over the world prompted Pope John Paul II to waive the usual waiting period of five years after the death before investigation of new sainthood causes can begin. Church sources in Rome said it is apparently the first time such an exception had been made.

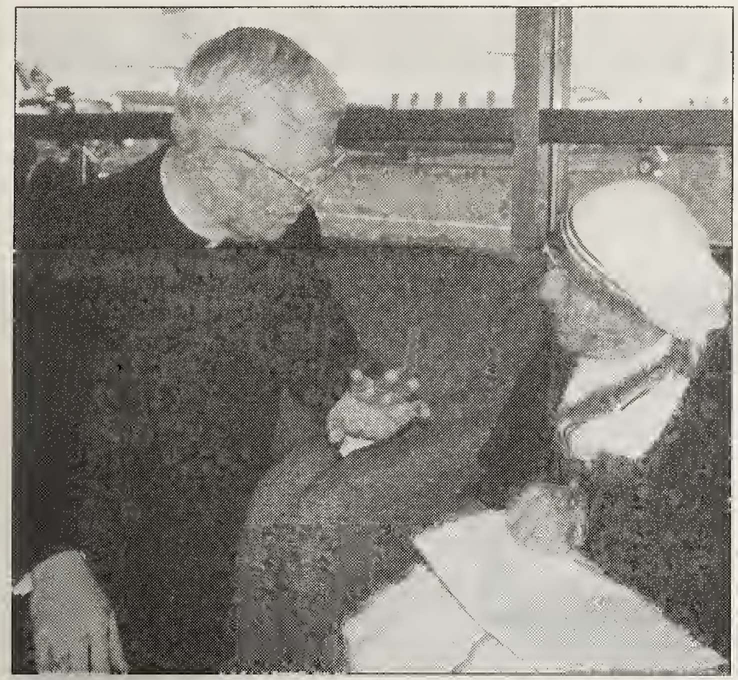
Bishop Curlin was one of those asked to contribute to the official investigation by providing testimony that will help substantiate sainthood, a request he was honored to fulfill. As the Vatican committee scours the earth for witness of miracles, Bishop Curlin offers, "The greatest miracle of her life was ... one tiny little woman who had only faith and love ... and with those two virtues, she raised the hearts of the world." With this, said the bishop, she helped and inspired countless millions to want to do the same.

"We need heroes today," said Bishop Curlin in his homily. "We need heroes who inspire and move us and motivate us and charge us up. Mother Teresa practiced heroic virtue. She taught us that the greatest power you have on earth is inside you."

Originally appeared in The Catholic News & Herald, Sept. 9, 1999.

On the death of Mother Teresa:
"It was a very emotional moment for me.
She had really been like a mother to me in many, many ways."

Mother Teresa was the keynote speaker for an ecumenical prayer service at the Charlotte Coliseum in 1995. At left, Bishop William G. Curlin blesses the convent established by Mother Teresa while in the diocese. Mother Teresa left four of her sisters in North Carolina to continue in ministry to the poor.



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HOUSE OF MERCY THANKS BISHOP CURLIN FOR GIVING TO AIDS COMMUNITY

CHARLOTTE — For a man who dedicates his life to the Eucharist, an honor for outreach to people whose lives are affected by AIDS is an affirmation of his concern for the entire body of Christ here on earth.

Bishop William G. Curlin was honored as the 2000 recipient of the Thanks for Giving Award by the House of Mercy, an AIDS outreach facility founded and operated in Belmont by the Sisters of Mercy of North Carolina. The annual award recognizes a person who has contributed to direct care, services or general support for people with AIDS and the virus that leads to it, HIV.

"When I think of the House of Mercy and the ministry of Bishop Curlin, the word compassion comes to mind," said Father Mauricio W. West, diocesan vicar general and chancellor (now diocesan administrator). "For him, no one is left outside the circle of God's love."

Bishop Curlin was the fifth recipient of the Thanks for Giving Award. The tribute included the House of Mercy's naming a new prayer room in the facility in Bishop Curlin's honor.

"We are very pleased that the bishop would be here for us as a fund-raiser and supporter," said Stan Patterson, House of Mercy's president and chief executive officer. "Bishop Curlin has been very supportive of organizations involved in providing care for those with AIDS."

"At his very core, Bishop Curlin is a priest," said Robert Gallagher, chairman of the board of directors, chief executive officer and treasurer of Good Will Publishers, Inc., and a friend of the bishop. "It is not something he does. It is who he is. He is not a social worker; he is not an administrator. He is first, last and always a priest forever."

Gallagher, who has known Bishop Curlin since the bishop's arrival in Charlotte in 1994, recalled moments in the bishop's life that built a foundation for "what motivates him to such standards of service, self-sacrifice and dedication to others."

Gallagher recalled the bishop of the Diocese of Charlotte who "was given the opportunity to bring almost 40 years of priesthood and pastoral work to bear on the shepherding of his new flock."

Accepting the award, Bishop Curlin reflected on his four decades as a priest and how he feels the same thanksgiving in serving God's people as he had on the day of his ordination.

"Here I am, going on 44 years as a priest, and I can still feel that deep sense of devotion and that gratitude to God that I am a priest," he said.

He said the priesthood allows him to seek ways of transforming God's love by word and deed into everyday moments of grace, and he invited all those assembled to look for the same.

"You never know what your life says to somebody else," he said. "To have the chance to give love is marvelous, in a world that is so filled with anger and bitterness and criticism. Jesus always looked to give love."

Originally appeared in The Catholic News & Herald, July 8, 1994.

Stan Patterson of House of Mercy presents a clock to Bishop William G. Curlin Nov. 18, 2000.

A time for healing

Love, forgiveness evident at Mass for persons with AIDS

CHARLOTTE — Approximately 100 people filed in solemn procession toward the altar of St. Patrick Cathedral July 26, 1994 for the laying on of hands — a sign of spiritual healing for people at this Mass with HIV or AIDS, their families, friends and caregivers.

For the diocese, it was a first. Twenty-three priests concelebrated the Healing Mass as Bishop William G. Curlin offered people who suffer from or deal with the deadly disease the assurance of Christ's love.

"We're not here because it's the thing to do," said Bishop Curlin in his homily. "We're not here for some political reason. We're not here for anything except this: That we believe there is a God of mercy and love and healing power."

Fred (a pseudonym for a man with AIDS) said he was moved to tears during the service. "I have been struggling for so long to get churches involved," he said after Mass. Most people are so afraid of the disease, they refuse to deal with it. "Churches tend not to see me," he said.

"To see someone appointed by the pope (Bishop Curlin) coming into Charlotte ... who says this is the way it's going to be, I think that gives a tremendous amount of support to people like Father Gene McCreesh and Mercy Sister Mary Wright who have been lone rangers, some of the few people doing anything at all," said Fred.

A partner of someone with AIDS said it was the most powerful service he had ever attended. He embraced and thanked Bishop Curlin afterward.

"The Mass revealed the true church's concern for the individual and the love and forgiveness of Jesus," said Jesuit Father McCreesh, pastoral adviser for four RAIN (Regional AIDS Interfaith Network) teams from St. Peter Church in Charlotte.

Speaking from his heart, Bishop Curlin told poignant stories about his days as chaplain at Gift of Peace, a residential home for people with AIDS in Washington run by Mother Teresa's Sisters of Charity. "At the Gift of Peace, no one died without being loved, without dying in peace," he said.

The bishop has seen the grip of AIDS take the life out of its victims. Men, women, children and babies all fall prey to a grim demise. Most distressing to the bishop are the people who have been shunned by society, abandoned and left to die alone. That, however, doesn't have to happen. By reaching out in love, people convey the Jesus within to the Jesus in others, he said.

"All we know is someone is suffering. And where there is suffering, there is Christ," said Bishop Curlin.

"Sometimes we forget the pain of AIDS is not just the person in the bed," he said. "Those who sit beside — offering love and support — are hurting, too. At all hours of the day and night, supportive individuals give their lives to the comfort and care of their dying loved ones."

Originally appeared in The Catholic News & Herald, July 8, 1994.

"I have spent all my life trying to help people understand how Jesus walks the earth in them."

Pentecost confirmation a teaching moment for diocese, says bishop

CHARLOTTE — Hoping for a renewed diocesan-wide appreciation for Pentecost in the year dedicated to the Holy Spirit, Bishop William G. Curlin granted in 1998 the presbyteral council's request to delegate the administration of confirmation to pastors that May's Pentecost Sunday.

The council, elected from the priests serving in western North Carolina, functions as an advisory board to the bishop of the Diocese of Charlotte.

"This is a great teaching moment in the history of the diocese," said Bishop Curlin. "Too often, Pentecost is not recognized as one of the major solemnities of the church. It is unfortunate that we don't celebrate the majesty of Pentecost much in the same way that we celebrate Christmas and Easter.

"It is the birthday of the church, which enlivened by the Holy Spirit began its great mission in Jerusalem."

Pentecost is celebrated 50 days after Easter and commemorates the Holy Spirit's descent upon the Apostles. The second chapter of the Acts of the Apostles details the Pentecost event, which is regarded as the beginning of the church.

Confirmation is the sacrament by which baptized Catholics become further enriched with the gifts of the Holy Spirit to live as witnesses of Jesus.

"Pentecost is the perfect day to celebrate the sacrament of confirmation, and the priests have brought a very pastoral focus to the celebration of the working of the Spirit on that day," Bishop Curlin said.

By granting the permission to confirm on Pentecost, the bishop gives pastors the opportunity to celebrate the sacrament before entire congregations, thereby ensuring a Spirit-filled event for the whole parish family.

Much like the Rite of Christian Initiation of Adults is a sign of the continual call to conversion for all Catholic Christians, so too celebrating the sacrament of confirmation at Pentecost will be a sign of the working of the Spirit in each community of faith, the bishop said.

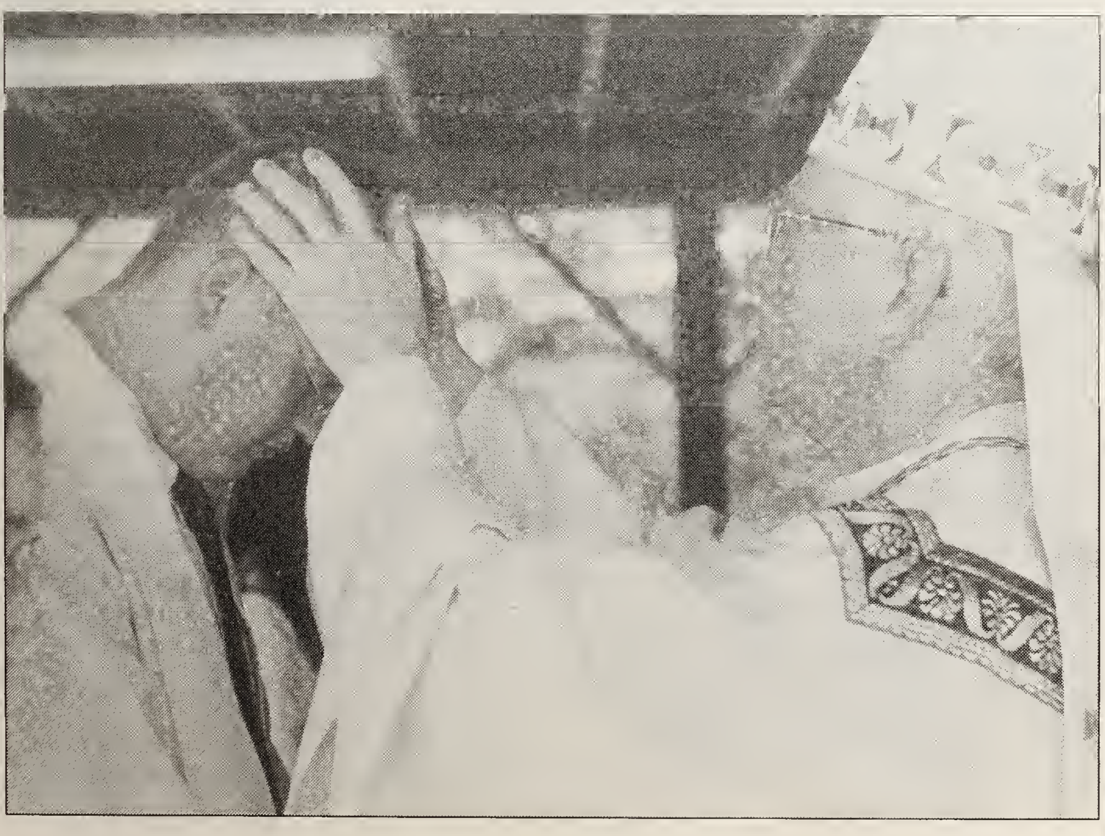
Bishop Curlin stressed that the diocese's pastors are invited rather than mandated to accept the permission to confirm. He noted that some parish confirmation classes would not be ready for the sacrament on Pentecost, observed on May 30 that year. He also said he is honored to continue the tradition of administering the sacrament as bishop in parishes at other times during the year.

While that year's celebration was unique, Bishop Curlin ordinarily shared the privilege of confirmation with pastors during the Rite of Christian Initiation of Adults, when at the Easter Vigil the sacraments of initiation are conferred upon those entering the church.

Bishop Curlin voiced optimism that as the church prepared for the millennium, Catholics would grow in appreciation for the Triune God and most especially for the Holy Spirit, who enlivens the work of evangelization.

"Sometimes we forget that the Holy Spirit is guiding the church," Bishop Curlin said. "He is the one who guides us, who empowers us, who lifts us up when we're discouraged. It is by the power of the Spirit that we can live like Jesus today."

Bishop Curlin urged parishes to assist young Catholics in realizing that confirmation is a vitally important step in their faith journey. "I pray that our young people, however busy they may be in their lives with school events and social life and family gatherings, do not lose sight of the majesty of this great gift of the Holy Spirit," he said.



Diocese celebrates Rite of Election and Call to Continuing Conversion

Regional gatherings a first for Diocese of Charlotte

In an atmosphere of reverence, anticipation and awe, the Diocese of Charlotte recently hosted three celebrations of the Rite of Election and the Call to Continuing Conversion, a key step in the Rite of Christian Initiation of Adults process.

Bishop William G. Curlin celebrated the rite March 1 at the Basilica of St. Lawrence in Asheville and March 3 at St. Thomas Aquinas Church in Charlotte. Father Mauricio West, vicar general and chancellor, presided over the ceremony March 1 at St. Paul the Apostle Church in Greensboro.

A total of 88 catechumens and 225 candidates attended the celebrations. The regional gatherings marked the first time in the Diocese of Charlotte's history that the Rite of Election and the Call to Continuing Conversion was celebrated as a diocesan event.

"In looking at the celebrations, it certainly brings the diocese together to recognize how the church is growing," said Father Lawrence Heiney, pastor of St. John the Baptist Church in Tryon, who attended the Asheville rite. "When you look at the numbers, it does catch the eye."

The RCIA is the process by which adults become initiated into the Catholic Church through study, prayer and liturgical celebrations. Individuals engaged in the process who have not been baptized are called catechumens. They prepare for baptism, confirmation and Eucharist, or the sacraments of initiation. Baptized Christians preparing for either or both confirmation and Eucharist are called candidates.

"You are committing your lives as we head for this moment of union in the church," Bishop Curlin said during his Charlotte homily. "To get up every day and say you proclaim that Jesus is alive in the world, that is your test. That's what you're being called to do."

The Rite of Election and the Call to Continuing Conversion is the second of three major rites in the RCIA process, and it marks the end of the period of discernment called the catechumenate. During the rite, catechumens are officially called by the bishop or an appointed delegate to the sacraments of initiation, to be conferred by pastors at the Easter Vigil on Holy Saturday. The liturgical experience represents the belief that God himself is calling these men and women to the sacraments.

The Rite of Election and Call to Continuing Conversion is traditionally celebrated in early Lent, and serves as an invitation to sincere prayer and faith as the time of receiving the sacraments draws nearer.

The celebration of the rite during this liturgical season has historical significance.

"Our practice of Lent is that we join these people in prayer," said Father Heiney. "That's really how the whole idea if Lenten practices started — that these people were called to be open to the movement of the Spirit and the sacraments.

"Historically, the rest of the community joined them in support by fasting and praying."

Father Heiney added that the rite signifies the continuing journey of faith in the present, too. "It brings in the notion that the Easter celebration is very much a 'today' celebration, as we are bringing in the elect to be baptized" and the candidates into full communion, he said.

Bishop Curlin implored catechumens and candidates to spend this Lenten season mindful of their responsibilities as Christians. "Please bring your heart to Jesus Christ on Easter," he said. "Bring a heart that says, 'From this moment, Lord, I am yours totally. Through me, reveal your love, peace and joy to the world.' That is what it's all about."

"Among all these wonderful things you are studying, all the teachings of our faith and its rich traditions," he added, "tonight I would have you dwell upon one thing: that you bring into your relationship with Jesus a love so profound that you honestly and sincerely believe and experience that he lives in you."

Originally appeared in The Catholic News & Herald, March 27, 1998.

At right, Bishop William G. Curlin cuts the ribbon at St. Gabriel in Charlotte.

Msgr. Joseph Kerin observes Bishop William G. Curlin prepare the holy water used to bless the parishioners at the new St. Mark parish center. Bishop Curlin is assisted by Rev. Mr. Guy Piché as Rev. Mr. Curtiss Todd looks on.

With thanks for your care of
and devotion to the people
of the Diocese of Charlotte.

May God bless you abundantly.

St. John the Baptist Church
Tryon

St. Gabriel Catholic Church

With thanks and affection to Bishop William G. Curlin for his service to the people of God. May the Lord continue to fill you with His love.

May your retirement be a time of joy, health and continued growth in the Spirit.

Rev. Richard M. Bellow
Rev. Tien Duong
Rev. Christopher Gober
Rev. Mr. Ben Wenning
Rev. Mr. Robert Gettelfinger
Rev. Mr. Louis Pais

St. Gabriel Parish Staff and the entire
St. Gabriel Parish Family.

St. Gabriel Catholic Church
3016 Providence Road
Charlotte, NC 28211
704.364.5431

Bishop Curlin,

The Parish Family at St. Benedict Church in Greensboro wish to offer you our loving prayers and support on your retirement.

Thank you for your many years of love, kindness, and generosity as our shepherd.

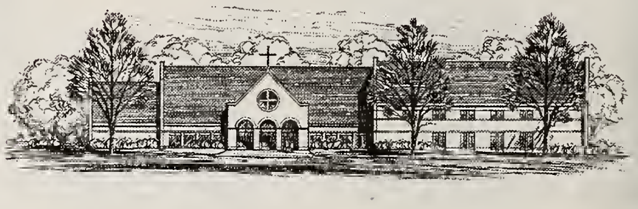
"For you I am a bishop.
With you I am a Christian." **St. Augustine**

God bless you, Bishop Curlin, for being there for and with us -

The Augustinian Friars and Parishioners of
St. Margaret Parish, Maggie Valley, NC

Bishop Curlin

Thank you for so many years of faithful service!



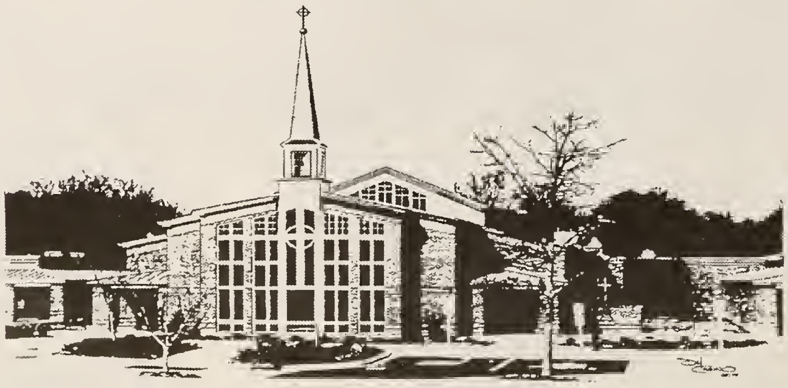
SAINT
MARK
CATHOLIC
CHURCH

Huntersville

St. Mark Parish wishes you well in your retirement!

CONGRATULATIONS ON YOUR RETIREMENT.
MAY GOD BLESS YOU!

Thank you for all that you have done for us.



PARISH AND STAFF OF ST. VINCENT DE PAUL CHURCH
CHARLOTTE

ST. MARY'S SEMINARY
& UNIVERSITY

THE FIRST ROMAN CATHOLIC SEMINARY
IN THE COUNTRY

Extends Our Prayerful Best Wishes to
St. Mary's Alumnus and Trustee
Bishop William G. Curlin

Rev. Robert F. Leavitt, S.S., President-Rector
the trustees, faculty, seminarians and staff of St. Mary's

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Baltimore, MD 21210
410-864-4000
www.stmarys.edu

**The priests and parishioners of
St. Mary's will always be grateful to
Bishop Curlin for his leadership,
his kindness, and his exemplary priestly life.**

Be assured of our prayers.

***Congratulations and best wishes
for a fruitful retirement.***

SAINT MARY'S CATHOLIC CHURCH

Greensboro, NC

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*"The best exercise for the heart
is to lean over backwards
for somebody else."*

–anonymous

Wachovia salutes

Bishop William G. Curlin,

a guiding light whose leadership, philanthropy and dedication
have made a difference in the lives of many.

LET'S GET STARTED.®

WACHOVIA

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ARCHDIOCESE OF WASHINGTON

Most Rev. Leonard J. Olivier, SVD
Auxiliary Bishop of Washington

Congratulations Bishop Curlin —
remembering the day you
and I were ordained Bishops
in the same ceremony for
the Archdiocese of Washington —

Most Rev. Leonard J. Olivier, SVD

Bishop Thomas J. Olmsted and the faithful
of the Diocese of Wichita, Kansas, thank
Bishop William G. Curlin
for his many contributions to the Church
and ask our Lord to richly bless him
as he continues to serve during his retirement.

CONGRATULATIONS

BISHOP CURLIN

ON YOUR RETIREMENT

AND

BEST WISHES FOR A
BLESSED AND HAPPY
FUTURE

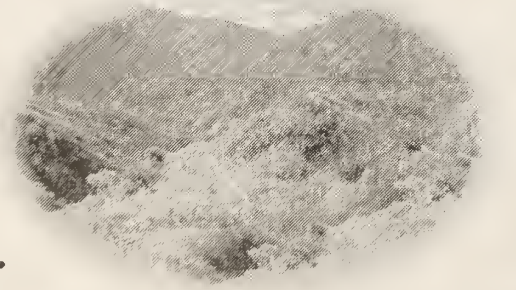
FROM

SAINT THERESE PARISH

MOORESVILLE, NC

Bishop Curlin:

Thanks for your many visits to



the far west corner of our diocese.

St. William Church
Murphy

Immaculate Heart of Mary
Hayesville

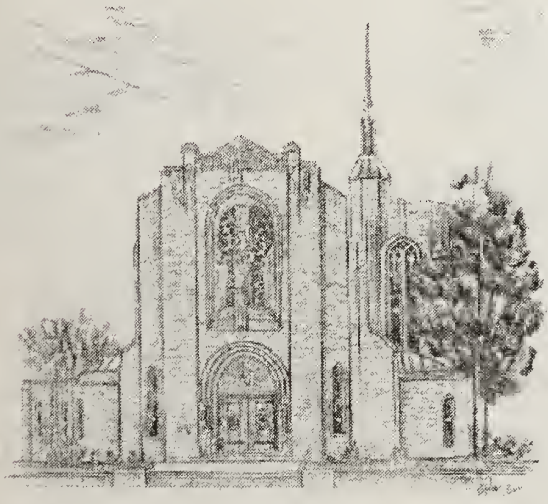
WITH GRATITUDE TO
BISHOP WILLIAM CURLIN
FOR HIS YEARS OF SERVICE
AS BISHOP AND PRIEST

Archbishop Harry J. Flynn, D.D.
Retired Archbishop John R. Roach, D.D.
Bishop Frederick F. Campbell, D.D.
Bishop Richard E. Pates, D.D.
and the Archdiocese of Saint Paul and Minneapolis

Bishop William Curlin

May you be blessed
in your good work
for the Church

God, Eternal Shepherd,
You tend your Church in many ways
and rule us with love.
Continue to look with love on
William, your servant and shepherd.
Give him the gift of your peace.
May he continue to
know, love, and serve you.



Our Lady of Grace

Greensboro

50th Anniversary Year

"Proclaim the Greatness of the Lord"

Congratulations and best wishes to

Most Rev. William G. Curlin

on your many years of service
to the Lord, His people, and especially
the Diocese of Charlotte
Ad Multos Gloriousque Annos

Most Rev. John J. Nevins

The Clergy, Religious and Faithful
of the
Diocese of Venice in Florida

THEODORE CARDINAL
MCCARRICK

AND THE FAITHFUL OF THE

ARCHDIOCESE OF WASHINGTON

COME LORD JESUS

EXTEND PRAYERFUL BEST WISHES TO

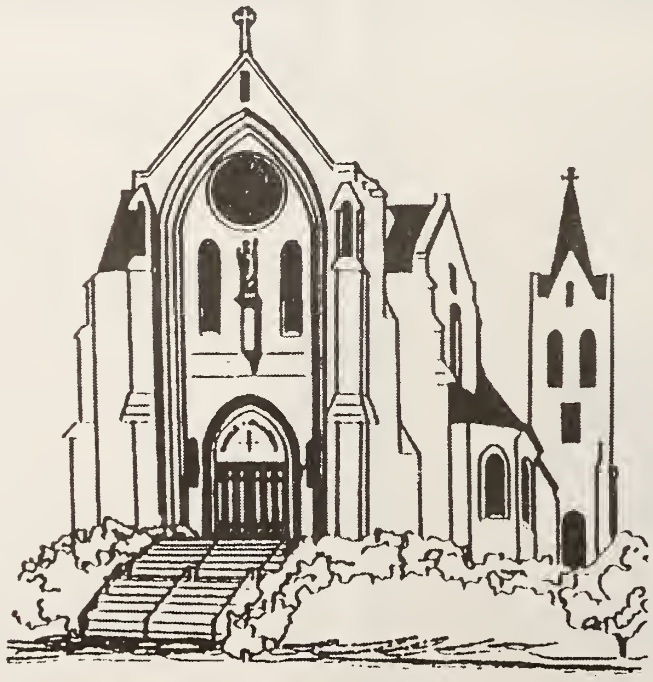
THE MOST REVEREND
WILLIAM G. CURLIN

ON HIS RETIREMENT AS
BISHOP OF CHARLOTTE

Best wishes and many
blessings to our Pastor,

Most Reverend William G. Curlin,

upon your retirement.



St. Patrick Cathedral
Charlotte

The parishioners and staff of Saint Paul the Apostle Church in Greensboro join with the others of our diocese in thanking God for the episcopal ministry of Bishop Curlin during his time as chief shepherd.

ST. PAUL
THE APOSTLE
CATHOLIC CHURCH

We pray that God will bless him as God has used him to bless us.

You will always be in our thoughts and prayers.

Saint Paul the Apostle Church
Greensboro

SAINT PIUS X

Depth of gratitude is easily felt, yet difficult to express.

Be assured the work of the Lord will continue in His name and your fine example, the dignity of the vocation carried out as handsomely as you have, with the love you have shown us all.

Abundant blessings to you!

The School Family *of*
St. Pius X, Greensboro

To this end, we always pray for you...
that the name of our Lord Jesus may be glorified in you, and you in him, in accord with the grace of our God and Lord Jesus Christ.
2 Thessalonians 1:11-12

Most Reverend William G. Curlin,
thank you for your inspiring and continuing
Christian service to the Diocese of Charlotte
and the parishioners of Saint Pius the Tenth.

Best wishes on your retirement!

Saint Pius X
CATHOLIC CHURCH

"The youth are the future of the diocese, the future of the Catholic Church."

BMHS GROUNDBREAKING CEREMONY SIGNALS START OF CONSTRUCTION

KERNERSVILLE — In a symbolic beginning to the new Bishop McGuinness High School (BMHS), which will open its doors for Piedmont-Triad area students in August 2001, Bishop William G. Curlin dug the first hole during the groundbreaking ceremony at the site Fed. 6, 2000.

Current and future BMHS students, parents, educators and diocesan officials were present for the final day of celebration, which included words from the bishop, Father Mauricio W. West, chancellor and vicar general, George L. Repass, principal of BMHS and BMHS student council president Laura Hoeing.

A flaming torch was carried in by student representatives from Our Lady of Grace School and St. Pius X School in Greensboro, Immaculate Heart of Mary School in High Point, and Our Lady of Mercy School and St. Leo School in Winston-Salem, represented a way to bring the middle schools in the Triad area together and served as a light for the future, said Eddie Mitchell, BMHS director of development and public relations.

"I am excited about the school because it will be technologically better," said Greg Means, an eighth-grader at St. Leo School, who carried the torch onto the site. "It is good, academically, because all of the new classes, and athletically, because of the new fields and sports programs."

Flanked by the Abbot Vincent G. Taylor Assembly of Greensboro Knights of Columbus, Bishop Curlin blessed the field, which will become a place of learning for many area students.

"We are here to consecrate this ground and lay the foundation for a Christian education; we are here to make Christ present for these young people's lives," he said.

In his remarks, the bishop commented about the importance of Catholic education, which shaped his own life. "I would not be a priest today if I had not had the blessing of Catholic education; I believe the motivation I received from my parents and the inspiration I received from the sisters and priests motivated me to give my life to the Lord," he said.

Repass thanked all involved with the process on diocesan and community levels.

He mentioned the people who are "among those who recognized the need to provide for a growing Catholic presence in the Triad and those who have long-awaited and hoped for [the new facility] and who were involved with the planning process, which began so many years ago."

Bishop William G. Curlin blesses a classroom while others look on.

"What will be built upon this site will provide a more ample means for the school to achieve the vision embodied in its mission, and what begins today will ensure the excellence we seek for perhaps years to come," he continued.

The response from parents, teachers and students is positive; many are in support of the new school and anxiously await its arrival.

"I am looking forward to having a larger facility and having a bigger classroom," said Bob Klepf, senior calculus and pre-calculus teacher at BMMHS. "With a larger student population, we'll be able to offer more courses and schedule more levels of honors classes."

BMHS alumnus Tony Nitz said, "We have been waiting, and this couldn't be a more perfect time. The benefits of the school are less specific and more holistic because this will embrace the whole Triad community. Bishop McGuinness provided a wonderful environment and opportunity for me and my children, and the new school will bring better technology, more space and a better athletic and arts environment."

Originally appeared in The Catholic News & Herald, Feb. 11, 2000.

Thunderous spirit ignites diocesan youth conference flame

LAKE WYLIE, S.C. — Camp Thunderbird lived up to its name last weekend when thunder from the sky joined with the thunder of 350 joyous voices as diocesan teens gathered for the 23rd Annual Diocesan Youth Conference.

The theme for this year's event was "Generation Christ: New Beginnings."

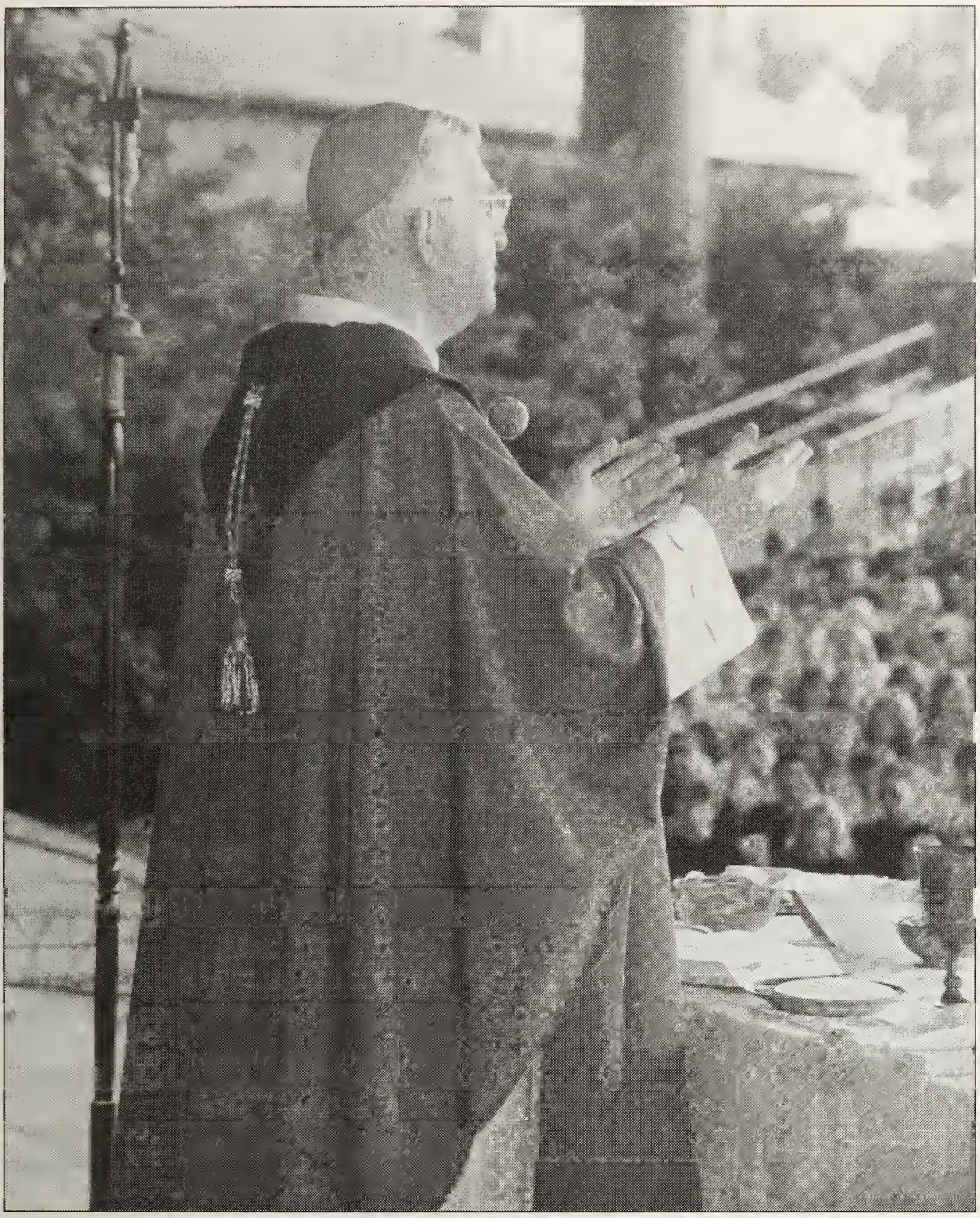
As the conference headed toward the anticipated Saturday night dance, thunderous showers finally made their presence known. The rain did not dampen the spirit of the conference, however, as the sun returned as the teens heard a special presentation by Bishop William G. Curlin.

"You're young, and you can say 'the world is mine.' And it is yours," said Bishop Curlin. "Maybe you will cure AIDS or cancer. Maybe you will discover how to find peace on earth. Maybe one of you will be another Mother Teresa. Maybe one of you will be the bishop of Charlotte.

"Please say to yourself, 'God is interested. God put me here in the world, and he allows me to be here ... to make it a better place,'" said Bishop Curlin. "Be there for others, and your life will have meaning.

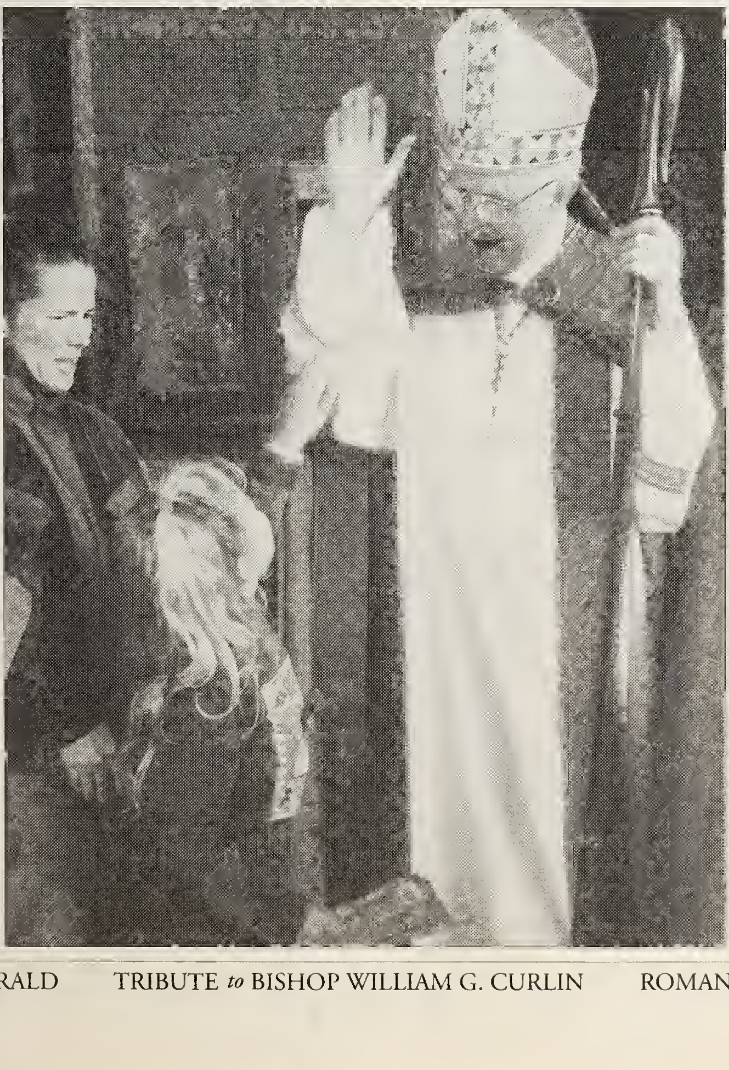
"This is what it means to be a Christian," he said. "We are people who believe that Jesus Christ is alive within us, and through us he brings his love, his joy and his hope."

Originally appeared in The Catholic News & Herald, May 5, 2000



At left, Bishop William G. Curlin addresses a crowd of youth from the dioceses of Charlotte, Charleston and Savannah and the Archdiocese of Atlanta at the Tri-State Youth Rally in Lake Wylie, S.C. in September 1996.

Bishop William G. Curlin high-fives and greets young parishioners in the Diocese of Charlotte.



ABBOT PLACID SOLARI RECEIVES SOLEMN BLESSING

Bishop William G. Curlin presides over Mass in Belmont Abbey Basilica

BELMONT — Bishop William G. Curlin presided over the Mass in which the Right Reverend Placid D. Solari, OSB, was blessed as the eighth abbot of Belmont Abbey on Jan. 15, 2000, two months after his brother monks elected and confirmed him as the spiritual and administrative leader of the Benedictine institution.

Abbot Solari was elected and confirmed as the new abbot in November 1999, thus succeeding Abbot Oscar Burnett as the new superior of the abbey. Abbot Emeritus Burnett had served as abbot since 1991.

As the eighth abbot of Belmont Abbey, Abbot Solari will tend to the spiritual and administrative leadership duties of the abbey and serve as chancellor of Belmont Abbey College.

The Mass was concelebrated in the Belmont Abbey Basilica by dozens of Benedictine, diocesan and other religious priests serving in North Carolina's two dioceses and beyond.

The rite of blessing, customarily celebrated by the bishop of the place where the monastery is located, solemnly focused on the charge of the abbot and the living symbols of his role.

To a series of questions posed by Bishop Curlin, Abbot Solari affirmed his promise to lead as a determined teacher, a spiritual father, a prudent administrator and a religious loyal to the church and the pope.

In addition to the blessing of the abbot-elect, the Mass provided for an exchange of thanksgiving between the monks of Belmont Abbey and the church community in the Diocese of Charlotte.

"The election of an abbot is always the action of the entire monastic community," Abbot Solari said during closing comments. "We, the monks of Belmont Abbey who stand before you today, pledge to you ... our continued support to enrich this church in North Carolina with our lives and our hearts."

In his homily, and with Bishop F. Joseph Gossman of Raleigh seated nearby, Bishop Curlin promised loving support for the ongoing ministry of the Benedictine institution and noted its rich history in the state.

"For over 125 years, Belmont Abbey has held a special place in the hearts of our two dioceses," Bishop Curlin said. "During the formative years of our diocesan history, Belmont Abbey, under the leadership of Abbot Leo Haid, nourished the infant Catholic community in North Carolina."

Bishop Curlin also called to mind the blessings of religious life and the responsibilities of abbot as head of the monastic community.

"It is the abbot's duty to demonstrate and encourage patience among the members of his religious family," said Bishop Curlin. "Having himself shared so deeply in Christ's love, he must make it available to each monk in his dealings with him."

Bishop Curlin, who noted the wealth of spiritual wisdom found in the "Rule of Benedict," said the sixth-century saint urged all monks to strive each day for greater holiness.

"St. Benedict recognized that sanctity is not a once-in-a-lifetime commitment; it is a day-by-day recommitment of one's life to Jesus Christ," he said. "It is the responsibility of the abbot to help each monk respond to this challenge generously and wholeheartedly, for without this daily conversion, nothing of lasting value exists in the monastery or within the church."

Bishop William G. Curlin, Abbot Placid D. Solari, O.S.B., and Father Mauricio W. West after the Mass Jan. 15, 2000, in which Abbot Solari was blessed as the eighth abbot of Belmont Abbey.

"Sometimes we forget that the Holy Spirit is guiding the church.

He is the one who powers the church."

SENTIRE CUM CHRISTO

Bishop Curlin receives honorary doctorate from Belmont Abbey College

BELMONT — Bishop William G. Curlin received an honorary Doctorate of Humane Letters during the 117th commencement ceremonies at Belmont Abbey College May 13, 1995.

"For your compassionate ministry to the disadvantaged and hurting, and for your inspirational leadership and service to the church, Belmont Abbey College confers upon you this day the degree of Doctor of Humane Letters, honoris causa, with all its rights and privileges," read the citation presented to Bishop Curlin by Benedictine Abbot Oscar Burnett, then-chancellor and CEO of Belmont Abbey College.

Bishop Curlin was one of three individuals who received honorary doctorates that day for showing Christian values adherent to Belmont Abbeys College. Bishop Curlin's work in the church has been marked by his compassionate ministry to the poor, homeless and disadvantaged.

Bishop Curlin was the homilist for the Baccalaureate Mass at the Abbey church. During his homily, Bishop Curlin urged the graduates not to assume that presentation of degrees qualifies their success.

Instead, he encouraged them to challenge themselves to find work and purpose in their lives; to challenge themselves to see Christ not only in each other, but in people who are less fortunate than are they.

Originally appeared in The Catholic News & Herald, May 19, 1995.

IN HIS WORDS

In a candid interview with The Catholic News & Herald in November 2002, Bishop William G. Curlin recalled his eight years as bishop of Charlotte and some of the highlights that have made his life as a priest and a bishop so memorable.

Bishop William G. Curlin embraces with James Cardinal Hickey, S.T.D., J.C.D., archbishop of Washington.

Welcoming

I remember when I was informed that I was going to be the bishop of Charlotte. I had just returned from Georgetown Hospital where I was recovering from prostate cancer. The night I arrived home, I received a call from the nuncio that the Holy Father had appointed me bishop of Charlotte. This came as a surprise, because I had thought that God had spared me so I could return to my work as regional bishop in southern Maryland.

When I came here to Charlotte, Msgr. John McSweeney met me and then we had our dinner with Bishop Michael Begley and Father Frank O'Rourke that evening. The next morning, I offered Mass at St. Patrick Cathedral in Charlotte and they introduced me as the new bishop.

I returned in April to be formally installed, and it was a beautiful installation that took the sacrifice of many people to make it such a wonderful celebration of faith.

I immediately felt very much at home in my new diocese. The priests, the deacons and the rest of the laity were wonderfully welcoming in their kindness to me. I especially enjoyed traveling through the diocese to celebrate the sacrament of confirmation. This gave me an opportunity to be with the people, and meet the parents and the children and to see each parish as its own wonderful group.

The Youth

The youth are the future of the diocese, the future of the Catholic Church. They have such spontaneous joy, youthful zeal and such hope for the future. I pray that through the example of their parents, their godparents, and the priests and the community of faith, they will continue that wonderful growth in Christ and not be turned off by some of the problems of the world.

I am always encouraging them to be very close to the church and to be very faithful to the sacrament of life, especially the Eucharist, because that is going to be their foundation for meeting the challenges of the future. We do not know what tomorrow brings, but I tell them to have hope because God is with them. As long as they keep God in their lives, God will keep them in the palm of His hand.

Catholic Schools

I am very proud of our Catholic school education. The sacrifices that the laity are making are certainly a tremendous gift to the diocese, because without them, we would not have the school system. And our sisters have labored for years — they gave us the school system. They do not have the numbers to fill them today.

Religious Orders

We are especially blessed with the religious in our diocese, and in a particular way with the Sisters of Mercy who established their motherhouse in Belmont over 100 years ago. I hold them in the highest esteem and reverence for the invaluable ministry they offer throughout the diocese.

I never saw a diocese as diocese priests versus religious priests. It is one family. The need for more priests and religious was certainly very apparent to me in the Diocese of Charlotte. Luckily, I had a good association before I came here with the Augustinians and with the Capuchins — I worked with them in Washington and ordained some of them into the priesthood and the diaconate. I did not hesitate to call upon them, and they responded immediately.

We are certainly blessed in our increase in the number of our Capuchin friars and the marvelous addition given to us by the Augustinians.

Mother Teresa

One of the greatest joys was to welcome Mother Teresa to the diocese. At that time (July 1995), she opened her convent on Torrance Street in the Cherry neighborhood. I celebrated Mass there every Wednesday and tried the best I could to help the sisters in their outreach of charitable ministry to the needy in our community.

The thing that strikes me most about Mother Teresa is that she was not what they call a cafeteria-type of religious — a person who based her ministry upon feelings. She was above the feelings; as is probably known and is publicized frequently now, Mother Teresa lived what we would call spiritually the "dark night of the soul." It is the time when God seems to have totally removed any signs of his consolation from one's life, and you go on serving Him faithfully with love, just believing in Him.

During her last visit here to Charlotte, I had the opportunity to speak privately with her and we discussed that, and I respectfully suggested to her, "Mother, your health is failing, you have a limited time to live; you have nothing left from this world, everything is gone. You have one thing left — the darkness in your soul. Could you say to God, 'I give you the darkness of my soul as my final gift of love.'?" And from that day on, she was so excited that she made me repeat it four times. Anytime I spoke with her after that on the phone, she would always say to me, "Oh, Father, oh, Bishop, I gave Jesus my last gift, my darkness."

And so with Mother Teresa, I find an inspiration because she never based her ministry or her love of Christ upon feelings. It was just one of shared faith and blind love. And I think we need that today, because people — our young people especially, not only adults — are being pressured into incestuous, materialistic type of relationships. A blind faith is not acceptable today; that is taboo, that is old-fashioned. And yet every saint had to live like that — with blind faith.

Knowing Mother Teresa as well as I did; I saw it in her life — how she said you rise above feelings. The principle you live by is your blind faith, and love for Jesus Christ is what carries you through the dark nights of your life. She said that it is the Gospel that you live by. You do not take in, you give out. And that is the way she lived her life. She literally drained herself — drained her heart. She lived by the principles of faith and love and not by the things that others use to measure success by.

I remember her favorite expression was this: "God will judge us. God has asked us not to be successful but to be faithful." The world measures success by materialistic things. She says, "No, go and measure us by how faithful we were to His Gospel."

She had a wonderful sense of humor. Mother brought such laughter and joy with her. You see her sometimes in a picture looking so serious; you do not realize that

she was a woman of tremendous joy. I remember she said to one of the sisters, "Oh, Sister, smile. God's poor need a smile. And you know that is a gift." And so I would make sure that I did that. When I was working in soup kitchens or with people dying of aids, I would smile with them.

Working with the Sick and Poor

I have great compassion for sick people. It has always been in my life.

I have had eight surgeries in my life. I have had cancer and e-coli, and I spent almost a year in bed as a child being very, very ill. That same year, I lost my father.

We had sickness in my family, so I was raised in an environment that always had compassion for people. I remember on a Thanksgiving, my grandparents gave away the turkey at the back door to a woman with children who were hungry and had no food. What is important is that Jesus said whatever you do to the least is for Him.

I grew up in that generation of the depression where you repaired and exchanged toys for Christmas and people did not eat steak, did not have things, and yet you never knew you were poor. I grew up in a time where nobody had anything, but we never knew it. We were always happy. And your joy was welled up in your home. Those things affect your outlook on life; you never take things for granted. You are grateful for everything.

Lourdes

I am a chaplain for the Knights of Malta, and I go with them every year to Lourdes. I have been going now for 10 years to help the sick. They have thousands of people all over the world that they bring to Lourdes.

I feel that the great gift of Lourdes is not just the physical healing; it is the spiritual healing. I have not seen anyone leave Lourdes who has not gone home strengthened in faith and more joyful, more at peace. I always referred to Lourdes as the miracle of the heart, where you leave feeling more strong in your faith.

Vocations

When I came to the Diocese of Charlotte the first year, there was no one to be ordained. Father Frank O'Rourke was working very zealous with vocations, and I saw right away that it was a primary need for our future growth — vocations.

Everywhere I went, I would preach on vocations, encourage them. Father Frank was followed very briefly by Father Eric Houseknecht and then by Father John Allen, who has been involved with vocations for most of my time here. He has been ingenuous, very zealous in visiting the seminaries, and going out to promote vocations.

We have been very successful. Of course, we are looking for good men of good faith — with maturity, deep faith and generosity — and not just numbers.

I have worked very had and have ordained 28 men to the priesthood since I came here. We now have 23 men studying in the seminary program, including three men at the Newman House in Charlotte. This is intended for men coming in who are still discerning their vocation to the priesthood. They spend a year there in prayer and spiritual guidance, working in parishes whenever possible and also completing some academic programs they need to fulfill before they enter the seminary program. I believe that it is going to be a great blessing for our future of our vocations in the Diocese of Charlotte.

Because of all the religious I have ordained here and others while I was in Washington at the National Shrine, we had many religious communities. I have ordained over 100 men to the priesthood, a small number compared to many bishops — many do over 1,000 ordinations. But, it is the one time that I really truly feel what it means to be a bishop. At that extraordinary moment of your life when you lay your hands upon a young man and say the prayer of consecration, you realize that this man is now a priest of God. And that is very humbling and very thrilling at the same time. I do not know how to describe it; I always feel very full of the deepest emotion at that moment of the ordination Mass — a real sense of warmth.

I remember the day that I was ordained a bishop, when the cardinal laid his hands upon me — I felt as if heat was going through my body.

The only other time I experienced that was when I was ordained a priest. When the cardinal laid his hand upon me, I felt this sudden tremendous rush of warmth. But when he lifted his hand, it stopped immediately.

And frequently, during ordinations of the priesthood, I feel that same sense of warmth fill me at the moment I lay my hands on someone to be ordained a priest. I do not know how to explain it. I know it is there. It is not emotional. It is something you cannot explain, but I associate it with the gift of the Holy Spirit.

Challenges for the Church

As bishop, I found that certainly we have great challenges in the Church; for example, the tremendous growth in our Hispanic population. They bring to the diocese a deep, abiding faith and a history of many sacrifices for the Lord. They are certainly a treasure from the Lord. I look forward after the beginning of the new year to taking full-time classes in Hispanic language and culture in order to serve them better.

Another great challenge as I see it is reaching out to members of our African-American community. I do not think we have done enough to welcome them into our faith community. I hope that in the years to come, they will feel that the Catholic Church is a real home that offers love and many gifts that will help them in the daily challenges of life.

One of my prayers every night is, "Dear God, let me preach your love and mercy to the last hour of my life." God can do what He wants. I would lay in agony if it would be His will, but I have always asked for that gift to preach love and mercy, because there is so much anger and hatred in the world. We need to reach out to the Vietnamese population, the Hispanic population, the African-American members of our community, and welcome them all into the Church.

We need to do everything we can for youth ministry and all these things — not from the diocese and the chancery, which can inspire you, but it has to be activated on the local level.

People of the Diocese

The people have been wonderful to me. I mean, I boast everywhere I go about how wonderful our people are. They have been so kind to me and so generous in responding to the challenges that we have presented throughout the diocese. The youth, the education, the sick, the poor in the mountains — they have been wonderfully generous. I often tell the new bishops that I am the luckiest of them all because I have the nicest people.

Even though I feel sadness at this time over this tragic pedophilia scandal in the Church, the people have never stopped showing their affection. Even at that time, I was overwhelmed with letters of support and encouragement; and in visiting parishes for Mass, the people would come up and embrace me and say, "We love you, Bishop. We are with you." I was just overwhelmed. I was soon healed of that sadness by the warmth and kindness of hundreds of people who — either in conversation or in letters or telephone calls — assured me of their faith in me and their love for the Church and for their priests.

Politics is local. It is the same thing in the Church. The people look up the street to see the local priests. If that man is a good, holy, loving, generous priest, they are OK. The Holy Father said the transparency of the priests' love and faith is what nourishes the love of the people. If the people see it in him, they feel strengthened by it.

Future in Charlotte

I decided to stay here in Charlotte, not just because my parents and most of my family and loved ones are deceased, but because I have been happy here. I have found a home here.

And the priests have been wonderfully kind to me. I know that I am not the perfect answer to all of their needs, but they have been very supportive of what I have tried to do. They have been very kind to me in so many ways and made me feel that I am part of the fraternity of priests. They have all been so understanding and forgiving of my limitations, and I am sure I have made mistakes, which they have forgiven.

I have been overwhelmed since the announcement of my retirement — I have letters and cards from all over the diocese, from the people, priests and the laity, thanking me and telling me how much they love me, expressing their affection for me and how much they are going to miss me as their bishop. People seem so delighted that I am going to stay here and happy that I am not leaving.

The priests had a reception for me in November. About 70 priests got together and we had a lovely dinner and just talked. I thanked them and asked them to pray for the new bishop with me, and I expressed my gratitude to them and how happy I was to be able to stay here with them.

When a new bishop is chosen, I will give him my total support. I am one of his priests, as far as I am concerned. I pray every night that God will send us a very wonderful, holy man as a bishop, and he will be very gifted to lead us with the challenges we have to face. When he comes here, I want to say to him, "I am not going to intrude upon your duties as the bishop, but just know that I am always here to help you with every possible encouragement and support." Then I will just be one of his priests, and pray for him and help in every way possible.

I want to continue what I have already been doing — I am visiting hospitals, I am working with the dying; I want to get involved in a project for homeless people.

I did all of these things before I came here. As a member of the Associate Catholic Charities of Washington, I was able to open the first Catholic home for abused and homeless women, and then the first home for Mother Teresa's work with people dying of AIDS. So I was very active in social work for the poor and I would like to get more involved with that now, as long as God gives me strength.

Fondest Memories

I think that one of the greatest joys is to really work beside good priests. Because, you know, you grow on what you feed yourself. Knowing the priests and many, many wonderful lay friends here, their kindness and encouragement have certainly strengthened my faith and given me great hope for the future.

So I would say one of the great joys of my life here is just being with good people — good priests, good religious, good deacons. I could never envy any other bishop in the United States.

That is why I want to stay here in Charlotte. I was pressured by many friends and even fellow bishops to go back to Washington, but, no, this is my home. I expect to live here until I die, and be buried here. I came here to make a permanent home; this is not a steppingstone or a temporary thing. I brought my heart with me in my suitcase.

I always tell a priest that when you leave a place, take your heart in your suitcase and do not look back. And when I came here, I followed my own policy. That way, God rewards us with many graces.

Seeing Christ in One Another

The first day I was introduced to the press as the new bishop, I told them I would hope that when I either died in office or lived to retire, someone would say about me: "While he was the bishop, he taught us how to see Christ in one another and to see Christ in ourselves." To me, that would be my biggest accomplishment.

In my life, I think of myself as kind of a pastoral man who tried to live my life in the presence of Jesus. It is just as simple as that. That is what I have tried to do and I hope I have been successful.

Reflecting on my journey, it has never been a question of what do I want, but rather a question of where does God want to send me through His Church, and I have faith in that. I have never been disappointed. When you go in faith that the people need you, that they need Christ, you are never unhappy. That is why I am very happy now.

One of the sisters used a lovely expression yesterday: "We do not retire, we recycle." I love that. From now on, when people ask "Are you retired?", I will say, "I have been recycled to do a new ministry." And I will put the emphasis on the ministry of serving the sick, the dying and the poor.

"Well done, good and faithful servant."
Matthew 25:23

**Bishop Curlin,
may God continue to bless you
in your retirement years.**

**Bishop Thomas J. Rodi
Bishop Emeritus Joseph L. Howze
And the people of the Diocese of Biloxi**

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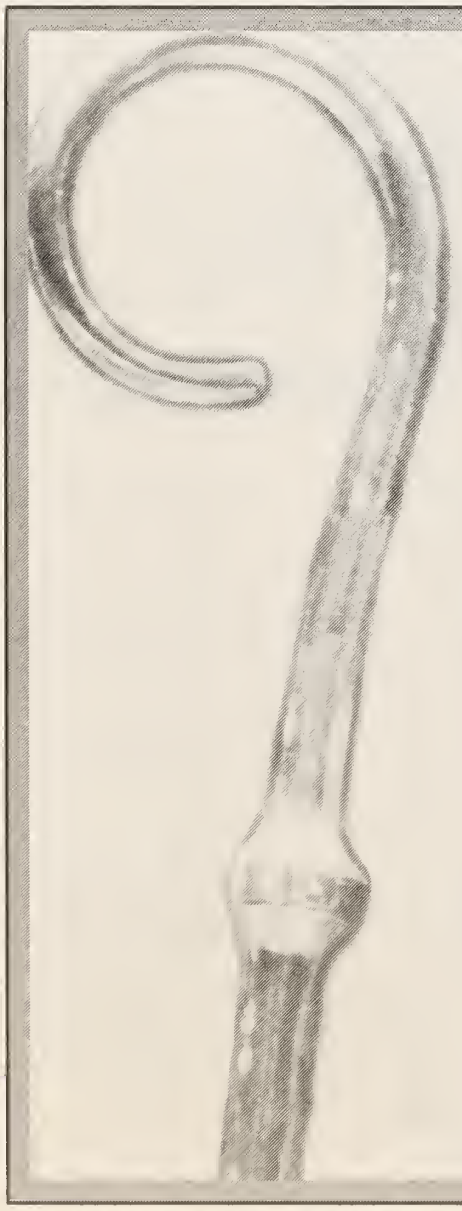
wish you much fulfillment and happiness in your retirement, and thank you sincerely for your kindness over the past years.



*Bishop Curlin,
We thank you for your ...*

Faithful Service

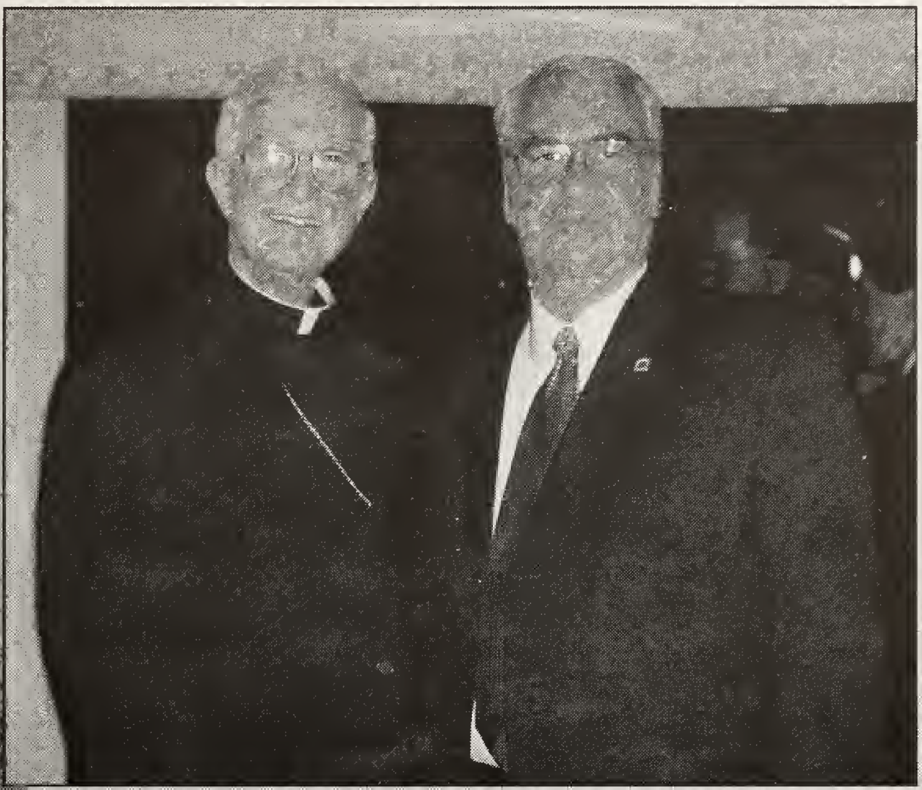
... the Lord your God will bless you in all you produce and in all the work of your hands, so that you will be altogether joyful.

Deuteronomy 16:15

*Bishop Robert J. Baker
the clergy and parishioners of
the Diocese of Charleston*

CONGRATULATIONS & BEST WISHES

BISHOP WILLIAM CURLIN



Bishop Curlin with Belmont Abbey College President James [illegible]

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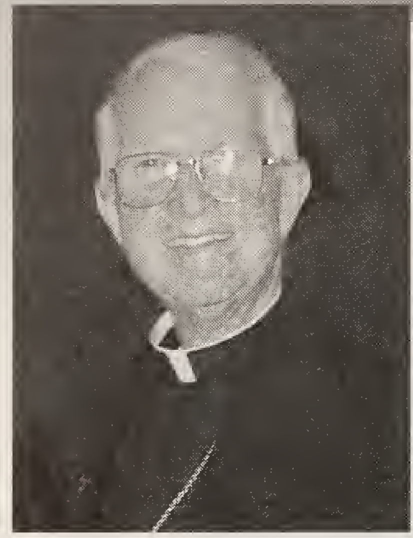
BISHOP WILLIAM CURLIN



Prayers, Thanks, and Congratulations
On Your Retirement

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Best Wishes

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ON BEHALF OF
THE CATHOLIC COMMUNITY OF
FAIRFIELD COUNTY, CONNECTICUT,
GIVES THANKS TO GOD
FOR THE LIFE AND MINISTRY
OF HIS DEAR FRIEND AND MENTOR,
BISHOP WILLIAM G. CURLIN,
AND WISHES HIM GOD'S HEALTH AND JOY
IN THE YEARS THAT LIE AHEAD.

A Prayer for God's blessings for you —

From the
Augustinians of the Province of St. Thomas of Villanova

Bishop Paul S. Loverde
and the people of the
Diocese of Arlington

express gratitude
and the pledge of prayer
to

Bishop William G. Curlin
on his retirement.

The Church Of The Archdiocese Of Atlanta
Congratulates & Gives Thanks To
Almighty God For The Gift That
Bishop William G. Curlin
Has Been To The
People Of God
Through His Many
Years Of Ministry As
Priest & Bishop

Bishop Edward K. Braxton and the people of God of the Diocese of Lake Charles, Louisiana express their gratitude, affection and appreciation to His Excellency,

The Most Reverend William G. Curlin

on the occasion of his retirement after so many years of exemplary service to the Church as a priest and Bishop in Washington, D.C. and with such distinction as Bishop of Charlotte, North Carolina.

Best Wishes
ON YOUR RETIREMENT

The Pennybyrn at Maryfield family and the sisters of the Poor Servants of the Mother of God would like to thank Bishop William Curlin for his many years of dedicated service to the Diocese of Charlotte. Best wishes on your retirement.

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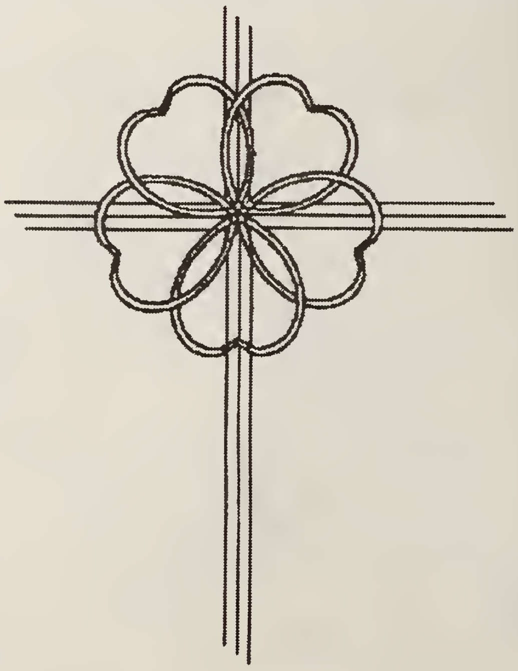
Bishop Curlin -

Warmest Blessings and
Gracious Thanksgiving
for your service as our bishop.

May you have a
wondrous retirement.

The People and Pastor of
Sacred Heart Church, Brevard



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to

MOST REVEREND WILLIAM G. CURLIN

for

HIS EXAMPLE OF
FAITHFUL AND DEDICATED SERVICE

to

OUR LORD AND HIS CHURCH

and

ASSURE HIM OF OUR
CONTINUED PRAYERFUL SUPPORT

BISHOP CURLIN,

YOU HAVE BEEN ONE OF OUR STRONGEST SUPPORTERS FOR THE PAST EIGHT YEARS.

You have always spoken out for the poor.

THANK YOU FOR CHAMPIONING THEM AND CATHOLIC SOCIAL SERVICES.

We miss you and pray for joy and peace in your retirement.

CATHOLIC SOCIAL SERVICES OF THE DIOCESE OF CHARLOTTE, INC.

Best wishes on your retirement

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" Mary Seat of Wisdom, Pray for Us."

Thank you,
Bishop Curlin.

Ad Multos Annos!

The Jesuit Community of Western North Carolina

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Best Wishes, **Bishop Curlin,** *for your retirement!*

Archabbot Douglas R. Nowicki, O.S.B.
and the Benedictine community, faculty,
administration, staff and students
of Saint Vincent Archabbey, College, and Seminary

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Congratulations to Bishop William G. Curlin on your retirement

Our most sincere best wishes for a happy and healthy retirement.

We thank you for your most gracious support to the families of our Holy Family Parish during your years of service to the Diocese of Charlotte.

We are indeed most grateful for all of your help with our current building campaign.

Our Prayers Are With You!

Holy Family Parish
Clemmons, North Carolina

Prayerful Best Wishes
to
Bishop William G. Curlin

from
Thomas F. McKenna, C.M.
and the
Priests and Brothers
of the
VINCENTIAN COMMUNITY
Congregation of the Mission

THANK YOU, BISHOP CURLIN

from

St. Barnabas Parish
Arden, NC

To Bishop Curlin —

Thank you for your years of service to all of us.

"Persevere in prayer, being watchful in it with thanksgiving; at the same time, pray for us, too, that God may open a door to us for the word, to speak of the mystery of Christ..."

Colossians 4:2-3a

Your friends at the
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For he shall rescue the poor when he cries out, and the afflicted when he has no one to help him. He shall have pity for the lowly and the poor; the lives of the poor he shall save.

Psalm 72: 12-13

The Catholic
NEWS & HERALD

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Holy Angels leader honored with award

...PAGE 5

JANUARY 3, 2003 SERVING CATHOLICS IN WESTERN NORTH CAROLINA IN THE DIOCESE OF CHARLOTTE VOLUME 12 Nº 15

Newton 'nuns' sing songs, bring joy to others

By DONALD W. MOTT
Special to The Catholic News & Herald

NEWTON — The performers weren't really nuns, but that didn't matter to Catawba Correction Center inmates who attended a Sunday night service that included Sisters 'n' Such, a group from St. Joseph Church.

The inmates have a weekly worship service, during which they make testimonials, sing songs and often listen to invited speakers and musical guests. Rev. Mr. Scott Gilfillan, permanent deacon at St. Joseph who visits the Maiden prison as part of his prison ministry, invited Sisters 'n' Such to come to the worship service and perform.

Sisters 'n' Such started as a one-time act for a variety show at St. Joseph in 2000. Several choir members thought it would be fun to dress up like nuns and sing selections from the movie, "Sister Act."

"This was not originally intended to become an ongoing group, but every time we've sung, somebody comes up and

See NEWTON, page 12

Courtesy Photo

Sisters 'n' Such, a musical group from St. Joseph Church in Newton, sings at Catawba Correctional Center.

TOGETHER AGAIN

Photo by Mary Marshall

Holy Angels' horticultural therapist William Berry helps Brian Vang plant purple hearts as his parent, Peng Vang and Mai Yang, and sister Mary watch.

Family unites at Holy Angels

Catholic facility answers prayers, lavishes love

By MARY MARSHALL
Correspondent

BELMONT — When Mai Yang and Peng Vang moved to the Hickory area from California last year, the hardest thing they had to do was leave their son, Brian, behind.

Brian, who is 10 years old with mental retardation and physical disabilities, resided at Solari Ranch in California. Yang and Vang along with their daughters, Mary and Rose, cared for Brian at home until he was nine.

Yang and Vang, who are originally from Laos, came to the United States as children and grew up in California.

"We dreamed of the day when Brian would be closer to us," said Vang, who is a multiple machine operator at Delta Mold Inc. in Charlotte. "Co-workers and professionals told us Holy Angels could offer Brian the best care available. We patiently waited for an opening."

Holy Angels provides a place of loving, living and learning while maintaining the highest standards of excellence in service as they develop outstanding innovative programs that respond to the changing needs of those individuals with varying degrees of mental retardation who may also have multiple disabilities.

In July, Holy Angels notified the family that Brian could now become a member of the Holy Angels' family.

"We knew our prayers had been answered," said Vang. The Vangs, who are Catholic, are thrilled that Brian is at a Catholic facility.

"This is like a miracle," said Vang. "I know Brian is in good hands and receives excellent care. When I'm at work or home thinking about him, I now have peace of mind, knowing that Brian's care combines the love we lavished upon him at home with many new opportunities for learning."

Brian lives in the specialized community residential center where he receives around-the-clock care. His innovative program includes

See FAMILY, page 5

Bishops of the South issue criminal justice statement

By KEVIN E. MURRAY
Acting Editor

MARTIN, Ky. — The Catholic Bishops of the South have issued a pastoral statement on the criminal justice process entitled, "Challenges for the Criminal Justice Process in the South."

Approved Dec. 2 by the 38 bishop-members of the Catholic Committee of the South, the pastoral statement is the first of six on this topic. The document revisits the November 2000 national statement by the U.S. Catholic Bishops, "Responsibility, Rehabilitation, and Restoration: A Catholic Perspective on Crime and Criminal Justice."

> *"We cannot sit quietly while executions continue."*
>
> *— The Catholic Bishops of the South in a December pastoral statement*

"As our 2000 statement said, no one can deny that criminal behavior which threatens the lives and dignity of others undermines our common good," said the Bishops of the South. "But putting more people in prison and putting more people to death has not given Americans the security we seek."

The document includes the following crime statistics: One out of every 27 Americans

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Despite age, pope maintains remarkable public ministry

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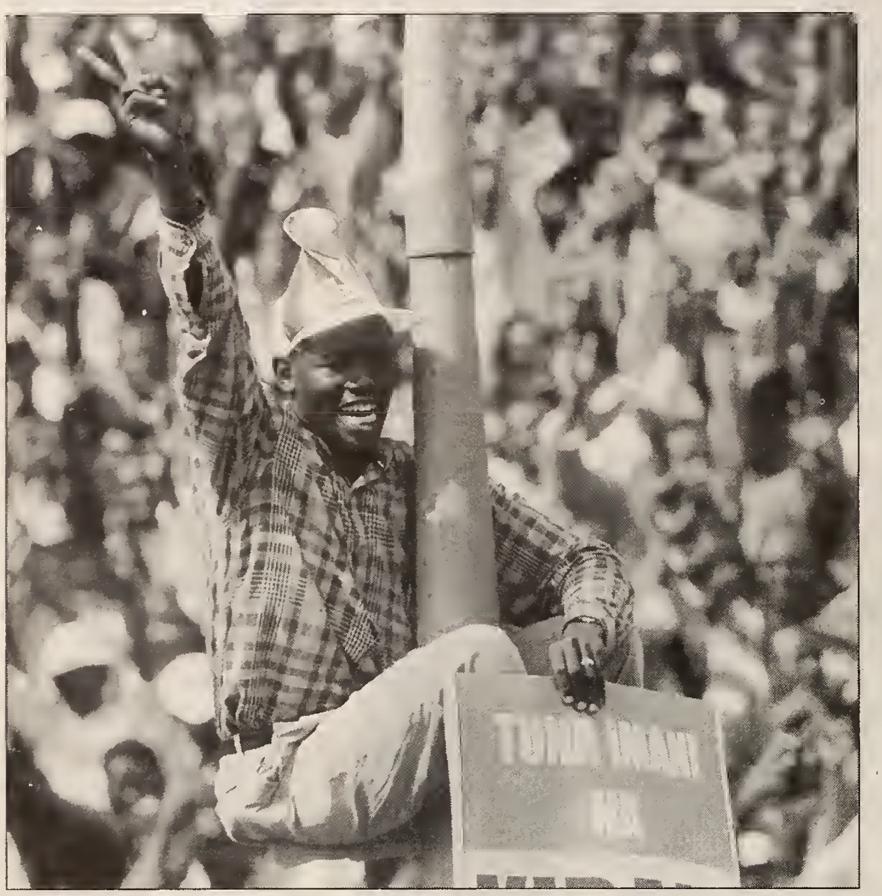
Books examine Catholic Church's growth through Eastern, Southern churches

...PAGE 6

Life experiences enrich Sister of St. Joseph's ministry

...PAGE 12



CNS PHOTO FROM REUTERS

Kenyan cheers newly elected President Kibaki

A man perches on a pole in a crowd of hundreds of thousands to cheer newly elected Kenyan President Mwai Kibaki during his inauguration Dec. 30 in Nairobi. The country's first Catholic president, Kibaki vowed to revamp an ailing economy.

Pennsylvania Catholics offer spiritual bouquets for priests

ERIE, Pa. (CNS) — How does it make a priest feel when he learns an 8-year-old girl is going to forgo dessert for eight days as her prayer of support and appreciation for his promises of celibacy and obedience? Or that a 4-year-old boy has offered to try to make his own bed for four days with the same prayerful intention? And that a family is going to pray the rosary for him each night in a united show of respect for his vocation? According to Barbara Burkett, co-director of the Natural Family Planning Office of Catholic Charities in the Diocese of Erie, it makes him feel cherished by the laity he serves. It was Father Bill O'Brien, who, on behalf of the priests of the Diocese of Erie, recently accepted an armful of such offerings from area families. Father O'Brien, a teacher at Venango Catholic High School in Oil City and sacramental assistant for St. Walburga and St. Titus Parishes in Titusville, was understandably moved when he was chosen, quite randomly, to be the recipient of the "spiritual bouquet for priests" at Natural Family Planning's recent volunteer appreciation dinner.

Vatican sharply criticizes report on birth of cloned baby girl

VATICAN CITY (CNS) — The Vatican sharply criticized a report of the birth of a cloned baby, saying it was a sign of a "brutal" and unethical mentality. A statement Dec. 28 by Vatican spokesman Joaquin Navarro-Valls expressed skepticism at the announcement in Florida that a healthy baby called "Eve" had been born Dec. 26 as a clone of her 31-year-old mother. The claim was made by the Raelians, a sect that believes the human race was created by cloning by space travelers. Scientific experts called for evidence to back up their latest claim, even as they warned of its implications. The Vatican statement said "the announcement, without any element of proof, has already given rise to the skepticism and moral condemnation of a great part of the international scientific community." It said, "But even the announcement itself is an expression of a brutal mentality, lacking any ethical and human consideration."

Vatican sets Feb. 15 date for opening of some World War II archives

VATICAN CITY (CNS) — The Vatican set Feb. 15 as the date it will open to scholars its archival records relating to Vatican-German relations during World War II. In a Dec. 28 statement, Vatican spokesman Joaquin Navarro-Valls said the Vatican at the same time would give scholars access to files in the archives of the Congregation for the Doctrine of the Faith relating to Germany's National Socialist movement and the church's condemnation of Nazi racism. The Vatican first announced last February it would open the archival files early in 2003, a move it described as an "exceptional gesture" by Pope John Paul II to help put an end to "unjust and thankless speculation" about the alleged failure of Pope Pius XII and other church leaders to do enough to resist the Nazi rise to power and the Holocaust. For years, Jewish scholars in particular have pressed the Vatican to open its archives so experts could examine a more complete historical record from the period.

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Diocesan planner

January

9 GUILFORD COUNTY — Ladies Ancient Order of Hibernaians, Div. I, an Irish Catholic social, cultural and charitable inter-parish group will meet today at 7:30 p.m., St. Pius X, Kloster Ctr, N Elm St and Cornwallis Dr. All Catholic women of Irish birth or descent are welcome. (336) 299-0983

9 NEWTON — The Prime Timers of St. Joseph Church, 720 West 13th St., meet today and on the 2nd Thursday of the month at 12:15 p.m. in Holy Family Hall. Anyone who is 50 years of age or older is invited to join. Call (828)464-9207 for information.

10 WINSTON-SALEM — St. Leo the Great Church, 335 Springdale Ave., will be kicking off their 75th Anniversary with a Bingo-hamburger-hot dog event today in the Bishop Begley Parish Center from 5-9:30 p.m. Come join the fun-filled evening co-sponsored by St. Theresa's Guild and the Knights of Columbus. Call (336)724-0561 with questions.

11 CHARLOTTE — The Vietnamese Cursillo community will meet at 7:30 p.m. tonight and every second Saturday of the month for a school of leaders at St. Thomas Aquinas Church, 1400 Suther Rd. For information call Ky Do (704)532-9094.

11 GREENSBORO — St. Paul Church, 2715 Horse Pen Creek Rd., will have the third Chili cook-off at 6 p.m. today. For those interested in the competition, there will be a sign up sheet near the Sister Parish bulletin board in the lobby of Fellowship Hall. Call Colleen Assal (336)294-4696 or Ken Kaczmarek (336)294-2558 with questions or to volunteer.

11 SYLVA — The Lay Carmelites of St. Mary, 22 Bartlett St., offer inquiry classes on the second Saturday of the month following the 9 a.m. Mass. Call (828)586-9496 with questions.

12 CHARLOTTE — Father Swamy will celebrate a charismatic Mass at St. Patrick Cathedral, 1621 Dilworth Rd. East, this afternoon at 4 p.m. with prayer teams at 3 p.m. and a potluck dinner at 5 p.m. in the school cafeteria. For information contact Josie Backus (704)527-4676.

12 CHARLOTTE — The Third Order of Discalced Carmelites is open to men and women 18 years and older who wish to deepen their relationship with God. The group meets this afternoon from 2-4 p.m. at St. Ann Church, 3635 Park Rd. For information call Joyce (704)536-5049.

13 CHARLOTTE — A support group meeting for caregivers of people suffering with memory loss will gather today, 10-11:30 a.m., Room E, Ministry Center, St. Gabriel Church, 3016 Providence Rd., and Jan. 21 at Providence United Methodist Church. For information about the support group or the Shining Stars Adult Day Respite Program for the memory-impaired, which meets every Monday and Wednesday at St. Gabriel from 10 a.m.-3 p.m. and every Tuesday and Thursday at Sardis Presbyterian Church from 10 a.m.-3 p.m., call Suzanne Bach (704)376-4135.

Pope to publish poetic meditation on death, afterlife

VATICAN CITY (CNS) — Pope John Paul II, a prolific poet and playwright in his younger days, has written a new poetic meditation on religious themes that will be published in 2003, the Vatican said in late December. According to Italian news reports citing Polish sources, the roughly 10-page text is a meditation on death and the afterlife, and reads something like a spiritual last testament. But the Vatican Secretariat of State, in a statement to a Polish Catholic news agency, said the text "does not deal with a reflection on death and future life but rather with a poetical-religious meditation." According to Vatican Radio Dec. 30, the statement said, "The Holy Father desires that the publication of the poem does not focus readers' attention on his person, but on that which he holds in his heart and which he desires to express in poetic form for the glory of God."

Nun who survived brutal attack writes story of survival, faith

DENVER (CNS) — The inspirational story of how Loretto Sister Rosemary Keegan survived a hammer blow to the head is now told in a book, "Like Nun Other." The moving and sometimes funny story of how the Irish native dealt with debilitating injuries after being attacked 21 years ago by a burglar she surprised at a Head Start office was co-written with Fara Kearnes, author of "The Chapel on the Rock: A Brief History of Camp St. Malo and St. Catherine of Siena Chapel." The chapter titles reflect Sister Keegan's sense of humor toward her situation: "Orthopedic Shoes Don't Come in Red" (the nun's favorite color), "Failing the Psycho Tests" and "Where to Find a Coke Machine at the Vatican." Sister Keegan helped to create Head Start, a preschool program for low-income children, and in 1965 opened the first Head Start program in the nation in Denver. When she entered her North Denver office the morning of Nov. 17, 1981, she surprised a burglar. He brutally attacked her and left her for dead. She survived with some brain damage and paralysis on one side of her body.

President Bush boosts faith-based initiatives

WASHINGTON (CNS) — Since he was elected, President Bush has been pushing faith-based initiatives, but Congress has never been completely behind him. But this December, while Washington was in a furor over Sen. Trent Lott's comments on segregation, the president gave his faith-based initiatives programs a Christmas present of sorts with executive orders that clear a broader path for religious-based groups that provide services to the poor. The orders, signed Dec. 13 and not requiring congressional approval, essentially give faith-based organizations equal footing with secular groups applying for federal contracts or grants. In other words, they cannot be denied federal funds simply because they have a religious word in their name or because they display religious symbols on their walls. Predictably, those in favor of this collaboration voiced approval, saying the president's orders would allow these groups to get on with the business of helping people, while those leery of the initiatives in the first place said Bush was giving faith-based religious organizations special treatment and was circumventing the normal process to do so.

CNS PHOTO FROM REUTERS

Pope blesses children at midnight Mass

Pope John Paul II blesses children during midnight Mass at the Vatican early Dec. 25. The pope called on believers of all religions to resist mistrust and suspicion and to promote harmony.

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13 FRANKLIN — The Women's Guild of St. Francis of Assisi Church, 299 Maple St., will be having their monthly meeting tonight at 7 p.m. in the Family Life Center. The meetings feature guest speakers and special events periodically. For information call Claire Barnable (828)369-1565.

14 CHARLOTTE — The St. Gabriel Church Arthritis Support and Education Group will meet this morning from 10-11 a.m. in Room D of the parish ministry center located at 3016 Providence Rd. For details call (704)362-5047 Ext. 217.

15 CHARLOTTE — St. Gabriel Church, 3016 Providence Rd., is sponsoring a program to welcome back inactive Catholics or those who have left the church but are interested in returning to the practice of the Catholic faith. The Catholics Returning Home series will begin today from 7-8:30 p.m. and continue each Wednesday evening for 6 weeks. Call Sue Johnson (704)333-8028 with questions.

15 MARS HILL — St. Andrew the Apostle Church, 149 Brook St., will offer adult faith formation classes focusing on issues related to Catholic morality today and Wednesday evenings, once a month, from 7-9 p.m. "Conscience Formation" will be the topic for today; "Reality of Sin and Grace" will be the topic for Feb. 12; "Issues: Just War and Pacifism" will be the topic for Mar. 12; and "Issues: Health and the Human Person" will be the topic for May 14. Contact Ann Stowe to register for classes (828)645-9698.

15 TRYON — St. John the Baptist Church, 600 Laurel Ave., hosts Eucharistic Holy Hour today and every Wednesday at 3:30 p.m. ending with benediction. Eucharistic Adoration is every first Friday from 9 a.m.-6 p.m. Call (828)859-9574 with questions.

17 CHARLOTTE — Thank God It's Friday (TGIF), a weekly support group for separated and divorced women, meets tonight at 7 p.m. in the St. Matthew Church parish center, 8015 Ballantyne Pkwy., with its monthly potluck dinner and a guest speaker from the community. For details call Trish Wilson (704)543-8986.

17 GREENSBORO — St. Pius X Church, 2210 N. Elm St., will host Father J. Bryan Hehir, President and CEO, Catholic Charities, USA, tonight at 7 p.m. on the topic of "Catholic Social Teaching on War and Peace: Reflections on Current U.S. Policy." The presentation ends at 8:30 p.m. and from 8:45-9:30 p.m. attendees are invited to participate in breakout sessions to reflect on the presentation. For information call Ann Huntington (336) 288-7985 or huntington39@msn.com. The presentation will also be held tomorrow at 9 a.m. in Belmont at Church of Mary, Queen of Apostles Family Center, 503 N. Main St. Call Dennis Teall-Fleming (704)825-9600, Ext 26 or teallfleming@yahoo.com. with questions.

19 WAYNESVILLE — St. John's Church, 234 Church St., is offering Inquiry Sessions today and each Sunday at 11 a.m. in the parish center for people interested in learning about the Roman Catholic Church. Baptized Catholics who wish to receive further sacraments are invited. Call (828)456-6707 or (828)648-7369 to reserve a space.

22 GUILFORD COUNTY — The Ancient Order of Hibernians Guilford County Division, the oldest and largest order of Irish Catholic men, is looking for more Irish Catholic men to join them for meetings, educational seminars and social events. For time and location call Michael Slane (336)665-9264.

26 HENDERSONVILLE — The St. Francis of the Hills Fraternity of the Secular Franciscan Order will meet today from 3-5 p.m. at Immaculate Conception Church, 208 7th Ave. West. Visitors are welcome. For information call Helen Gillogly (828)883-9645.

27 NEWTON — The Little Flowers Catholic Girls' Group is for all Catholic girls ages five and up. The group will meet today at St. Joseph Church, 720 West 13th St., at 4 p.m. in the Holy Family Hall. For details call Debbie Vickers (828)495-2039.

Despite age, ailments, pope maintains remarkably public ministry

By JOHN THAVIS
Catholic News Service

VATICAN CITY — At age 82 and beset by infirmities, Pope John Paul II could be forgiven for slowing down in the 25th year of his pontificate.

But a close look at 2002 shows the pontiff did not follow the go-slow playbook. Instead of sailing into the sunset, he was tackling new projects and notching a new string of papal firsts.

The pope started off the year with major speeches on the state of the world and the threat of terrorism in the wake of the Sept. 11 attacks, telling diplomats that killing in the name of God "is an act of blasphemy and a perversion of religion."

Later in January, he invited representatives of the world's religions to ride a "peace train" to the Italian pilgrimage town of Assisi and pray for an end to global violence. The initiative underscored two of his firm beliefs: that prayer is important, and that it need not be hidden from the world.

In the spring, he began a whirlwind of foreign trips, logging some 20,000 miles in visits to six countries in the space of three months. He became the first pope to visit Azerbaijan on the Caspian Sea, lodging for the first time in a hotel, and was welcomed on a groundbreaking visit to predominantly Orthodox Bulgaria.

The pope paced himself during a trip to World Youth Day in Toronto, resting at a lakeside cabin before he joined 500,000 young people and impressed them with his energy.

Jetting down to Guatemala, he canonized the first Central American saint, St. Pedro de San Jose Betancur, and then stopped in Mexico to canonize the first indigenous saint of the Americas, St. Juan Diego. These were trips his top aides wanted him to skip, but this pope has his priorities — and saint-making is one of them.

It was, in fact, a banner year for saints. In May, the pope canonized the famed Italian mystic, St. Padre Pio, and in October he did the same for the founder of Opus Dei, St. Josemaria Escriva de Balaguer. Both events drew massive crowds to Rome.

CNS photo from Vatican

Pope John Paul II greets Ecumenical Orthodox Patriarch Bartholomew on board the "peace train" taking religious leaders to Assisi, Italy, for a major spiritual summit for peace Jan. 24, 2002.

Ecumenism walked a rocky path in 2002, one clearly traced by the pope. Rejecting a low-profile strategy for the Catholic Church in Russia, he established four new dioceses there in February. Catholic-Orthodox relations fell to a new low as a result, and months later Russia began selectively expelling Catholic personnel.

But in October, the pope warmly welcomed Romanian Orthodox Patriarch Teoctist to the Vatican, where the two prayed together and signed a joint declaration calling for new steps in dialogue. The pope's highly personal form of ecumenism once again showed that the Orthodox world is not monolithic and that ecumenical tensions are not universal.

In late October, the Polish-born pope received honorary citizenship from the city of Rome — against the advice of aides, who worried about the possible political implications.

Then in November, he did what no Italian pope had ever done — addressed the Italian Parliament, an event that seemed to ease centuries of church-state misgivings in Italy. But the pope did not soft-pedal his message; he spoke strongly about Italy's low birth rate, its policies on immigration, the need to give legislative protection to the traditional family, prison reform and educational problems.

He delivered his speech with energy and in a clear voice, offering an eloquent response to those who had written him off as an ailing old man with nothing new to say. The standing ovation made it another moment of triumph.

The pope has not written a new encyclical in more than four years, but in 2002 he penned a 60-page apostolic letter on something dear to his heart: the rosary. Typically, it was not just a rehash of church teachings and traditions; the pope unveiled his own innovation, adding five new "mysteries of light" to underscore episodes from Christ's public ministry.

As the pope has grown older and more frail, there is no doubt that he is turning over more of the day-to-day church management issues to his aides. That approach was illustrated by the clerical sex abuse scandal.

In April, the pope met with U.S. bishops and made a major speech declaring there was no place in the priesthood for sex abusers. But in the following months he left the handling of the crisis to various U.S. and Vatican officials.

Although the pope is choosing his moments and conserving his strength these days, his ministry is still remarkably public. As he jetted across the globe, tinkered with traditional prayers, boated on a Canadian lake, reached across interreligious divides and prayed on his knees for peace, he communicated to a global audience — and made 2002 a year to remember.

BISHOPS, from page 1

over the age of 12 is the victim of a violent crime each year; one out of every four households suffers a property crime each year; African Americans and Hispanic Americans are victimized by crime at far higher rates than others.

"Because the criminal justice system is so integral to our way of life in the United States, we must make every effort to identify areas of weakness and strive to make improvements where possible," said Msgr. Mauricio West, diocesan administrator of the Diocese of Charlotte, who signed the document.

According to the pastoral statement, those indications include: the United States leads the entire world in incarceration of citizens; evidence of racism in the criminal justice system; overworked and under-funded public defender attorneys; poor education as part of the problem; and overuse of the ultimate punishment — the death penalty.

The Bishops of the South offer suggestions in their statement: "We must seek new approaches. ... We ask our local church communities to reach out to every victim of crime. ... We cannot sit quietly while executions continue."

"Finally, we ask all people of good will to join us in a thorough re-examination of our criminal justice system," said the bishops. "Only when our criminal justice systems reflects the love and truth of Jesus Christ will our communities be truly safe and just."

Contact Acting Editor Kevin E. Murray by calling (704) 370-3334 or e-mail kemurray@charlottediocese.org.

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Holy Angels leader honored

Award recognizes outstanding efforts, highlights ministry

By MARY MARSHALL
CORRESPONDENT

BELMONT — Placing her trust in high school guidance counselor Charles Hamm played an important part in the life of Regina Moody, president and CEO of Holy Angels and Gaston County's 2002 Businesswoman of the Year. The award was presented by the Gaston Gazette and sponsored by the Gaston, Belmont and Cherryville Chambers of Commerce.

Regina Moody

"I'm honored to receive this recognition," said Moody. "I share this recognition with the dedicated and committed staff who work with me at Holy Angels. Together, we have built an outstanding, comprehensive service delivery model to serve those in our society who need our compassionate love and care."

Holy Angels cares for 65 children and adults in nine residential facilities and 125 people in additional programs. The staff has grown from 35 in 1955 to 240. The budget, which once was $450,000, now exceeds $7.5 million annually.

"Being chosen Businesswoman of the Year enlightens the community to the fact that Holy Angels is not only a ministry but also a business," she said. "Additionally, this recognition enhances Holy Angels visibility and puts us in the forefront of non-profit businesses."

Moody, who was born in Brooklyn and raised in Long Island, N.Y., arrived at Sacred Heart College in Belmont over 30 years ago without a visit to the campus, confident that Hamm had steered her correctly. It was a decision that has served her well, she said.

She graduated from Sacred Heart College in 1973, never dreaming that her life's work awaited her at this very site. She earned her teacher's certification in 1974 from Appalachian State University. Her first experience as a special education teacher was at the Mary Ellen Nelson Center, which is today Webb Street School in Gastonia. At Dallas Elementary, she taught the first "mainstream" class with disabilities in 1977.

Moody continued her education earning a master's in education from Winthrop College in Rock Hill in 1977 and a certification in Administration and Supervision from the University of North Carolina at Charlotte in 1981. She served as principal at St. Michael School in Gastonia from 1979 to 1982, when the call came from Holy Angels.

Moody accepted the challenge of president and CEO of Holy Angels at a time when they wanted to move from the custodial to the developmental model. "The children were loved and cared for, but they didn't have the education or therapy programs," she said.

Moody returned to the campus where she had prepared for her career.

But Sacred Heart College closed in 1987; its site became home to the ever-expanding Holy Angels, which began in 1955 when the Sisters of Mercy, operating a day care center, were asked to care for a medically fragile baby girl with multiple disabilities.

With the sister's care and medical attention, the girl improved and the day care center became a home for children and adults with mental retardation and physical disabilities — Holy Angels.

Mercy Sister Jeanne-Margaret McNally, who was president of the Sisters of Mercy when they hired Moody in 1982, credits Moody with the development of the group homes and the many facets associated with them.

"She can stand up with the best of people in her field," said Sister Jeanne-Margaret. "You can call her day or night, seven days of the week and she'll be there."

"She doesn't have an easy job," said Lynn Leonard, chairwoman of the board for Holy Angels. "State and federal funding, regulation issues and never-ending paperwork challenge her constantly."

"She has such a creative mind," added Leonard. "She's always striving to learn what's new."

"Moody has a lot of compassion, not only for the people we serve but for the people we work with as well," said Mercy Sister Nancy Nance, who runs Cherubs Café and Candy Bouquets in Downtown Belmont, which provides vocational training and meaningful supported employment options for individuals with mental retardation.

For further information contact: Holy Angels, Inc., 6600 Wilkinson Blvd., Belmont, NC 28012; call (704) 825-4161; or go online at www.holyangelsnc.org.

FAMILY, from page 5

special education, physical therapy, speech, music, horticulture and creative arts therapy, medical care and recreation along with opportunities for spiritual experiences.

Vang is delighted with the multi-faceted programs offered to Brian, especially his schooling. Teachers and social workers keep them abreast of Brian's curriculum and progress. In California, Brian's school was spread out requiring transportation to a local school. If he was unable to attend, a tutor visited several times a week.

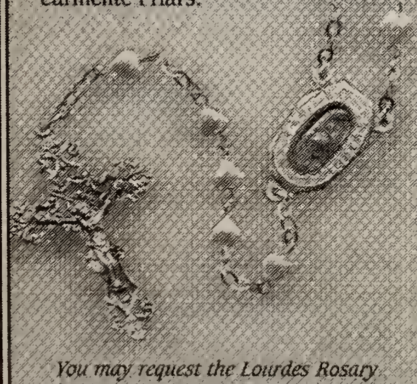
The Vangs recently moved from Hickory to Belmont to be near Brain. They visit him often and eagerly participate in Holy Angels' activities. Attending their first Family Association meeting recently, they learned about a day in Brian's life when the various disciplines presented an overview of their programs. Families also had the opportunity to meet and share experience with one another.

"The people at Holy Angels are wonderful, anticipating our every question and concern," said Vang. "They emphasize that we are welcome at any time and to feel free to contact them with any questions."

Yang is also very pleased with Brian's care and the kindnesses extended to the family by Holy Angels' staff. "They do so much for Brian," she added. "He is happy at Holy Angels which makes all of us happy."

The Vangs were able to bring Brian home so the whole family could celebrate Christmas together.

"We're very appreciative to Holy Angels and all they are able to offer Brian," said Vang. "Brian is a special loving boy; he makes me strive to improve myself."



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Book Review

Books examine Catholic Church's growth through Eastern, Southern churches

Reviewed by WAYNE A. HOLST
Catholic News Service

Fifty years ago, the European colonial powers retreated, leaving behind a multitude of independent nations and mission churches. That received Christianity is being redefined by Africans, Latin Americans and Asians themselves. Indigenous Christians in these once-colonized countries now embrace the faith with fervor. This is resulting in explosive growth for Catholic and non-Catholic churches alike.

These two books look at Christianity's expansion to the South and East of the globe, a coming shift that will cause a metamorphosis in the entire Catholic Church in the 21st century.

Philip Jenkins, author of "The Next Christendom," believes that changes in the religious nature of our planet over the past century have had and will continue to have a major impact on social, political and economic conditions. Across the globe, Christianity is becoming deeply embedded in many new and diverse forms of cultural expression. At the same time it is going through radical transformation.

In 1914, the total Catholic population of Africa stood at 7 million. By the year 2000 that figure had grown to 120 million. In 25 years that number will likely be 228 million. This represents a major religious change with few precedents in church history.

Jenkins believes that the emergence of the southern church can prompt a renewed Christianity for the faithful everywhere. Islam and Christianity stand as the two major religious options for humanity's future, he says. That means a growing risk of conflict, especially at strategic political fault lines. There is an increasing need for interfaith understanding, since both religions are by nature competitive. Christians in the older, northern churches need to better understand non-Western faith expressions.

In "Pentecost in Asia," author Tom Fox, publisher of the National Catholic Reporter, writes that "the uniquely Asian contribution to Catholic Christology in the late 20th century has been the linkage of the Christian social justice mission with Asian spirituality, ... dialogue with the poor and ... with other religions."

Fox says that for three decades the Asian church in particular has been providing the Catholic Church in general a road map for living into the future. The West seems primed to consider Asian faith visions more seriously, but the Asians themselves are not yet convinced they are being heard and respected.

Asian church leaders have slowly but deliberately been engaged in developing a special identity that prefers a decentralized authority structure. The newly envisioned church remains decidedly Roman Catholic but different from that inherited through the West. It has borrowed themes from liberation theology emanating from Latin America and added its distinct spirituality. Fox says that Western spirituality traditionally emphasized holiness and salvation; Eastern spirituality sought enlightenment and transcendence. The West tends to see reality as either/or; the East sees it as both/and — yin/yang in cosmic harmony.

Western evangelization has centered on words of salvation and right belief, Eastern evangelization on deeds of witness and service. Westerners seek theological certainty while Easterners can live with theological ambiguity. The implications of these global convergences will take years to sort out.

Read both books to gain a 21st-century global perspective on a church very much alive in spite of 20th-century predictions to the contrary.

Holst writes from Calgary, Alberta, where he taught religion and culture at the University of Calgary.

"The Next Christendom: The Coming of Global Christianity," by Philip Jenkins. Oxford University Press (New York, 2002). 270 pp., $28.00.

"Pentecost in Asia," by Tom Fox. Orbis Books (Maryknoll, N.Y., 2002). 192 pp., $25.00.

Word to Life

Sunday Scripture Readings:
Jan. 5, 2003

Jan. 5, 2003, The Epiphany of the Lord
Cycle B Readings:
1) Isaiah 60:1-6
   Psalm 72:2, 7-8, 10-13
2) Ephesians 3:2-3a, 5-6
3) Gospel: Matthew 2:1-12

By JEAN DENTON
Catholic News Service

I didn't realize it at the time, but the three groups of teen-agers were like the Magi as they set out on their journeys, winding through town, bearing apple pies and trusting that they would reach their shifting destination. This youth group had spent the afternoon baking apple pies from scratch for a series of "pie parties." Their intention was to pay a social call and eat the fresh-baked pie with several homebound parishioners.

While the pies baked, the teens excitedly made and signed cards to leave with the visitees, planned questions they would ask and chose psalms they could pray together. Having called ahead, they went out in three teams to visit individual homes before meeting at a nursing home.

As fortune would have it, two of the "homebound" weren't home when the teens arrived. One group drove on to find their person's daughter, who told about her mother's struggles and was thrilled that she would get to share the pie with her mother that evening.

The other group decided to take their pie to a transitional living center for the homeless. They got to visit with James, who explained his medical problems, life on the streets and how he prays to Jesus to help him through every day.

They spoke to another man who didn't want them to pray with him but did want them to pray for James. He assured the young people that the pie wouldn't last long once the other residents came in for the night.

The groups finally all met up at the nursing home where the elderly women they visited were excited to see them. They all ate pie together, read psalms, listened to some life lessons from their new friends and heard about their daily routines and health concerns.

Afterward, the youth were animated in their recollections about the visits. They were touched by the joy that permeated them. They were newly attuned to the lives of people who are sick and lonely. One suggested earnestly, "We've got to go visit these people more often — we don't even have to bring pies, just go and be with them." All agreed. Someone added, "That would be so cool!"

Epiphany had happened. They saw the star of Jesus' presence arise, carried their gifts, basked in the star's light and, knowing its warmth, now continue to follow where it will lead them.

Weekly Scripture

Scripture for the week of January 5 - January 11

Sunday (Epiphany of the Lord), Isaiah 60:1-6, Ephesians 3:2-3, 5-6, Matthew 2:1-12; **Monday (Bl. Andre Bessette),** 1 John 3:22—4:6, Matthew 4:12-17, 23-25; **Tuesday (St. Raymond of Penyafort),** 1 John 4:7-10, Mark 6:34-44; **Wednesday,** 1 John 4:11-18, Mark 6:45-52; **Thursday,** 1 John 4:19—5:4, Luke 4:14-22; **Friday,** 1 John 5:5-13, Luke 5:12-16; **Saturday,** 1 John 5:14-21, John 3:22-30

Scripture for the week of January 12 - January 18

Sunday (Baptism of the Lord), Isaiah 42:1-4, 6-7, Acts 10:34-38, Mark 1:7-11; **Monday (St. Hilary),** Hebrews 1:1-6, Mark 1:14-20; **Tuesday,** Hebrews 2:5-12, Mark 1:21-28; **Wednesday,** Hebrews 2:14-18, Mark 1:29-39; **Thursday,** Hebrews 3:7-14, Mark 1:40-45; **Friday (St. Anthony),** Hebrews 4:1-5, 11, Mark 2:1-12; **Saturday,** Hebrews 4:12-16, Mark 2:13-17

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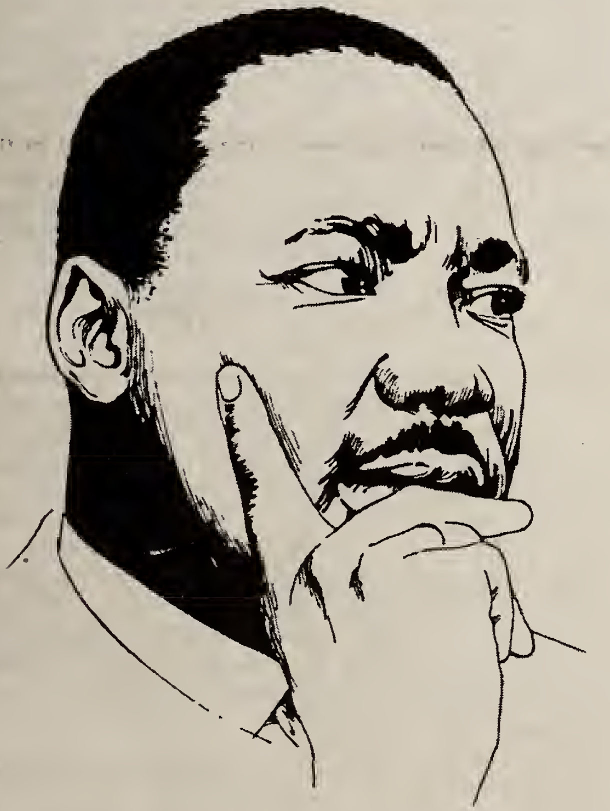

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The Pope Speaks

POPE JOHN PAUL II

Editor's note: Due to the New Year's holiday, The Catholic News & Herald had to move up deadlines, thus missing the weekly papal audience. This week, we share the following news item from the Vatican.

Pope says parents must teach Gospel values to children by example

By JOHN THAVIS
Catholic News Service

VATICAN CITY — The health of the family in the modern age depends on how well parents teach children the Gospel values by their own example, Pope John Paul II said.

Especially important to the family's growth and unity is the faithful love shown by husband and wife, the pope said during a midday blessing Dec. 29, the feast of the Holy Family.

The pope said the feast day should remind Christians that the home life of Jesus and his parents expressed values that "today more than ever are indispensable in giving a solid and stable foundation to human society."

"How I wish that the serenity, the harmony and love of the house in Nazareth were not lacking in the families of today," he said.

"With insistent prayer I ask the Lord that all Christian parents be aware of their obligatory task as regards their children and society," he said.

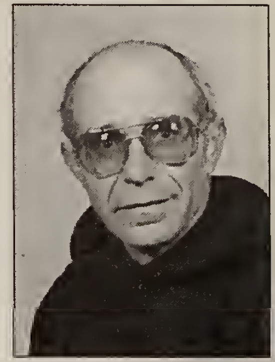
The pope said every family is called upon to offer a convincing example of marriage lived in harmony with God's design and in conformity with the real needs of the human person — those of the couple and especially those of the children.

"A united family that follows these principles will easily overcome the trials and difficulties it finds along the way. In the faithful love of parents, a gift that should be continually nourished and protected, the children can mature in the best conditions," he said.

The pope said he wanted to dedicate the families of the whole world, especially those suffering particular hardships, to the Holy Family of Nazareth.

He said he hoped the church-sponsored World Family Meeting in Manila Jan. 22-26 would provide inspiration and direction for families, and highlight the mission of every Christian family in the Third Millennium.

Guest Column



FATHER JOHN AURILIA, OFM Cap
Guest Columnist

2003: The best is yet to come

We may not be old, but we are a year older than last year, like it or not.

There are face-lifts and hair dye and wrinkle creams and all kinds of cosmetics to help us cling to our coveted youth. However, we cannot cheat the clock, not for long. There is no way of hiding the time rolling away. It's OK to use euphemisms like "golden-agers" for senior citizens and "young adults" for the 50ers and 60ers. I wonder why we seek to camouflage this inevitable and very natural part of living; after all, we can be and should be very much alive like Simeon and Anna, mentioned by St. Luke (2:22-40) in the Gospel of the last Sunday of the year 2002.

I tried to learn more about Mr. and Mrs. Simeon and Anna. Actually, I could not even find their last name. I did learn, however, that Simeon means "God has heard" and Anna means "grace, favor." I believe that this elderly couple can be a role model for our families in the year 2003.

St. Luke points out that genuine goodness, unselfishness, gratefulness and optimism are the qualities of this holy couple. Wow! Is it not a beautiful plan for 2003?

We learn that the zest for life is not the private domain of the very young. I have known people past 90 years of age who were younger at heart and more alive than 90 percent of the college population. A very young "old person" wrote the following prayer:

"Lord, now that I am growing old, keep me from the fatal habit of thinking I must say something on every subject and on every occasion. Release me from the craving to straighten out everybody's life. Make me thoughtful but not moody, helpful but not bossy. Keep my mind free from the recital of endless details; give me wings to get to the point. Seal my lips on my aches and pains. They are increasing, and the love of rehearsing them is growing sweeter as the years go by. Teach me the glorious lesson that occasionally I may be mistaken. Keep me reasonably sweet; a sour old person is one of the crowing works of the devil. Give me the ability to see beauty in unexpected places and splendor in unexpected people. Amen."

Going back to Simeon and Anna, I learned that if we can grow older with their optimism, the best is yet to be. Looking forward is one way of stopping the wastefulness of living in the past with fear of the present, and, tragically, not having any future.

Someone asked Thorwalson, the famous sculptor, "What is your greatest statue?" Without hesitation he answered, "The next one." This is in keeping with the spirit of the new year — the forward look — nothing is finished, no one has arrived. The better mousetrap Emerson talked about hasn't been made. The best sermon has not been preached. The best book hasn't been written. The best song hasn't been sung. All of these things are still waiting for you or me to do.

This sense of expectancy keeps our souls alive. Life is an unfinished business.

Cheer up, my friends — the best is yet to come!

Letters to the Editor

I was disappointed to read the article promoting several books that explained the "Christian" side of Harry Potter ("Books review Christian teachings in Harry Potter books," Nov. 22).

The Catholic Catechism is completely clear about not being involved in this kind of "magic." Note item 2116 on page 513: "All forms of divination are to be rejected. ... They contradict the honor, respect, and loving fear that we owe to God alone." Item 2117 continues with an explanation about practices of magic or sorcery. I am disheartened by this lack of understanding of the basic teachings of the church. I would not be surprised that the devil is rejoicing that a Catholic paper would promote the "Christianity" in Harry Potter. The father of all lies is certainly slick enough to package the door to his side as a cute book.

I have had the Harry Potter discussion with many friends and family members. My comment to those that disagree with me is, "If I am wrong, my children have missed a drop in the bucket of the literature available to them. If I'm right, then your children have opened a door to the occult and witchcraft — it's a door that is hard to close."

My Catholic Church is under attack from those within trying to destroy her with mediocrity, "tolerance" and lack of judgment. We certainly could use a paper that gives less commentary and more factual information about what the church teaches on hot topics and social "norms." We need catechesis, apologetics; not acceptance of the latest fad the world has to offer. We need direction, explanations and guidelines, challenges to be more like Jesus and less like the world. That's what people are looking for. It's why the Orthodox religions, churches and schools are growing.

We are Catholic. We know better. We can do better than Harry Potter. it's not enough that our children are reading any more than its enough that they are eating. What they eat and read have the potential of making life changes for them.

Let me suggest several books that are available that list thousands of exciting, adventurous and positive books to read: "Honey for a Child's Heart," by Gladys Hunt; "Books Children Love," by Elizabeth Wilson; "Turning Back the Pages of Time," by Kathy Keller; and "Let the Authors Speak," by Carolyn Hatcher.

Enjoy a good read!

Elizabeth Thomas
Kernersville

Letters to the Editor

The Catholic News & Herald welcomes letters from readers. We ask that letters be originals of 250 words or less.

To be considered for publication, each letter must include the address and daytime phone number of the writer to be considered for purposes of verification.

Letters may be condensed because of space limitations and edited for clarity, style and taste.

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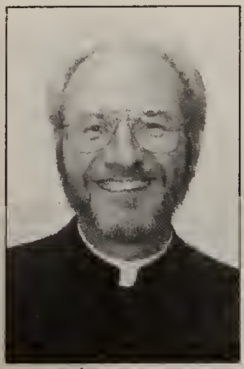


Economy of Faith

GLENMARY FATHER JOHN S. RAUSCH
Guest Columnist

Homeland security

Scarcely an aspect of ordinary life from public transit to food distribution will escape the umbrella of homeland security. "Smart border" technology will spot hazardous cargo and fake visas, while high-tech sensors will detect nuclear matter and biological materials.

Already Congress passed a $4.6 billion anti-bioterrorism bill last spring, and nearly $30 billion this year will continue overhauling airport security and providing hacker-proof software for government computers. Fear of another terrorist attack convinces many people about the prudence of these expenditures.

With so many resources, brains and technology, the United States appears overly dependent on security based on knowledge and power. But as a sniper unnerve a city, so no amount of physical preparedness can guarantee the security Americans want. True homeland security will come only with international trust and interdependence. The current go-it-alone U.S. foreign policy misses vital chances to capture the minds of the oppressed in imagining the possibility of a better world without resorting to terrorism.

Catholic social teachings on war and peace emphasize dialogue and diplomacy, compassion and creative non-violence to avoid war. The approach builds on solidarity and justice for an authentic peace.

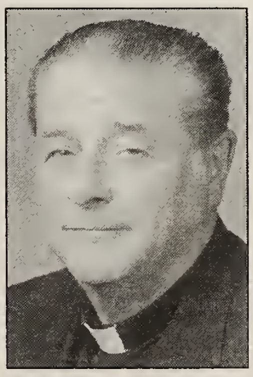
Based on these principles, the United States would experience greater homeland security if it dealt more justly with the countries of the Middle East. Iraq has defied U.N. Security Council resolutions. Unfortunately, so has Israel. One gets a blind eye, the other the back of the hand. The Palestinian bombings inflict physical violence in retaliation for Israeli systemic, or "silent," violence. Both are wrong. The perception in the Arab world, however, sees a U.S. complicity when news broadcasts show the Israeli military demolishing Palestinian homes, deporting villagers, exacting collective punishment and seizing private property, yet the U.S. at best saying, "Naughty, naughty." The single most effective use of U.S. superpower status to further homeland security would be brokering a just peace in the Middle East.

Pope John Paul II reminds us, "As an essential part of its fight against all forms of terrorism, the international community is called to undertake new and creative political, diplomatic and economic initiatives aimed at relieving the scandalous situations of gross injustice, oppression and marginalization which continue to oppress countless members of the human family." He recognizes that the recruitment of terrorists more easily comes from conditions that foster injustice and the suppression of human rights. Fighting terrorism means working to drain the swamp where terrorism breeds.

The final homeland security provision concerns draining the swamp. About 3.5 billion people suffer from iron deficiency resulting in impairment of motor and mental development. Iodine deficiency threatens 2 billion people with permanent brain damage, and 200 million children with vitamin A deficiency face possible blindness. The United States has vitamin supplements. In addition, it has water filtration kits to prevent childhood disease and death. Maybe true homeland security means less high-tech, and more compassion for kids that want a future without resorting to terrorism.

Question Corner

FATHER JOHN DIETZEN
CNS Columnist



Jesus' years before public ministry

Q. The Gospels record the life of Jesus from birth to death, at age 33. However, the time from 12 to 30 is omitted. Why is this? What happened during these years? (Texas)

A. The answer is basically simple. The Gospels were not written to hand down a biography of Jesus but to give us the good news of God's love and infinite care for our human family, as revealed in the life and teachings of Jesus.

The very first words of the first Gospel written indicate this intention. St. Mark, in Chapter 1, Verse 1 of the Gospel with his name, says, "The beginning of the Gospel of Jesus Christ."

The Anglo-Saxon roots of our English word "gospel" mean the same as the Latin and Greek words for "gospel," literally the good news. Only some time after St. Mark wrote was the title "Gospel" given to the first four books of the New Testament.

In other words, those first words refer not to the book he was writing, but to the good news of the salvation God offered, and would continue to offer, to human beings in the life, death and resurrection of his Son.

In all the Gospels, therefore, it is clearly not the writers' purpose to answer curiosity questions or to pass on merely interesting information. What was not directly relevant to our comprehending the meaning of the life and message of Jesus was simply passed over.

This is the reason we know absolutely nothing about most of the years of Jesus on earth from the Gospels themselves. We can assume a few things, for instance that Joseph died sometime during the years in Nazareth, since he isn't mentioned during the final three years or so. But that's as far as we can go.

This lack of engaging information may sometimes disappoint us, but there's a marvelous good side to appreciate. It means that all the little asides scattered through the Gospels, the apparently insignificant details that seem incidental, in fact carry some message the evangelists considered fruitful and important for their Christian readers.

The more we read and study the narratives of the conception and birth of Jesus and John the Baptist, for example, the more we realize these are not solely tender and warm baby stories. Every word and phrase reveal their own special insight and wisdom about what the Father and Son were saying about salvation through these commonplace family events.

Some other early Christian writings, the second-century Proto-evangelium (first Gospel) of James, for example, contain a variety of quaint and whimsical stories about the life of Jesus and his relatives. Some of them may be true, but they are not part of our sacred Scriptures and, of course, not a matter of faith.

What to do with used Christmas cards

Q. Where can we send used Christmas cards? Many are too beautiful to throw away, but some religious houses and agencies who used to want them no longer do so. (Ohio)

A. I've mentioned St. Jude's Ranch for Children before. It is a facility for neglected, abused and troubled children, and I understand that it welcomes not only Christmas cards but other appropriate greeting cards as well.

Their address is 100 St. Jude's St., Boulder City, NV 89005.

Family Reflections

ANDREW & TERRI LYKE
Guest Columnists

Photos capture family tapestry

For modern families, photographs are effective memoirs for preserving and telling family stories. During the past holiday season, we have had a few memoir moments that have deepened family experiences.

Just before Christmas, we attended the funeral of our Cousin Gilbert in Belleville, Ill. After the services, we gathered with the family and looked through several photo albums. It seemed that everyone present had a story to tell. Most of the stories were about Gilbert and the legacy he left. Some photos evoked stories about him and his wife of 62 years, Doris Marie. There were photos that conjured stories about his three children, his grandchildren and great-grandchildren. We found ourselves embroiled in a discussion on our genealogy — who begot whom and how we're kin.

Our children gave us for Christmas a professional photograph of the two of them in a double frame beside a photo of them taken when they were 12 years younger. Looking at the two photos side by side, several stories of family life come to mind. Framed between the two photos is the realization of one of our hopes: that our children will remain close as they grow up. The photos fuel our continued hopes that they will remain close in their adulthood and that their families will be parts of one family.

The stories of sibling love from our children flow from our love for each other, and keep us holding on to each other and our dreams for family life.

The stories of struggle and survival from Gilbert and Doris Marie's life together, and the stories of their family life through the years give us more reasons to believe that love can endure and family life can remain stable.

Looking at family photos, we can transport ourselves to another time. Old photos — and new ones — provoke our memories and imaginations. They also fuel our greatest hopes and increase our faith. All this from simple photographs.

Sam Keen and Anne Valley-Fox, in their book, "Your Mythic Journey: Finding Meaning in Your Life Through Writing and Storytelling," say, "We are storytelling animals. As our primitive ancestors sat around the fire carving spearheads and eating blackberries they told stories which in time were woven into a tapestry of myth and legend. . . In the dramatic telling the triumphs of heroes and the antics of fools came alive again."

Modern families sit in their living rooms, too often passively watching TV. Perhaps instead they should pull out the family photo albums and listen to the stories that come forth — the stories that weave their tapestry of family legends. The lessons learned from the drama that unfolds is much more real and relevant for living well than anything on TV.

Questions for reflection:

— Put side by side old and new pictures of the same family member(s).

— What stories from the span of time come to mind?

— What hopes are strengthened?

— Next time you're with family pull out the old photos and listen to the stories.

Movie Capsules

NEW YORK (CNS) — The following are capsule reviews of movies recently reviewed by the U.S. Conference of Catholic Bishops' Office for Film and Broadcasting.

"Confessions of a Dangerous Mind" (Miramax)

Unappealing tale based on the memoirs of Chuck Barris (Sam Rockwell), the crass TV producer of "The Dating Game" and "The Gong Show," who claims to have led a double life which included killing 33 people for the CIA. As stylishly directed by co-star George Clooney, the self-centered, sex-obsessed Barris flaunts his contempt for traditional values, seemingly learning nothing as the movie concludes on a smug, nihilistic note. Intermittent violence, promiscuous sexual encounters, crude sexual references, recurring rear nudity, some profanity and excessive rough language. The U.S. Conference of Catholic Bishops classification is O — morally offensive. The Motion Picture Association of America rating is R — restricted.

"The Hours" (Paramount)

Troubling drama covers a day in the lives of three women: mentally ill, suicidal novelist Virginia Woolf in 1923, a severely depressed 1951 L.A. housewife (Julianne Moore) and a contemporary, gay New York City editor (Meryl Streep) whose AIDS-stricken poet friend (Ed Harris) is facing imminent death. Based on Michael Cunningham's novel and directed by Stephen Daldry, the story examines the frail humanity of wounded souls whose sexual confusions, frustrations and choices put them in harrowing life-and-death situations, in which a few choose suicide to release their beloved caretakers from any further burden. A sympathetic treatment of suicide, several instances of same-sex kissing, minimal profanity and an instance of rough language. The U.S. Conference of Catholic Bishops classification is O — morally offensive. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned. Some material may be inappropriate for children under 13.

"The Pianist" (Universal Focus)

Fact-based, dispassionate account of how composer and pianist Wladyslaw Szpilman (Adrien Brody), a Jewish Pole, escaped deportation to the concentration camps during World War II, hiding in various deserted apartments in Warsaw until discovered near war's end by a German soldier who spared his life because of his great talent. As directed by Roman Polanski, the inspiring story's impact is undercut by Brody's unemotional performance and restrained storytelling that weakens the dramatic tension. Intermittent violence and a few instances of rough language. The U.S. Conference of Catholic Bishops classification is A-III — adults. The Motion Picture Association of America rating is R — restricted.

CNS PHOTO FROM MGM PICTURES

Scene from 'Nicholas Nickleby'
Charlie Hunnam (right) and Jim Broadbent (left) star in a scene from the MGM production of the Charles Dickens' classic, "Nicholas Nickleby." The U.S. Conference of Catholic Bishops classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG — parental guidance suggested.

Classifieds

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Annual Christopher Awards to be presented in New York City

Feature films, books for adults and young people, and broadcast TV and cable programs that affirm the highest values of the human spirit to be honored.

NEW YORK — The Christophers announced today that the 54th annual Christopher Awards ceremony will be held at the Time-Life Building in New York Feb. 27, 2003. The Christopher Awards salute media that remind audiences and readers, young and old, of all faiths and of no particular faith, of their worth, individuality and power to make a difference and positively impact our world.

The distinctive bronze Christopher Award medallions have been presented since 1949 by The Christophers to writers, producers, directors, illustrators and notable achievers whose work "affirms the highest values of the human spirit." To date, 1,201 films, books, broadcast TV and cable programs, their 3,088 creators and 76 special honorees have received Christopher Awards.

Previous Christopher Award winners include producer/directors Steven Spielberg, Tom Hanks, David Lynch, Roberto Benigni and Ken Burns; authors David McCullough, Stephen E. Ambrose and Dava Sobel; children's book authors Natalie Babbitt, Patricia MacLachlan and Joan Bauer and illustrator Jerry Pinkney.

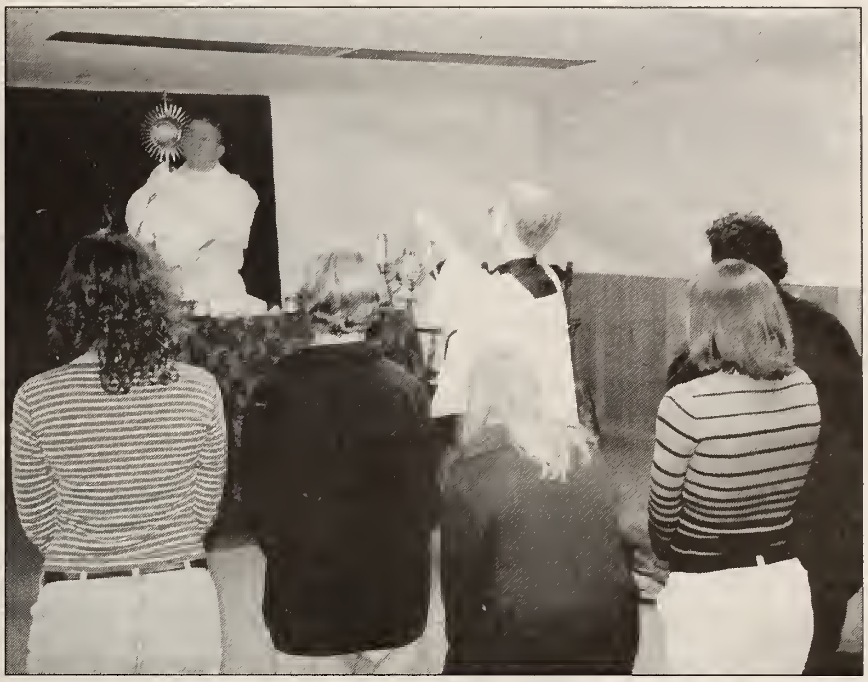
Special and Life Achievement Christopher Awards frequently single out individual media achievements and achievers as well, including Elie Wiesel, Carroll O'Connor, Bob Hope, Charles M. Schulz, former New York City Mayor Rudolph W. Giuliani, "The Today Show," "Mister Rogers' Neighborhood" and "ExxonMobil Masterpiece Theatre." Since 1987, the James Keller Award has acknowledged a young person or adult who is dedicated to the well-being of today's youth.

Renowned dance educator Jacques d'Amboise received the 2002 James Keller Award.

Father James Keller, a Maryknoll Missioner who believed that every individual has the power and responsibility to change the world for the better, founded The Christophers in 1945. The nonprofit organization is rooted in the Judeo-Christian tradition of service to God and humanity. The ancient Chinese proverb — "It's better to light one candle than to curse the darkness" — guides its publishing, TV, radio and Awards programs.

In addition to the Christopher Awards, The Christophers produce the weekly television series "Christopher Closeup," which airs on more than 90 commercial stations and cable systems nationwide and in 166 countries through Armed Forces Television. Christopher radio spots are broadcast daily on 260 stations nationwide.

The organization publishes "Light One Candle," a weekly column that appears in more than 300 newspapers nationwide, and Christopher News Notes, a series of internationally distributed pamphlets, in English and Spanish, covering subjects ranging from family life and prayer to leadership and social action.



COURTESY PHOTO

Praying for Life

Father Ray Williams, pastor of St. Mary Church in Sylva, participates with students from Western Carolina University's Catholic Campus Ministry in the National Night of Prayer for Life Dec. 8-9. The service, held by numerous parishes throughout the Diocese of Charlotte, consisted of praying before the Blessed Sacrament, recitation of the rosary, silent meditation and Benediction.

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Life experiences enrich Sister of St. Joseph's ministry

By MARY MARSHALL
Correspondent

WINSTON-SALEM — Sister of St. Joseph Emma Yondura's first teaching assignment was 62 first grade students in Philadelphia in 1970. Throughout the years, she gravitated to the first grade classroom, no doubt making a lasting impression in the minds of many little ones.

Sister of St. Joseph Emma Yondura

Sister Emma grew up in Philadelphia, where her family settled following her father's retirement from the Navy. Taught by the Sisters of the Immaculate Heart of Mary in grade school and the Sisters of St. Joseph in high school, it was the later that left a lasting impression upon her.

"I liked the interaction I saw between these sisters," said Sister Emma. "They came to our high school from two different convents, and once they arrived bonded so well that I knew this was the order for me."

Teaching was never a goal for Sister Emma, but when she entered the order and was asked what she planned to pursue, she decided teaching would suit her just fine.

Entering the convent in 1968, she began her college studies earning a bachelor's in education from Philadelphia's Chestnut Hill College in 1976. She began teaching first grade in 1970 while pursuing her degree. She took her first vows in 1971 in Philadelphia and her final vows in 1976 while at St. Ann Church in Charlotte.

St. Ann was her first experience away from home and she relishes the many opportunities that made lasting impressions upon her.

"It was here that I became part of the day-to-day experiences of the people I ministered to," she said. "During these years, I met my lifelong friend, Father Frank O'Rourke, who today is pastor of Our Lady of Grace in Greensboro. Another special occasion was attending the ordination of Father John McSweeney, who is now Monsignor McSweeney and is pastor of St. Matthew in Charlotte."

It was in the early 1970s that Sister Emma learned she has multiple sclerosis, a chronic disabling illness that she has learned to live with and one that has not curtailed her actions or enthusiasm for her ministry.

First grade assignments continued to called to her for the next 19 years, as she taught at St. Ann in Charlotte; in Royersford, just northwest of Philadelphia; at St. Leo School in Winston Salem; at St. Andrew school in Drexel Hill, Pa.; and at St. Rita school in Alexandria, Va.

During these years, she earned her master's in elementary education at Millersville University in Lancaster, Pa., taking courses during the summer while teaching throughout the school year.

In 1992, she returned to St. Leo where today she continues to teach first grade. In fact, she returned to the same house and the same classroom.

While in Charlotte and Winston Salem, Sister Emma was active and held offices in the diocesan vicariate and sister's council. But the biggest impact on her ministry, she said, has been teaching children.

"Here, I not only interacted with the children, but also got to know their families, ministering to them as the need presented," said Sister Emma. "These experiences enriched me in my ministry as a teacher and made me what I am today. No matter where I taught, I became active in serving the church as needed."

"My treasures are my many friendships and relationships from the various parishes," she said. "When I visit families of children I taught, it's like old times. We share photos and experiences. Often, I attend former students' weddings."

At St. Leo, Sister Emma knows the people in the parish and is eager to serve their diverse needs. She is involved with the senior citizens, who she befriended when her classes first began singing for them. Her experiences in family relationships have been most rewarding.

Thirty years after being diagnosed with multiple sclerosis, Sister Emma continues to be active, carefully making choices that are best for her. Every other day, injections are just minor inconveniences. She knows her limits and adjusts according.

Her love of teaching, her love for people and her love for ministering to all guide her rich life as she fulfills her ministry as a Sister of St. Joseph.

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NEWTON, from page 1

asks us to sing again," said Kris Mulligan, music director at St. Joseph and one of the group's members.

Since the variety show in 2000, Sisters 'n' Such has sung at a variety of venues, including diocesan functions for seniors; meetings of Catholic and Protestant church groups of all ages; fall festivals; the 65th anniversary celebration for St. Margaret Mary Church in Swannanoa; birthday parties and nursing homes.

"After the first couple of times the 'sisters' sang, we realized that this was becoming a ministry for us," said Kathy Mott, a singer in the group. "We love to sing, and this is a way that we can share our joy with others. Plus, most of the music we do has a spiritual nature to it."

Other group members include Cheryl Eldridge, and Barbara and Dana Nesbitt.

In addition to the "Sister Act" songs, Sisters 'n' Such also sings seasonal and Catholic favorites, as well as contemporary Christian and gospel songs. Sometimes the "nuns" wear "street clothes" and sing secular songs, as well. The group doesn't charge for singing, although they do accept donations to cover expenses.

At the prison, Sisters 'n' Such sang selections from "Sister Act," an adaptation of "Boogie Woogie Bugle Boy" with gospel words, several contemporary gospel songs, and they led the inmates in Christmas carols. Judging from their enthusiastic response, the inmates seemed to enjoy the music.

But, Mott said, "We certainly got at least as much out of this as the prisoners did. Their stories and testimonials were heartening, and their efforts to improve their lives, despite their difficult circumstances and past mistakes are inspiring."

The group can be reached at (828) 322-2397.

Don Mott is a parishioner of St. Joseph Church in Newton.

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I, the LORD, have called you for the victory of justice, I have grasped you by the hand; I formed you, and set you as a covenant of the people, a light for the nations, to open the eyes of the blind, to bring out prisoners from confinement, and from the dungeon, those who live in darkness.

Isaiah 42: 6-7

The Catholic
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JANUARY 10, 2003 SERVING CATHOLICS IN WESTERN NORTH CAROLINA IN THE DIOCESE OF CHARLOTTE VOLUME 12 Nº 16

First in a series

Workshop reveals Catholic teachings on war and peace

...PAGE 4

Making safer schools

MACS nurses change state legislature

Ratified bill empowers teachers and staff in emergency situations

By KEVIN E. MURRAY
Acting Editor

CHARLOTTE — In order to help save a student's life in an anaphlaxis emergency, Mecklenburg Area Catholic Schools nurses worked to change North Carolina legislature.

Anaphlaxis is a severe allergic reaction to an insect sting or bite, or from touching, inhaling, or ingesting allergens including certain foods such as peanuts, shellfish, eggs and milk. Untreated, anaphlaxis can be fatal.

"You want to treat anaphlaxis immediately with epinephrine," said Paula Knish, a part-time nurse with MACS. "Our concern was that we were seeing more cases of students experiencing their first allergic reactions while in school, and they were unaware that they had allergies."

Currently, the state legislature mandated that "unlicensed assistive personnel" (UAP), such as teachers and staff, could only intervene with epinephrine in anaphlaxis cases resulting from insect stings, and only with patients not covered by orders from their private

See LEGISLATURE, page 9

More than a dozen doctors consulted over Mother Teresa miracle

By CINDY WOODEN
Catholic News Service

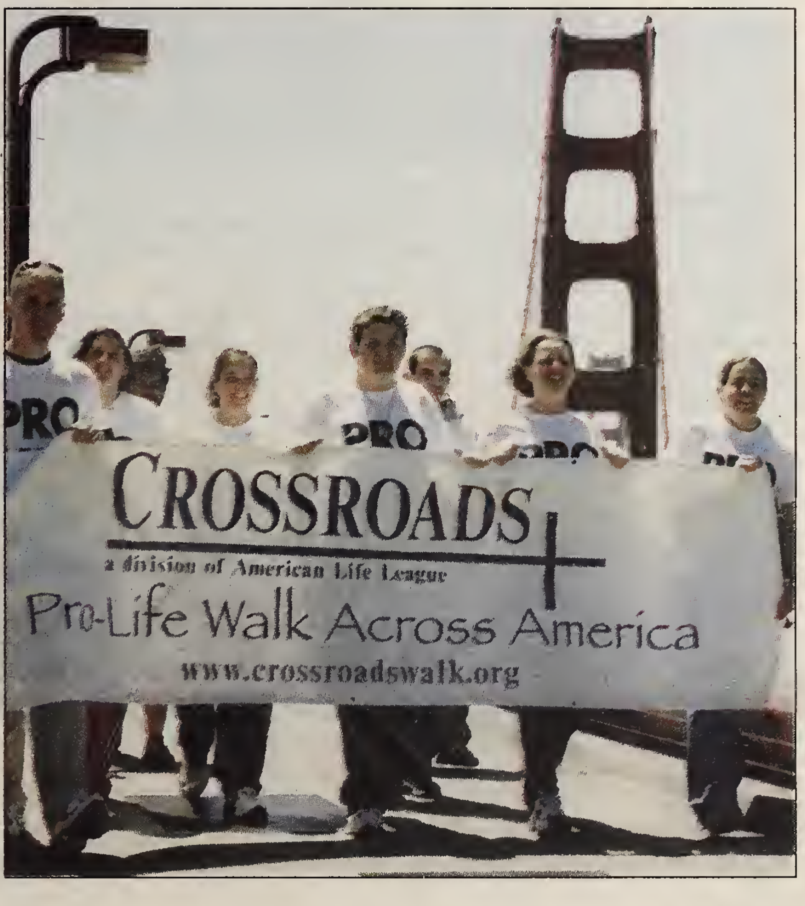
ROME (CNS) — More than a dozen physicians in India and Rome were consulted about the mysterious cure of an Indian woman before the Vatican accepted the healing as the miracle needed for the beatification of Mother Teresa of Calcutta.

The promoter of Mother Teresa's canonization cause, Missionaries of Charity Father Brian Kolodiejchuk, posted detailed information about the medical condition of Monika Besra and about her cure on the cause's Web site in early January.

After studies by Indian and by Vatican-appointed physicians, the decree recognizing the miracle was issued Dec. 20; Pope John Paul II will celebrate the beatification Oct. 19 at the Vatican.

See MIRACLE, page 14

FIGHTING FOR LIFE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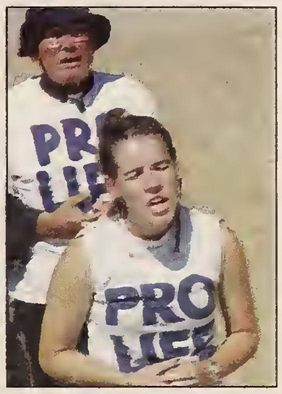

CNS photo by Michael Hoyt

The Crossroads team cross the Golden Gate Bridge in San Francisco May 18 at the start of a three-month cross-country walk that ended in Washington in August. Father Norman Weslin of Australia and Mary Beth Worthington of Charlotte pray for an end to abortion as they kneel in front of the Supreme Court in Washington Aug. 12, 2002.

A JOURNEY FOR LIFE

Charlotte teen completes 3,100-mile trek to urge end to abortion

By KEVIN E. MURRAY
Acting Editor

WASHINGTON — After a three-month, 3,100-mile trek across the country to call to an end for abortion, a group of pro-life walkers called Crossroads reached Washington from the West Coast Aug. 9, 2002.

One of them was Charlotte native Mary Worthington, a parishioner of St. Ann Church currently studying theology and human life studies at Franciscan University of Steubenville in Ohio.

For Worthington, it was a cross-country pilgrimage for life.

"I never realized such a true calling in serving the helpless unborn and their mothers in the pro-life movement," she said. "I found my purpose in life and my calling from God."

Worthington's journey first began as she drove to Mass during the summer before her freshman year in Steubenville. She saw a bumper sticker that read "Taking steps to save lives."

"The people in the RV showed up at Mass wearing T-shirts that said 'Pro-Life' on them," said Worthington. "From that moment, I knew that I wanted to participate in this ministry called Crossroads."

Crossroads, a division of American Life League, consists of volunteer, college-age students who spend their summer vacation on a walking pilgrimage across the United States. The focus is to "offer up prayers and sacrifices in union with Jesus Christ as reparation for the evil of abortion," according to the Crossroads Web site, as well as to "educate the youth and alert them to the lies that are being promoted by the culture of death."

Those who participate wear the "Pro-Life" T-shirts and consider themselves "survivors of the abortion holocaust," as most of the walkers were born after the Roe vs. Wade decision that

See JOURNEY, page 14

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Students' New Year resolutions

...PAGE 5

Community leader dies at 52

...PAGE 7

Sister of Mercy reaches out to others as educator, chaplain

...PAGE 16

Chicago parish raised funds to build school in Africa

EVANSTON, Ill. (CNS) — Building a school for just $22,000 sounds like a tall tale, but it's not. Just ask the people of St. Athanasius Parish in Evanston — or the people of Nyenga, Uganda. The parish, outside Chicago, recently raised the funds to build Cardinal Nsubuga Memorial Senior Secondary School in Nyenga. They responded to the pleas of Father Charles Muhigirwa, a friend of their associate pastor, Father James Heyd, from their seminary days, to finance a rural six-room school on the shores of Lake Victoria near the source of the Nile River. The school is now operational and offers both secondary and technical education in woodwork and tailoring. "It's amazing what can be done with so little money," Father Heyd told The Catholic New World, archdiocesan newspaper of Chicago. "Our parish began raising money for this much-needed project for the children of the Lugazi Diocese. We believe we are part of a global church where every parish is called to be a missionary and must reach out to others, not just to the sharing parishes within our own diocese."

Pope ordains 12 new bishops, says Christians bring light to world

VATICAN CITY (CNS) — All Christians are called to become lights to guide individuals and nations out of the "darkness and clouds" that threaten them, Pope John Paul II said before ordaining 12 new bishops, including four Vatican diplomats. Celebrating the feast of the Epiphany in St. Peter's Basilica Jan. 6, the pope ordained the new bishops from Italy, Slovakia, South Korea, Vietnam, Iraq, Benin, Ireland and Spain. The three wise men who followed the star to Bethlehem represent the first of those who throughout history would be "attracted by the light of Christ," Pope John Paul said. "From your youth, faith in Christ, light of the world, has guided your steps to the point of offering yourselves in priestly consecration," the pope told the new bishops. "You did not give the Lord gold, frankincense and myrrh, but your very lives," he said.

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CNS PHOTO FROM REUTERS

Bulgarians swim for cross on feast of Epiphany

Young Bulgarians swim to catch a cross in the middle of Lake Sofia Jan. 6, the feast of the Epiphany. It is traditionally believed that the man who is the first to grab the cross, thrown in the water by an Eastern Orthodox priest, will be healthy throughout the New Year.

Gift of Christ's birth rejected by much of modern society, pope says

VATICAN CITY (CNS) — The gift of Christ's birth lasts through the ages, but much of modern society refuses to accept it, Pope John Paul II said. During a midday blessing at the Vatican Jan. 5, the pope said the spirit of Christmas is something that should stay with people throughout the year — a joy that God revealed himself completely through Christ and gave people a savior as well as a contemporary. Christ represents divine light, and "it shines today for us," the pope said. "The drama is that Christ as the light of the world is unknown by many people and is not welcomed by others, in fact, is refused. Unfortunately, widespread in our society is a culture saturated with selfishness and closed to the awareness and love of God," he said. The pope said this culture, by refusing to orient itself toward a sense of divine transcendence, ends up generating "confusion and dissatisfaction, hatred and violence."

Texas Supreme Court rules state not obliged to fund abortions

AUSTIN, Texas (CNS) — The Texas Supreme Court ruled Dec. 31 that the state does not have to fund abortions for women with health complications who receive Medicaid. In the case of Low Income Women vs. Raiford (previously Low Income Women vs. Bost), the court rejected, by an 8-0 margin with one abstention, a lawsuit filed by doctors and abortion advocates who said Texas should pay for "medically necessary abortions" — for pregnant women with heart disease, high blood pressure, cancer, epilepsy and other health complications. "The term 'medically necessary abortion' is just another way of saying 'abortion on demand,'" said Denise Burke, staff counsel of Americans United for Life, in a statement. "The U.S. Supreme Court has defined 'health' ... so broadly that the term 'medically necessary' would include women who are suffering from stress, who are simply having an overly emotional day, or who have limited budgets, not just women whose health or life is actually threatened by a pregnancy."

Church delegation urges relocation for refugees stranded in camps

WASHINGTON (CNS) — Refugees stranded for years in camps should be resettled to third countries if they cannot live safely in their home nations, said members of a U.S. bishops' delegation that visited Africa late in 2002. "Many of the refugees we visited had been in these deplorable camps for a decade and longer," said Bishop John F. Kinney of St. Cloud, Minn. "Refugees languishing in camps is a manifestation of tragic loss to human potential," said Bernadette P. Cisse, policy adviser on migration for the U.S. Conference of Catholic Bishops and one of the members of the delegation. Cisse, Bishop Kinney, New York Auxiliary Bishop Robert A. Brucato and Migration and Refugee Services Executive Director Mark Franken visited camps in Kenya, Tanzania and Guinea in late November and early December.

Mentors in Oregon youth program strive to bring hope

PORTLAND, Ore. (CNS) — A program based in a former Portland Catholic school hopes to make a difference in the lives of the city's youths. The mentor program, Friends of the Children, was founded in 1993. Each year, several dozen Portland first-graders in high risk situations are selected to participate. The organization's mentors meet four hours weekly with the youngsters until they finish high school. "The relationship with a caring adult is the important thing," said Jack Vollert, a former member of the Jesuit Volunteer Corps and now one of 36 paid mentors on staff at Friends of the Children. He keeps up with eight boys, helping with homework, playing basketball, bowling and talking about life. "These are kids facing several challenges," Vollert told The Catholic Sentinel, archdiocesan newspaper in Portland. "They are at risk of not doing well personally without some intervention. They're up against the wall through no fault of their own."

Diocesan planner

January

13 CHARLOTTE — St. Matthew Charismatic Prayer Group, Alive in the Spirit, will be offering the Life in the Spirit seminar today and on Monday evenings through Feb. 24. Come to the daily chapel at St. Matthew Church, 8015 Ballantyne Commons Pkwy. at 7 p.m. to learn how to live in the power of the Holy Spirit. For registration or questions, call Lisa Gray (704)543-0489.

14 ASHEVILLE — St. Joan of Arc Church, 919 Haywood Rd., is starting bible study groups. One group will be working with the Book of Acts: "The Good News of the Holy Spirit." For details call Mary Ann (828)667-4227. The 2nd group will meet in the parish hall and feature the Gospel according to John 11-21: "My Peace I Give You." Call Marylee (828)683-3559 with questions.

14 MURPHY — St. William Church, 765 Andrews Rd., will hold a study of the Gospel of Mark with Deacon Carl following the 9 a.m. Mass today. This is a 4-week look at the Bible and its structure and the workings of Christ through the eyes of St. Mark in particular. Coffee and doughnuts are available. Bring your Bible. Questions? (828)837-2000

15 LEXINGTON — Our Lady's Guild will meet in Rosary Hall, Our Lady of the Rosary Church, 619 S. Main St., today at 7 p.m. Call (336)248-2463 with questions.

16 BELMONT — An international trade breakfast seminar featuring Belmont Abbey professor Dr. Jim Giermanski will be today, 7:30-9:30 a.m., in the Student Commons at Belmont Abbey College. "Securing the Supply Chain: C-TPAT & Trade Act of 2002" will focus on the Customs Trade Partnership Against Terrorism and the Trade Act of 2002. The event is open to the public. To make reservations call (704)825-6735.

16 NEWTON — The Ladies Guild will meet today at St. Joseph Church, Holy Family Hall, 720 West 13th St. The organization will provide fellowship through spiritual, social and service activities within the Church. For details call (828)464-9207.

18 CHARLOTTE — The Christian Coffeehouse will be tonight from 7:30 p.m.-9 p.m. for adults of all ages in the parish center at St. Matthew Church, 8015 Ballantyne Commons Pkwy. Redeemed will provide the music of rock, jazz, blues and gospel sounds. Call Kathy Bartlett at (704)614-9100 with questions.

19 CHARLOTTE — St. John Neumann Church, 8451 Idlewild Rd., will host a mission, "A Parish Retreat, A Time of Grace," presented by Father Michael P. Sullivan, beginning today through Wednesday, Jan. 22 at 7 p.m. All are welcome and babysitting will be provided. Call (704)563-6520 for information.

19 CHARLOTTE — A Mass for the

CNS PHOTO FROM REUTERS

Shanks' painting of pope on display at Philadelphia Basilica
Guests of the Archdiocese of Philadelphia view artist Nelson Shanks' painting of Pope John Paul II Jan. 6 at the Cathedral Basilica of SS. Peter and Paul in Philadelphia. Shanks based his piece on photos, videotapes and seeing the pope at several public activities. It is among the artworks being presented in a traveling Vatican exhibit.

National Catholic Partnership on Disability hands out 2002 awards

WASHINGTON (CNS) — The National Catholic Partnership on Disability has honored St. Joseph's Catholic Church in Capitola, Calif., and the Archdiocese of Louisville's Committee on Accessibility for "working with rather than for" the disabled, according to Mary Jane Owen, the partnership's executive director. Formerly the National Catholic Office for Persons with Disabilities, the partnership, established in 1982 to implement the U.S. Catholic bishops' 1978 pastoral statement on people with disabilities, presented its Opening Doors Awards in late December. The awards are funded by Aetna and administered through the National Organization on Disability. First prize, which carries a $750 award, went to St. Joseph's Open Hearts, Open Minds, Open Doors program, directed by Gay Pollock. A video and handbook on accessible construction earned the Archdiocese of Louisville's Committee on Accessibility the $250 second prize.

Up to 35 U.S. bishops could retire for age reasons in 2003

WASHINGTON (CNS) — As many as 35 active U.S. bishops could retire in 2003 because they are at or beyond the normal retirement age of 75. That's the largest number in history. It's eight more than last year and 18 more than two years ago. Even back in August 1966, when Pope Paul VI first asked bishops around the world to submit their resignations at the age of 75, there were fewer than 25 active U.S. bishops over 75. The age-75 rule, which implemented a policy established by the world's bishops in 1965 at the Second Vatican Council, was incorporated into general church law for the Latin Church in 1983 and for the Eastern Catholic churches in 1991. In Eastern churches with a patriarch, the resignation is submitted to the patriarch. The pope may refuse a bishop's resignation or delay accepting it. Pope Paul rarely did so, but in recent years Pope John Paul II has increasingly kept bishops active beyond their 75th birthday. Of the 17 active U.S. bishops who turned 75 in 2002, he allowed only five to retire that year. As 2002 ended 19 active U.S. bishops were already over 75. There are 16 more with a 75th birthday coming in 2003.

Catholic midwives say profession has much to offer

ORLANDO, Fla. (CNS) — As a labor and delivery nurse, Cathy Rudolph said she saw childbirth turn from a natural occurrence to a technical process with machines, medicines to speed up labor and an increase in the number of Caesarean sections. Rudolph's desire to help women deliver their babies without technical assistance led her to Boston University where she earned her master's degree in public health specializing in midwifery. Rudolph, a parishioner of St. Margaret Mary Parish in Winter Park, said midwives offer a great deal of labor support and attention to the spiritual and emotional aspects of birth "which is exactly what women know women need." She said the main aspect of midwife care is based on the idea that pregnancy and birth are normal life processes. Rudolph said midwives monitor the physical, psychological and social well-being of the mother and provide her with individualized education and prenatal care.

Deaf priest, seminarians add new dimension to San Francisco church

SAN FRANCISCO (CNS) — In a historic development for the Catholic Church in San Francisco, a deaf priest is now pastor of a deaf congregation in San Francisco and three deaf seminarians are studying at St. Patrick's Seminary, Menlo Park. "It felt like a miracle," said Father Thomas Coughlin about Archbishop William J. Levada's decision to welcome the three seminarians to San Francisco this fall and appoint Father Coughlin pastor of San Francisco's St. Benedict Parish at St. Francis Xavier Church, known for its deaf congregation. As the first born-deaf man to be ordained a Catholic priest in North America, Father Coughlin defied many doubters and silenced a long list of critics. The priest hopes "to shield" seminarians Gislain Cheret Bazikila, Matthew Hysell and Paul Zirimenya from the intolerance he says he suffered before and after his ordination in 1977. Father Coughlin had been searching for a U.S. seminary to receive deaf students since the New York Archdiocese ended its program for deaf seminarians in 2000. "People labeled us as a problem. We are not the problem, we are the solution," he said.

Vatican says 25 church workers killed in mission territories in 2002

VATICAN CITY (CNS) — At least 25 priests, religious and lay missionaries — including 10 in Colombia — were killed in mission territories during 2002, said Fides, the Vatican's missionary news agency. Most of the killings took place in Latin America, where 13 church workers died, and in Africa, which counted 10. In Asia, a Chaldean Catholic nun was killed in August in Baghdad, Iraq. The annual "martyrology," released Jan. 2, includes the first indigenous priest of the Solomon Islands in the South Pacific: Father Augustin Geve was killed in August during an attempt to mediate peace in Guadalcanal. Colombia, where church leaders have been targeted by guerrillas and drug lords, led the list of martyrs with one bishop, seven priests, one nun and one seminarian.

Correction

The date for Bishop William G. Curlin's retirement Mass at St. Vincent de Paul Church in Charlotte was incorrectly listed in the Dec. 20 Bishop Curlin tribute issue. The correct date is Sunday, Feb. 2, 2003.

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unborn will be celebrated today at 3 p.m. at St. Gabriel Church, 3016 Providence Rd. All are welcome. Msgr. Richard Bellow will be the celebrant. Call (704)364-5481 for information.

19 CHARLOTTE — Cursillo Ultreya followed by School of Leaders will be today at 1:30 p.m. at St. Thomas Aquinas, 1400 Suther Rd. The Ultreya normally held at St. Matthew Church will be held at Our Lady of Consolation, 2301 Statesville Ave., Jan. 26 at 1:45 p.m. Questions? Call Dan Hines (704)544-6665; email: bmayer@Alltel.net or Web site: www.charlottecursillo.org.

20 CHARLOTTE — The Ladies Ancient Order of Hibernians Div. 1 Mecklenburg County-St. Brigid, an Irish-Catholic social and charitable inter-parish group, will meet tonight at 7:30 p.m. at St. Gabriel Church, 3016 Providence Rd. Anyone interested in their Irish-Catholic roots, call Jeanmarie Schuler (704)554-0720.

21 CHARLOTTE — St. Gabriel Ministry Center, 3016 Providence Rd., welcomes Larry Dawalt of Hospice of Charlotte from 7-8:30 p.m. today. Session is for those who have experienced the loss of a loved one or those in bereavement ministry.

23 N. WILKESBORO — St. John's Women's Club will meet at 7 p.m. today and every 4th Thursday of the month at St. John Baptist de La Salle Church, Verna Beane Center, 275 CC Wright School Rd. Call (336)838-5562 with questions.

25 SALISBURY — Cursillo Ultreya at Sacred Heart Church, 128 N Fulton St., will hold Mass today at 8 a.m., School of Leaders from 9-11:30 a.m., Men's Team meeting from 10:30 a.m.- noon, and Secretariat Meeting from 1-2:30 p.m. Questions? Call Dan Hines (704)544-6665; email: bmayer@Alltel.net or Web site: www.charlottecursillo.org.

27 HUNTERSVILLE — Share the wonderful blessing of John Paul II's "Theology of the Body" with international speaker, Christopher West, today through Jan. 29 at St. Mark Church, 14740 Stumptown Rd. Call (704)948-0231 for details.

February

2 SALISBURY — Sacred Heart Church, 128 N. Fulton St., will be celebrating a charismatic and healing Mass today at 4 p.m. Prayer and worship with prayer teams will be available at 3 p.m., and a potluck dinner will follow the Mass. For information call Bill Owens (704)639-9837.

3 CLEMMONS — Holy Family Church, 4820 Kinnamon Rd., is celebrating a charismatic Mass tonight at 7:30 p.m. The sacrament of reconciliation will be given at 7 p.m. and the laying on of hands will take place after Mass. Need details? Call (336)778-0600 or Jim Passero (336)998-7503.

5 ALBEMARLE — The Forever Young Club of Our Lady of the Annunciation Church, 416 N. 2nd St., will be having a meeting and a covered dish lunch in the Family Life Center this morning at 10 a.m. For details call Gerald Maiden (704)982-5261.

6 GREENSBORO — St. Pius X, 2210 N Elm St., will have a men's weekend for Charlotte Diocese Cursillo today through Feb. 9. Contact Dan Hines (704)544-6665, Web site: www.charlottecursillo.org or e-mail bmayer@alltel.net with questions.

6 WINSTON-SALEM — The Healing Companions is a grief support group for the bereaved. They will be meeting tonight and Feb. 20 in Conference Room B at St. Leo the Great Church, 335 Springdale Ave. For details call Joanne Parcel (336)924-9478.

7 WAYNESVILLE — St. John the Evangelist Church, 234 Church St., offers today and the first Friday of the month Eucharistic adoration. Call (828)456-6707 for details.

7 WINSTON-SALEM — St. Leo the Great Church, 335 Springdale Ave., will have adoration and benediction today and the first Friday of each month from 9 a.m.-5 p.m. All are invited to spend some time with the Blessed Sacrament. Call (336)724-0561 for information.

CATHOLIC AND ISLAMIC PERSPECTIVES / FIRST IN A SERIES

'Growing in Knowledge, Seeking Peace'

Workshop reveals Catholic teachings on war and peace

By REV. MR. GERALD POTKAY
Correspondent

GREENSBORO — The diocesan Office of Justice and Peace organized a parish-based educational program entitled, "Catholic and Islamic Perspectives on War, Peace and Solidarity: Growing in Knowledge, Seeking Peace."

The program was designed, in keeping with the tradition and wisdom of Catholic social teaching, to give participants a chance to respond to the "sign of the times." The first of the four-part workshop program came to Our Lady of Grace Jan. 6 with a presentation of Catholic social teachings on war and peace.

The following three workshops at Our Lady of Grace Church are: Islamic perspectives on war and peace, Jan. 13; the relationship between the United States and the Islamic world, Jan. 21; and aspects of the church's call to solidarity, Jan. 27. Workshop participants are strongly encouraged to attend all four parts; the members of the Justice and Peace Advisory Council designed the program as an integrated four-part educational event.

The program was developed based on the presentations given during a one-day conference of the same title at St. Thomas Aquinas Church in Charlotte Feb. 9, 2002. Forty-four out of the 124 participants expressed interest in being trained as facilitators to bring the conference program to their respective parishes.

Our Lady of Grace parishioners Denise Maleska and Christine Mimms were one of 17 parish teams that trained at Sacred Heart Church in Salisbury in August. Training included utilizing a specially-designed manual and video presentations of the February conference speakers: Joan Rosenhauer, special projects coordinator for the United States Catholic Conference of Bishops; and Dr. Mumtaz Ahmed, author and professor of political science at Hampton University in Virginia.

"We are merely the bearers of the message. We don't have all the answers," said Maleska. But "we are willing to get back to you on anything that we do not know."

Of the over 30 attendees at Our Lady of Grace workshop, many expressed bitterness and lack of understanding as to why the events of 9-11 had occurred. Questions included: "How does a religion (Islam), which teaches so many good things, back so much hatred?"; "Why must we go to war?"; "Why do they hate us? And what can we do about it?"

Father Francis O'Rourke, pastor of Our Lady of Grace, came to see, "How United States policy and we, as a church, develop (within the framework of) justice and peace positions," and, "How does the religious dimension really play in all of this?"

According to Rosenhauer, it is the results that matter. It is important to know other faith traditions, she said, but we must first understand the foundational teachings of our own church.

"You are leaders of your parish," she says on the video. "You will bring what you learn here back to your parishes. You will help them grow in knowledge."

The workshop reviewed highlights of the February speakers and explored the distinction between works of charity and justice, tenets of the Catholic faith and just war principles.

While the principles are still being formulated, their roots are found in Sacred Scripture and were greatly influenced by St. Augustine and St. Thomas Aquinas. According to this theory, there must be a "just cause" (to correct a grave public evil) and a "comparative justice" (the injustice suffered by one party must significantly outweigh that suffered by the other). Action must be initiated by "legitimate authority" for the "right intention" (only in a true just cause), with a "probability of success" and with "proportionality" (overall destruction must be outweighed by the good achieved).

Finally, violent action must be taken only as a "last resort," after all peaceful means of resolution have been exhausted.

Within the confines of this theory, non-combatants must be immune to direct attack. A disproportionate amount of collateral damage must be avoided and the aim must be peace with justice without random acts of violence.

"It's great that we have all of this already defined," said participant Paul Schexnayder. "One side of me looks for vengeance, but we did go in (Afghanistan) with these just war principles. And we already have a guide on how to bring about justice. I do think we tried, as a nation, to use diplomacy. The world doesn't see that."

Those involved with the discussion were satisfied they had guidance into the Catholic insights of war and peace, and many attendees expressed interest in attending the next session.

For more information on the four-part educational program, contact Joe Purello, director of the Office of Justice and Peace, at (704) 370-3225.

Contact Correspondent Rev. Mr. Gerald Potkay by calling (336) 427-8218 or e-mail gpotkay@triad.rr.com.

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23rd Cardinal Newman Lecture

Saturday, Feb. 22, 9:30 am - 4 pm

Edwina Gately

Edwina Gately is raising her son and continuing to write, speak and advocate for women in prostitution. She has a master's in theology and she is the founder of the Volunteer Missionary Movement and of Genesis House, a house of hospitality for women involved in prostitution. Her books are widely available.

The Newman Lecture is an annual gift from the Oratory to the regional Church to celebrate the life and ministry of Cardinal John Henry Newman of the Oratory. The Newman Lecture is open to all without charge or pre-registration. The schedule includes noontime Eucharist.

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Greensboro Satellite Office: (336) 274-5577
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For information on specific programs, please call your local office.

New Year's resolutions

With 2003 under way, The Catholic News & Herald asked the students at St. Ann School in Charlotte and Our Lady of Grace School in Greensboro for their New Year's resolutions. Below are some of the responses.

My goal for 2003 is ...

... To read chapter books. My plan is mom and I read a chapter every night.
Madison, first grade
St. Ann School

... To tie my shoe.
David, kindergarten
St. Ann School

... To hang my clothes up and not leave them on the floor.
Mark, fifth-grade
Our Lady of Grace School

... To be nice to respect my teacher and my family. I plan to be friendly and nice.
Carolyn, first grade
St. Ann School

... Doing tricks on my new bike. I plan to keep my bike steady.
Jake, first grade
St. Ann School

... To break the habit of cracking my knuckles and eating junkfood.
Olivia, fifth grade
Our Lady of Grace School

... To play soccer.
Morgan, kindergarten
St. Ann School

... To train my bird Woody to do lots of new tricks.
Teresa, fifth grade
Our Lady of Grace School

... To help my baby brother Alex go down the slide.
Madeline, first grade
St. Ann School

... To try not to watch as much TV and get more exercise.
Alex, fifth grade
Our Lady of Grace School

... To ride a skateboard. I plan to practice every day at 4:30.
Mac, first grade
St. Ann School

... To help my dog when his paw is sore.
Megan, first grade
St. Ann School

... To cut on the line.
Joey, kindergarten
St. Ann School

... After school, I can teach my puppy new tricks for 50 minutes.
Danielle, first grade
St. Ann School

... To be first place in swimming. My goal is to practice after swim class every Tuesday and Thursday.
Ella, first grade
St. Ann School

... To do Army things.
Michael, kindergarten
St. Ann School

... To help my friends. I will help them to sound out words.
Brittany, first grade
St. Ann School

... To be nice to my brother. I am going to practice. Or, when he bothers me, I will walk away from him.
Phylissa, first grade
St. Ann School

... To clean up my room.
Hannah, kindergarten
St. Ann School

... To read more, be more respectful and to pay attention in class.
Rose, fifth grade
Our Lady of Grace School

... To do wheelies on my new bike. I plan to go to my friend's home because he has a ramp. I will do it on the weekends.
Christian, first grade
St. Ann School

... To make the best dessert and to be the cook. I plan to be the best cook, just like my dad.
Lesia, first grade
St. Ann School

... To have better handwriting, be more cooperative and be an all-A student honor student.
Molly, fifth grade
Our Lady of Grace School

... To ride my skates. My plan is to ask if my friend can help me at my house.
Elena, first grade
St. Ann School

To be a nicer person, and clean my room.
Matthew, fifth grade
Our Lady of Grace School

... To jump 30 times on my pogo stick. My plan is to learn my balance. When I learn how to balance, I will wear long pants so I will not scrape myself.
Jodi, first grade
St. Ann School

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Catholic faith central to Maryland's new lieutenant governor

WASHINGTON (CNS) — Michael Steele, who was to be inaugurated as Maryland's first African-American lieutenant governor Jan. 15, celebrated his win in November with a Mass of thanksgiving at St. Mary's Parish in Landover Hills, Md. "We are so blessed to be here," said Steele after the Mass at his home parish. "Everyone has been so supportive and good to our family. This is home." During the Mass, Father J. William Hines, the pastor of St. Mary's, offered special prayers for Steele as he prepared to begin his four-year term as lieutenant governor of Maryland. At a reception afterward, parishioners lined up for more than an hour to greet him and his family. Steele, a Republican, is the first African-American elected to a statewide office in Maryland history. He was to be sworn into office along with his running mate, Gov.-elect Robert Ehrlich Jr. Steele and his wife, Andrea, and their two sons, 14-year-old Michael and 11-year-old Drew, are active parishioners of St. Mary's, with Steele serving as a eucharistic minister and lector.

After 50-year lapse, woman returns to Catholic faith

GREENVILLE, Del. (CNS) — Boots Herrmann had lived in some of Wilmington's nicest neighborhoods, owned an antique store, spent winters in Florida, and raised three children. And yet, she had the feeling that something was missing from her life. That something, it turns out, was her Catholic faith. And at age 77, Herrmann, who had been raised Catholic, returned to the church after more than 50 years following the death of her son Philip in 1999. Herrmann, whose given name is Myrtle but who has been called Boots since her teens, was born and baptized a Catholic in Baltimore and attended Catholic school there. When she was young her parents divorced and she moved with her mother to the Eastern Shore of Maryland. She got her nickname when a doctor recommended that she keep her legs covered in cold weather to alleviate pain from arthritis. The day after her son died of cancer, his friend, John Slagowski, showed up at their front door, telling Herrmann, "You have to go to Mass Sunday because Phil is going to be mentioned" at St. Elizabeth's Parish in Wilmington. Herrmann went, and she has not looked back.

CNS photo by Dianne Towalski, St. Cloud Visitor

Somalian refugee recalls homeland struggle
Mohamoud Mohamed talks about his Somalian homeland and his experience as a refugee in Kenya during an interview at his office in St. Cloud, Minn., in early December. He is founder and executive director of the St. Cloud Area Somali Salvation Organization, which helps resettle Somalians in St. Cloud.

Somali refugee in St. Cloud finds 'you can't go home again'

ST. CLOUD, Minn. (CNS) — For novelist Thomas Wolfe, "You Can't Go Home Again" was a book title and a literary expression of one man's search for identity. For Mohamoud Mohamed, a Somali refugee who lost his wife to trauma and separated from his family while fleeing the war in his homeland, the phrase is a stark reality. More than 11 years after the start of civil war in Somalia, Mohamed is still a refugee, settled in St. Cloud as the founder and executive director of the St. Cloud Area Somali Salvation Organization. Mohamed recalled his journey from Somalia to the United States after St. Cloud Bishop John F. Kinney's recent return from a fact-finding visit to refugee camps in East Africa, where Mohamed first sought shelter.

Returned Guantanamo chaplain describes detention conditions

SLATERSVILLE, R.I. (CNS) — After seven months spent ministering to the needs of soldiers and detainees at Guantanamo Bay in Cuba, Father Raymond A. Tetreault, pastor of St. John the Evangelist Church in Slatersville, returned home in late December. This was the second time that the priest, a chaplain and lieutenant colonel in the 43rd Military Police Brigade of the Rhode Island Army National Guard, had been called to active duty. In 1991, he served as a chaplain to the troops in Saudi Arabia during Operation Desert Storm. While stationed in Cuba, Father Tetreault was senior chaplain, in charge of all the chaplains on the base. His "parish" included Catholics among the 5,000 U.S. troops, their families, support staff stationed at the base and the almost 600 detainees from the U.S. campaign in Afghanistan, including detainees from 34 countries who may have terrorist links. Father Tetreault said that contrary to media reports the detainees at Guantanamo Bay are being treated very well. Detention conditions meet all the provisions of international treaties for prisoners of war, and detainees are permitted to practice their religion, which in most cases is Islam.

Bishop Ham, former missionary to Central America, dead at 81

ST. PAUL, Minn. (CNS) — Following his death at age 81, Bishop J. Richard Ham was remembered by those who knew him as a kind and gracious person who loved people and valued friendships. Bishop Ham, a Maryknoll missionary to Central America who also served as auxiliary bishop in the Archdiocese of St. Paul-Minneapolis from 1980 until 1990, died Dec. 20 in Maryknoll, N.Y., after a long illness. A priest for 54 years, he spent 21 of those in Central America. He went to Guatemala in 1958 as an associate pastor in Cuilco and later became pastor of a parish of Mayan Indians in Ixtahaucan. In 1961 he was transferred for one year to El Salvador, where he founded a parish and established the Christian Family Movement in the Santa Ana Diocese. Returning to Guatemala in 1962, he served as a pastor of Nuestra Senora de Guadalupe. He was named an auxiliary bishop of Guatemala City in November 1967 and ordained a bishop Jan. 6, 1968.

Maryland college and seminary gets new president

EMMITSBURG, Md. (CNS) — The board of trustees of Mount St. Mary's College and Seminary has appointed Thomas H. Powell, president of Glenville State College in West Virginia, as its 24th president, succeeding the retiring George Houston. "I am both pleased and honored to be given this opportunity," Powell said. "The Mount is about many things, but chiefly it is about people — about talented students, staff and faculty. It was meeting the people of Mount St. Mary's and experiencing this community that convinced me this is where I should be." Since 1999 Powell completed a major campus renovation at Glenville State. He also developed an annual fund program, increased the college's endowment and initiated an academic integrity program for the school's 2,500 students. From 1994 to 1999, Powell was a dean and professor of education at Winthrop University in Rock Hill, S.C. Prior to that he was dean and professor of special education at Montana State University.

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Community leader, political strategist dies at age 52

Politicians, family bid farewell to Don Baker

By KEVIN E. MURRAY
Acting Editor

CHARLOTTE — Politicians joined the hundreds of people gathered for the "homegoing" funeral Mass of Don Baker at St. Thomas Aquinas Church Jan. 6.

Baker, 52, died at New York's Memorial Sloan-Kettering Cancer Center Jan. 1, three weeks after being diagnosed with an aggressive form of abdominal cancer. He was a member of Our Lady of Consolation Church and had been considered a leader in grass-roots politics.

"He wasn't a politician, but he understood the political protocol and the importance of it," said U.S. Rep. Mel Watt. "He's the guy behind the scenes who refused to take any credit."

Baker worked for 10 years as the district director for Watt's 12th Congressional district. He also served as a strategist and trusted advisor to other political candidates, such as former Charlotte mayor Harvey Gantt, former Senate candidate Erskine Bowles and 8th Congressional District candidate Chris Kouri.

"For years, folks like me have been able to stand up in front of large groups like this and talk about the important issues facing North Carolina's families ... because we had Don Baker pushing us forward, challenging us to lead, showing us the way," said Bowles during the service. "When, as a politician, you were trying to rationalize right from wrong, you could turn to Don — his moral compass never wavered; it always pointed to the truth."

Baker served as chairman of Minority Affairs for the N.C. Democratic Party. In 1985, Baker was an instrumental part of the Committee for Concerned Black Catholics in approaching Archbishop John F. Donoghue, former bishop of Charlotte, about the educating the diocese to the needs and contributions of black Catholics. That effort evolved into the African American Affairs Ministry of the Diocese of Charlotte.

Baker was heavily involved in public service. He served on the board of directors of the Afro-American Cultural Center and was a former chair of the Carolina Community Project. He was a member of the Charlotte-Mecklenburg Black Political Caucus.

"Social security recipients, immigrant families, homeless, new home owners, minority and small-business contractors who Don always went out of his way to work with," said Watt. "The poor and dispossessed — these are to whom Don delivered miracles."

"While thousands of poor, disadvantaged kids may never know the name Don Baker, today those same kids have hope because of the strength of this good man," said Bowles. "Because he cared deeply ... about these kids and their need to have a quality education, decent housing, affordable healthcare and, above all, real and equal opportunities."

"Though Don would never take credit for it, each of here today can testify that we are able to look to the needs of those kids because Don Baker gave us the strength to do it," added Bowles.

Baker was born Aug. 24, 1950 in Carlisle, Ark., to Allen Baker and Marnetta Nichols Baker. He was the first black student to attend Carlisle High School. He studied social work at Henderson State University in Arkadelphia, Ark., where he was a charter member and the first president of the Xi Beta Chapter of Omega Psi Phi Fraternity, Inc., the first black fraternity at the university.

He was also a leader in the fight for Henderson State's African American Studies Department and for the first African American dean.

Baker married Diane Zetha Clayton Oct. 2, 1975. The same year, he volunteered for Gantt's first Charlotte city council campaign, which Gantt won. Lasting friendships soon developed with Gantt and Watt, and Baker became actively involved in Gantt's mayoral and U.S. Senate campaigns as well as Watt's six congressional races.

Courtesy Photo

Don Baker and his wife Diane.

See BAKER, page 16

Noted Catholic Ethicist to Present in the Diocese of Charlotte on January 17 and 18, 2003
Fr. J. Bryan Hehir President and CEO, Catholic Charities, USA will speak at two locations on

Catholic Social Teaching on War and Peace: Reflections on Current U.S. Policy

GREENSBORO - St. Pius X Church
Friday, January 17, 2003
7:00 - 8:30 PM - Presentation
8:45-9:30 PM - Reflection in small groups

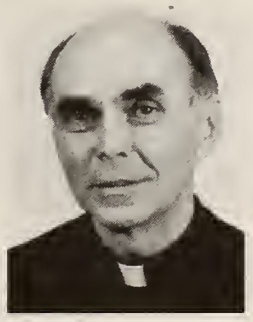
Directions: From I-85 take Exit 127 and head north. Exit off of I-29 North at Cone Blvd. West and then turn left on to Elm Street. Church is located at 2210 North Elm Street.

For information:
Joseph Purello, Office of Justice and Peace, Catholic Social Services at 704-370-3225,
jtpurello@charlottediocese.org.
(in Greensboro) Ann Huntington at 336-288-7985,
huntington39@msn.com;
(in Belmont) Dennis Teall-Fleming at 704-825-9600, x26,
teallfleming@yahoo.com.

BELMONT - The Church of Mary, Queen of Apostles Family Center
Saturday, January 18, 2003
9:00 - 10:30 AM - Presentation
10:45 - 11:30 AM - Reflection in small groups

The presentation ends at 10:30 AM. From 10:45 until 11:30 AM attendees are invited to participate in breakout sessions to reflect on the presentation.

Directions: From I-85 S take Exit 26 and turn right at the light at end of ramp on to Main Street southbound. Immediately after going through intersection with Hwy 74 (Wilkinson Blvd.) look for Church campus entrance on right (immediately after McDonald's). From I-85 N take Exit 26. Turn left at light at end of ramp. At next light turn right on to Main Street southbound (proceed as above).



ABOUT OUR SPEAKER,
FATHER J. BRYAN HEHIR

Fr. J. Bryan Hehir, President and CEO of Catholic Charities USA and former Dean of Harvard Divinity School, is an internationally known scholar who has been engaged for more than thirty years in the study of social ethics, public policy, international relations and the role of religion in American society. In January 2002, Fr. Hehir joined Catholic Charities USA as its chief executive. This membership organization, based in Alexandria, VA, works with more than 1,400 social-service agencies across the country, including Catholic Social Services of the Diocese of Charlotte.

Sponsored by St. Pius X Church (Greensboro), The Church of Mary, Queen of Apostles (Belmont), and the Office of Justice and Peace, Catholic Social Services.

Mother of three takes new approach to children's prayer book

By STEVE EUVINO
Catholic News Service

HAMMOND, Ind. — Vicki Pastore is the first person who'll tell you she's a musician, not a writer. Still, Pastore has just had her first book published. The words are not hers, but the artwork is all paper and Pastore.

"Basically, it's an illustrated version of the Our Father and Hail Mary," Pastore said from her home, with her husband Rob and their three children never too far away. "But it's illustrated line by line."

Most children's prayer books, she said, would have a prayer on one page and illustrations on other pages. Pastore took each line from both prayers and developed an image to match the line.

Pastore, 39, made each image from cut paper. Using bright colors, she designed the images for children ages 2-7. When she started on the project more than a year ago, she had her daughter, Julia, then 2-and-a-half, in mind.

"I used vibrant colors in pictures to grab the attention of young children — and I used simple pictures," Pastore said. "If it's too elaborate, children won't know what to look at. If it's simple, it grabs their attention."

Each page has one figure or image to accompany a line of the prayer. Most of the images are of people of diverse backgrounds. The book is divided in two: half has the Our Father; flip the book over and the other side is the Hail Mary.

Pastore started the project by writing the prayers, then doing the sketches. She did 10 different versions before settling on the final sketches — some of which were revised after Paulist Press accepted her work.

The book is dedicated to the three Pastore children: Julia, 4, Emily, 2-and-a-half, and Max, 1. Pastore went through 10 years of miscarriages before Julia arrived.

CNS photo by Karen Callaway, North west Indiana Catholic

Vicki Pastore plays with her children Max, 1, Emily, 2, and Julia, 4, at their home in Hammond, Ind. The mother created "The Hail Mary, The Lord's Prayer," a line-by-line illustrated prayer book for children ages 2-7.

It was during her pregnancy with Max that she underwent four months of bed rest in the spring of 2001. By that time she had completed the pages for the Our Father, but during those bedridden months, with help from friends, Pastore worked on the Hail Mary portion.

That pregnancy, Pastore believes, provided inspiration for completing the book.

"It just seems that every time I'm pregnant, something happens," she said. "It's a special time — a time when things happen. It's a special feeling to have another life inside you — it makes you do extraordinary things."

The Pastore children are still too young to read, but their parents can use the book to say the prayers with them as they study the images.

Pastore, a member of St. Joseph Parish in Hammond, sees the book as a spiritual contribution.

"I feel like I'm sending out 10,000 Hail Marys and Our Fathers into the whole world," she said. "Every time I pick up the book, I'm praying the Hail Mary and Our Father. It's a gift of prayer."

Rob Pastore said the book brings the prayers to the level of toddlers. However, the book is also valuable for adults more accustomed to perhaps reciting the lines mechanically without considering the meaning.

"Everyone is so used to rattling off the Our Father," Rob Pastore said, "but in this book everything is broken down. Every line is important."

Editor's Note: The book, "The Hail Mary/The Lord's Prayer," costs $7.95 in paperback and can be obtained from Paulist Press Online at: www.paulistpress.com, or by calling: (800) 218-1903.

Catholic press needed when church scarred by crisis, say bishops

RONKONKOMA, N.Y. (CNS) — The Catholic press is needed more than ever today when the church is scarred by the bad news of clergy sexual abuse scandals, said two bishops involved in church communications.

In separate messages for Catholic Press Month, observed in February, they praised the Catholic press for also reporting the good news about the church.

"While pointing out the sins and crimes of a few, you have also supported and pointed out the generous service of many," said Coadjutor Bishop Joseph A. Galante of Dallas, chairman of the U.S. bishops' communications committee.

Archbishop John P. Foley, the U.S.-born president of the Pontifical Council for Social Communications, said the Catholic press "reminded Catholics that the bad news of clerical abuse was in no way the full story of the Catholic Church in the United States."

Both messages were released in early January by the Ronkonkoma-based Catholic Press Association. The theme of the 2003 observance is "The Catholic press: The place to turn for the rest of the story. Spread the word."

"The terrible tragedies which have lacerated the church, as they left innocent victims psychologically scarred and thousands of innocent priests as the victims of undeserved suspicion, have affected the morale and even the religious practice and even allegiance of many Catholics," said Archbishop Foley.

The Catholic press has balanced this "depressing moment" with positive news about World Youth Day in Toronto, the naming of new saints, church social and educational services, and the dedication of an "impressive new cathedral" in Los Angeles, the archbishop said.

Bishop Galante said 2002 was "especially challenging" for Catholic journalists who have had "to report some very bad and tragic news."

At the same time, Catholic journalists "are persons who proclaim the good news that despite sin, weakness and darkness Jesus is the victor over sin," said Bishop Galante.

Dennis Heaney, executive publisher of The Tidings and Vida Nueva newspapers in Los Angeles and CPA president, said Catholics should not rely on the Catholic press only in times of crisis.

Catholic publications and Web sites are also a source of spiritual nourishment through their commentaries, resource materials and explanations of church life, he said.

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Below are symptoms of both mild and severe allergic reactions (anaphlaxis), from the Mecklenburg Area Catholic Schools "Allergy/Anaphylaxis Treatment Protocol."

Mild Allergic Reactions: Patient may exhibit a few hives and itching or swelling at the site of the bite or sting.

Severe Allergic Reactions: Patient may exhibit some or all of the following symptoms:

— sense of foreboding, fear, or apprehension.
— flushing, hives, swelling or itching, especially in chest, mouth, or throat; drooling.
— coughing, sneezing, wheezing.
— difficulty talking, change in voice, runny nose.
— change in skin color, chills, rapid pulse.
— nausea, vomiting, abdominal pain, diarrhea.
— dizziness, fainting, collapse, convulsions.

Even with proper treatment, a second, delayed reaction may occur. Patients are encouraged to obtain immediate follow-up care in an emergency room or as directed by their doctor.

LEGISLATURE, page7

physicians, said Knish.

"But what happens when a child has his or her first life-threatening allergic situation in school? The school nurses felt, 'This law is good, but we want to expand and improve it,'" said Rachel Piché, a regional school nurse coordinator with the N.C. Department of Health and Human Services. "Ambulance drivers were seeing people die from anaphylaxis that could have been saved with epinephrine."

"Since we don't have nurses in all the schools all the time, we had to find a way to empower the teachers and staff to immediately respond to allergic emergencies," said Knish. "Otherwise, we have to wait for EMS (Emergency Medical Services) to arrive. In that time, the situation can turn deadly."

"Even if the nurses were in the schools every day, they needed to train others to recognize and treat anaphylaxis," said Piché.

Knish volunteered to write the treatment protocol for responding to both mild and severe allergic reactions. "We needed something fool proof and panic proof so it can be taught to others," said Knish.

She consulted with Piché and Dr. Tom Humphries, a local allergist. Dr. Larry Glass, a local physician, agreed to write the standing orders for anaphylaxis treatment in MACS.

"This will allow other trained personnel to utilize their judgment in dealing with anaphylaxis situations," said Jackie Degnan, a nurse at All Saints School in Charlotte. "It will definitely benefit the students."

"The only obstacle was that the legislation needed to be changed," said Knish. "So we collaborated with the N.C. Office of Emergency Medical Services and approached the honorable Martha Alexander (of the N.C. House of Representatives)."

In October, Knish received a letter from Alexander announcing the ratified bill and the bill history of HB 1508, "Bioterrerosim Preparedness," which read: "Establish standards and criteria for the education and credentialing of persons trained to administer lifesaving treatment to a person who suffers a severe adverse reaction to agents that might cause anaphylaxis."

"When we realized it had to go through legislation, we thought it would take years," said Degnan. "We were thrilled to get it done so quickly."

"She (Alexander) understood that we were trying to help kids and she was very responsive to that," said Knish.

"It's going to be phenomenally beneficial to the students," said Kathie Holden, MACS health director. "The group of students who don't know they have allergies will be served once the program is up and running."

The legislation change will affect all schools in North Carolina, not just schools in the Diocese of Charlotte.

"There's still one more step," said Knish. "The N.C. Office of EMS is going to revise their credentialing program to train people to intervene in anaphlaxis emergencies. As soon as EMS does this, we can move forward and train the teachers and staff to administer epinephrine in emergency situations."

"This is one small example of a large picture of how school nurses take care of the entire school," said Piché. "The Catholic schools of Charlotte are lucky to have them."

Contact Acting Editor Kevin E. Murray by calling (704) 370-3334 or e-mail kemurray@charlottediocese.org.

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Book Review

Three books on prayer

REVIEWED BY SISTER MONA CASTELAZO, CSJ
CATHOLIC NEWS SERVICE

Twenty-five years ago, the publication of "Finding Grace at the Center" sparked a nationwide interest in the practice of centering prayer. This landmark book has been reissued in a 25th anniversary edition. It contains essays by Trappist Abbot M. Basil Pennington, Trappist Father Thomas Keating and Jesuit Father Thomas E. Clarke presenting a prayer method traditionally honored and taught all over the world.

Centering, or contemplative, prayer was part of the church's tradition until the 16th century, Father Keating writes, when it began to be discouraged and neglected in favor of more active forms of prayer supposedly better suited for the apostolic life. Controversies of that time produced a distrust of mysticism, and mystical writers of the past were then ignored. Later, an unhealthy emphasis on private devotions and apparitions led people to confuse contemplation with strange visions, the stigmata or levitations — experiences not meant for ordinary people.

The authors see contemplation as a natural step in prayer practice, following spiritual reading and meditation. Stopping regularly and centering one's attention on God creates the meeting place "where the Christian at prayer meets the whole of reality, divine and human, persons and things, time and space, nature and history, evil and good," Father Clarke writes. Each author provides clear methods and images for the practice and understanding of centering prayer.

The title of Jesuit Father Michael Kennedy's book, "The Jesus Meditations," may sound like the well-known, traditional "Jesus Prayer," but it is actually a series of guided imagery meditations written by Father Kennedy himself. Father Kennedy uses this prayer practice in his East Los Angeles parish and with young people in detention in California's juvenile hall.

Father Kennedy's form consists of several steps: asking for a grace, setting the mood, a story (the experience of a real person), a scriptural reading, a meditation by Father Kennedy based on the Scriptures, an anointing, reflections and a closing prayer.

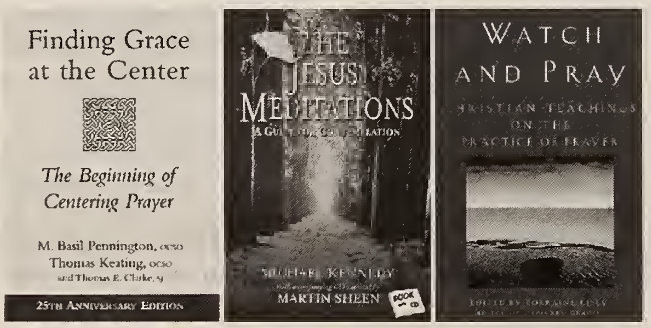
"Watch and Pray," edited by Lorraine Kisly, is an anthology, a compendium of centuries of Christian reflection on prayer. Kisly suggests that her title refers to the fact that we must "awaken, remember, remain open, be mindful, attend — and pray." Most of the selections are short; all are most readable.

Many of the authors agree on certain predispositions for prayer: that we know and accept ourselves, give up before God and realize that helplessness is our best prayer. Andre Lout writes, "Our true heart is asleep" and "has to be woken up gradually through the course of a whole lifetime." Another contributor writes that we seldom "attain to anything good unless (we) first have gone somewhat astray." Aldous Huxley and Rudolph Bultmann point out the responsibility we have to listen to the Spirit within to direct us moment by moment "to pray always."

C.G. Jung writes that "Christ's life is a prototype of individuation and hence cannot be imitated; one can only live one's own life totally in the same way with all the consequences this entails." John of the Cross suggests: "An instant of pure love is more precious in the sight of God and more profitable to the church than all good works." And Paul Tillich counsels that "To enter the New Being we do not need to show anything (but) ... must only be open to be grasped by it."

Kisly offers in this book a rich resource for years of reflection on prayer.

Sister Castelazo is a Sister of St. Joseph of Carondelet who has taught English and literature for many years in the Archdiocese of Los Angeles, most recently at Mount St. Mary's College. She is also a certified spiritual director.


Finding Grace at the Center
The Beginning of Centering Prayer
M. Basil Pennington, ocso
Thomas Keating, ocso
and Thomas E. Clarke, sj
25th Anniversary Edition
The Jesus Meditations
A Guide for Contemplation
Michael Kennedy
Martin Sheen
Book + CD
Watch and Pray
Christian Teachings on the Practice of Prayer

Word to Life

Sunday Scripture Readings:
Jan. 12, 2002

Jan. 12, The Baptism of the Lord.
Cycle B. Readings:
1) Isaiah 42:1-4, 6-7
Psalm 29:1a, 2, 3ac-4, 3b, 9b-10
2) Acts 10:34-38
Gospel) Mark 1:7-11

BY JEFF HENSLEY
CATHOLIC NEWS SERVICE

Frank Alarcon was a mail carrier. But Christmas Day of 1972 he was a witness to the multiplication of food at a simple Christmas dinner served at the public dump in Juarez, Mexico, the sprawling and poor city across the border from El Paso, Texas.

Jesuit Father Rick Thomas, whose work among the poor of the two cities has since become somewhat legendary, responded to a call from God to go and do that simple thing that Jesus calls for: offering food and drink and love to those who cannot repay us. Father Rick said later that it was a simple thing, but something that, in obedience, he had never done.

The group of charismatics from the area that he led found that the people they sought to "throw a little party for" were squared off into two very hostile groups who competed for the chance to salvage and sell recyclable materials from the Juarez dump. Essentially, they were at war.

Through a series of peacemaking discussions, Father Rick and his little band were able to establish a one-day truce around a makeshift set of tables and the tailgate of a pickup truck. They sang some traditional carols together and managed to be on the same plot of land with each other without hostilities, drawn together by the love of God (and of them) in this little group of faithful Christians.

And that's where Frank comes in as a witness to a miracle. As he later told the story, he noticed that as the women serving ham from a pickup tailgate sliced and sliced, the ham grew no smaller. It so caught his attention that he just settled down and observed the miracle of the multiplying ham.

There's more to the tale than the increase of a slab of pork and a little Christmas party for the poor. In time, the two groups ceased their warring against each other, took ownership of the dump's recycling concession from the former owners during an economic downturn, and experienced a vastly improved way of life and health (not to mention the deep conversion to Christ of many of their number).

It's a bit like this Sunday's readings. Yes, the Spirit of God descended on Jesus and a voice came from the heavens, but there's so much more to the story of how Jesus came into our earthly poverty and made us rich. So much more.

Questions:

Have you ever sought to be obedient to one of God's commands to love without thought of a return and been surprised by the results? Lately?

Weekly Scripture

Scripture for the week of January 12 - January 18

Sunday (Baptism of the Lord), Isaiah 42:1-4, 6-7, Acts 10:34-38, Mark 1:7-11; Monday (St. Hilary), Hebrews 1:1-6, Mark 1:14-20; **Tuesday,** Hebrews 2:5-12, Mark 1:21-28; **Wednesday,** Hebrews 2:14-18, Mark 1:29-39; **Thursday,** Hebrews 3:7-14, Mark 1:40-45; **Friday (St. Anthony),** Hebrews 4:1-5, 11, Mark 2:1-12; **Saturday,** Hebrews 4:12-16, Mark 2:13-17

Scripture for the week of January 19 - January 25

Sunday (Second Sunday in Ordinary Time), 1 Samuel 3:3-10, 19, 1 Corinthians 6:13-15, 17-20, John 1:35-42; **Monday (Sts. Fabian and Sebastian),** Hebrews 5:1-10, Mark 2:18-22; **Tuesday (St. Agnes),** Hebrews 6:10-20, Mark 2:23-28; **Wednesday (St. Vincent),** Hebrews 7:1-3, 15-17, Mark 3:1-6; **Thursday,** Hebrews 7:25—8:6, Mark 3:7-12; **Friday (St. Francis de Sales),** Hebrews 8:6-13, Mark 3:13-19; **Saturday (The Conversion of St. Paul),** Acts 22:3-16, Mark 16:15-18

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Presenting the best movies of 2002

By GERRI PARE
Catholic News Service

NEW YORK — The past year saw an abundance of Hollywood films that were "safe" franchise films, prequels or sequels. Studios wanted to cash in on their name recognition, which almost always translates to a lack of originality (a thrilling exception was the second part of "The Lord of the Rings" trilogy).

Of the top 10 box-office grossers for the year, not a one was in the R-rated category, indicating how films that are more family oriented do the best at the box office in the long run. Hollywood, please take note.

Happily, there were a healthy number of fine films released during 2002. Here, in alphabetical order, are the best movies of the past year as chosen by the U.S. Conference of Catholic Bishops' Office for Film and Broadcasting.

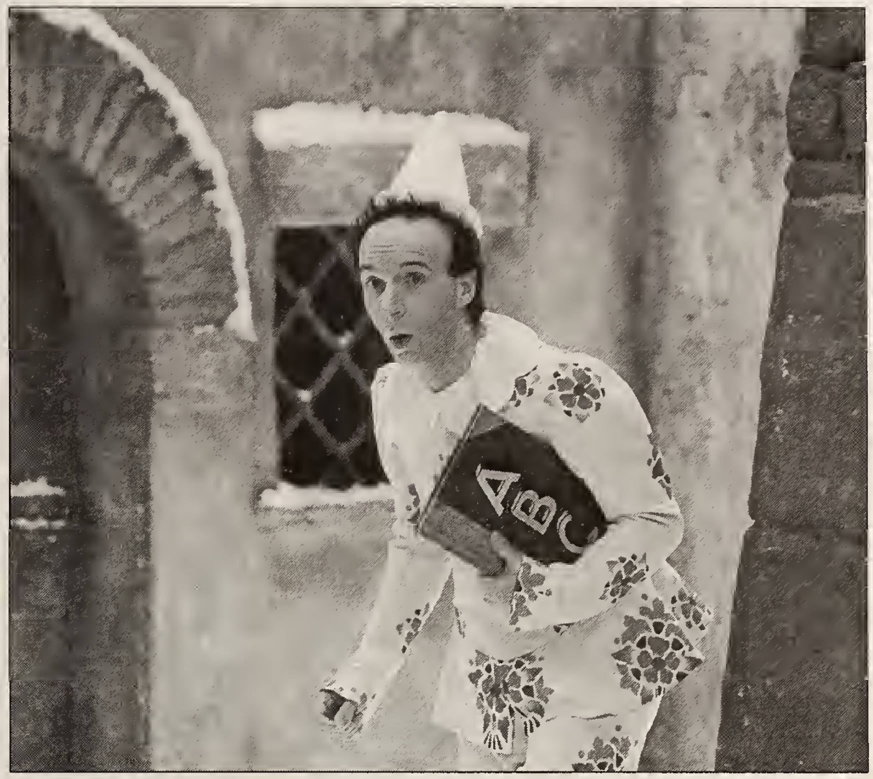
"About Schmidt" is a poignant tale of a newly retired and newly widowed 66-year-old (Jack Nicholson) who tries to reconnect with his daughter (Hope Davis) while hoping to abort her upcoming wedding. Nicholson shines in director Alexander Payne's bittersweet comedy about a man coming to terms with his unexceptional life and finding peace in tolerance, forgiveness and generosity of spirit. The U.S. Conference of Catholic Bishops classification is A-III — adults. The Motion Picture Association of America rating is R — restricted.

"Antwone Fisher" is the inspirational true-life story of a troubled naval recruit (Derek Luke) who with the help of a Navy psychiatrist (Denzel Washington) learns to cope with the emotional devastation wreaked by childhood rejection and physical abuse. Washington's directorial debut is a moving account of strength and survival, as well as a testament to the nobility of spirit inherent in every person. The U.S. Conference of Catholic Bishops classification is A-III — adults. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned. Some material may be inappropriate for children under 13.

"The Emperor's Club" is a thoughtful tale set at a mid-1970s boys' academy where an idealistic classics teacher (Kevin Kline) compromises his standards while trying to mold the character of a troubled student (Emile Hirsch). Director Michael Hoffman's ethics-centered drama sensitively explores the crucial importance of personal and professional integrity and its lifelong consequences. The U.S. Conference of Catholic Bishops classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned. Some material may be inappropriate for children under 13.

"Evelyn" is a heartfelt and fact-based tale about the 1950s' legal fight an impoverished Irish father (Pierce Brosnan) wages after his wife runs off and his three young children are placed in different Catholic orphanages against his will. Director Bruce Beresford captures the human story behind the legal battle as well as the faith the characters have in God that justice will prevail against staggering odds. The U.S. Conference of Catholic Bishops classification is A-III — adults. The Motion Picture Association of America rating is PG — parental guidance suggested.

"The Lord of the Rings: The Two Towers" is the visually spectacular second installment of J.R.R. Tolkien's epic fantasy trilogy about the struggle between the forces of good and evil, set in the mythical realm of Middle-earth. Director Peter Jackson seamlessly blends breathtaking locations with cutting-edge effects to tell the timeless tale of humble hobbit and unlikely hero Frodo (Elijah Wood) and his companions as they continue their perilous quest to destroy the One Ring, an amulet of unspeakable, seductive power. The U.S. Conference of Catholic Bishops classification is A-III — adults. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned. Some material may be inappropriate for children under 13.



CNS photo from Miramax

Live-action 'Pinocchio' pales to animated classic

Roberto Benigni stars as the mischievous boy in his film adaptation of the classic Italian tale "Pinocchio." The U.S. Conference of Catholic Bishops classification is A-I — general patronage. The Motion Picture Association of America rating is G — general audiences.

"My Big Fat Greek Wedding" is an amusing comedy about a young woman (Nia Vardalos) whose Greek parents (Michael Constantine and Lainie Kazan) flip out when she falls for and plans to marry a non-Greek man (John Corbett). Director Joel Zwick's good-natured film, based on Vardalos' one-woman show, gently pokes fun at absurd familial situations, yet reveals the rewards in accepting and loving one's family, warts and all. The U.S. Conference of Catholic Bishops classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG — parental guidance suggested.

"Nicholas Nickleby" is a genial adaptation of the 1839 Charles Dickens' classic in which penniless Nicholas (Charlie Hunnam) sets out to reunite with and provide for his mother, sister and crippled friend (Jamie Bell) despite the machinations of his malevolent uncle (Christopher Plummer). A masterful Plummer steals the show in writer-director Douglas McGrath's nicely compressed tale of a young man's hard-won triumph over adversity. The U.S. Conference of Catholic Bishops classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG — parental guidance suggested.

"Road to Perdition" is a gripping drama set in Depression-era Chicago in which a hit man (Tom Hanks) working for the leader of the Irish mob (Paul Newman) embarks on a journey to protect his 12-year-old son and avenge the death of the rest of his family. Examining complicated father-son relationships, director Sam Mendes' evocative moral tale presents a calculated visual tapestry of intrigue and multilayered characters which smoothly weaves in themes of betrayal, redemption, filial love and family responsibility. The U.S. Conference of Catholic Bishops classification is A-III — adults. The Motion Picture Association of America rating is R — restricted.

"The Rookie" is an uplifting charmer based on the true story of 35-year-old Jim Morris (Dennis Quaid), a small-town Texas baseball coach and high school chemistry teacher who gets a second chance at the big leagues and becomes the oldest rookie baseball player in 40 years. Director John Lee Hancock's film pulls on the heartstrings, nudging the audience to think about forgotten dreams while pleasing and inspiring without discernible violence, sex or crude language. The U.S. Conference of Catholic Bishops classification is A-I — general patronage. The Motion Picture Association of America rating is G — general audiences.

"Spirit: Stallion of the Cimarron" is a rousing animated tale set on the 1880s' American frontier, where a cruel cavalry colonel (voice of James Cromwell) tries to tame a wild mustang (voice of Matt Damon) that escapes the fort with a captured Lakota Indian (voice of Daniel Studi). Beautifully animated by directors Kelly Asbury and Lorna Cook, the themes of respect for life, nature and the preciousness of freedom emerge through painterly visuals and stirring music with a minimum of spoken dialogue. The U.S. Conference of Catholic Bishops classification is A-I — general patronage. The Motion Picture Association of America rating is G — general audiences.

Pare is director of the U.S. Conference of Catholic Bishops' Office for Film and Broadcasting.

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The Pope Speaks

POPE JOHN PAUL II

Faith in Christ should be lived with joy, pope says at audience

By CINDY WOODEN
Catholic News Service

VATICAN CITY — Faith in Christ should be lived with joy, Pope John Paul II told 100 members of an Italian circus after two acrobats performed feats of strength and balance just a few yards from where he was seated.

The performance at the pope's Jan. 8 general audience was just one sign of the continuing holiday atmosphere at the Vatican.

"In a special way at Christmas, we contemplated with Mary the face of Jesus, God incarnate," the pope told Polish pilgrims.

Psalm 100, the topic of the pope's main audience talk, "is, in a way, an invitation to remain in that contemplation," he said.

The psalm calls Christians, certain of God's love and confident of his protection, to praise the Lord, the pope said in his main audience talk.

Calling all the earth to sing joyfully to the Lord, he said, the psalm reminds believers that "when we pray, we must be in harmony with all those who, in different languages and forms, exalt the one Lord."

The psalm also calls for a recognition that the Lord is God, that he made each person and that all belongs to him, the pope said.

The psalm's proclamation of God's goodness, kindness and fidelity is a profession of faith that the Lord "will never abandon us. He will always be there to sustain us with his merciful love," the pope said.

At the end of the audience, Pope John Paul posed for a photograph with 44 newly ordained priests from the Legionaries of Christ and with the order's founder, Father Marcial Maciel.

The 44 were ordained Christmas Eve by Archbishop Leonardo Sandri, a top official in the Vatican Secretariat of State.

Eleven of the new priests are from the United States and three are from Canada. Others come from Brazil, Chile, France, Germany, South Korea, Spain, Ireland, Italy and Mexico.

Economy of Faith

GLENMARY FATHER
JOHN S. RAUSCH
Guest Columnist

Hate crimes

Built in 1886, St. Boniface Church in Jellico, Tenn. established a beachhead for Catholic mission activity in the Appalachian mountains of eastern Kentucky. As the mother church, its rectory sometimes housed eight Benedictine monks from Cullman, Ala., who road trains to minister to the immigrants in coal camps like Lynch, Pineville, Corbin and Hazard. The wood frame structure boasted stain glass windows, hand-carved pews and a stairway and balcony evidencing the skill of dedicated craftsmen.

One night in October 1993, someone or some group stuffed songbooks and candles under the altar, opened the front and back doors to create a wind tunnel, then torched the pile and left. By morning, the Catholic church in Appalachia saw part of its heritage burned to the ground.

Authorities never arrested anyone for the crime. Suspicions spanned the spectrum from mean vandals to thieves after the gold chalice to members of the Ku Klux Klan. Whoever the criminals were, they showed a vicious disdain for the church. The crime occurred right before the intense wave of black church burnings throughout the South. In the minds of many, the torching of St. Boniface Church qualified as a hate crime.

The American Psychological Association defines hate crimes as "violent acts against people, property, or organizations because of the group to which they belong or identify with." FBI statistics show about 30 percent of hate crimes are committed against property by robbing, vandalizing, stealing, or setting fire.

The other daunting statistic is that 70 percent of hate crimes involve an attack against a person based on race, ethnicity, religion, gender, disability, or sexual orientation. For example, in the year following the Sept. 11, 2001, terrorist attacks, Human Rights Watch documented a 17-fold increase in hate crimes against Arabs and Muslims in America, while the National Transgender Advocacy Coalition claims 24 transgender people were murdered in 2002. A University of California researcher concluded that in the mid 1990s, fewer than five percent of the offenders belonged to organized hate groups.

Most hate crime offenders display a personal prejudice, perhaps rooted in a background that disdains people who are "different" or perceives that difference as threatening. They may think that they have society's permission to engage in violence against others.

Dr. Jack McDevitt, a criminologist at Northeastern University, believes, "Hate crimes are message crimes ... the offender is sending a message to members of a certain group that they are unwelcome in a particular neighborhood, community, school, or workplace."

While violence against persons or property clearly constitutes a crime, frequently hate comes to town by way of free speech. Recently in Lexington, Ky., after the baptism of quadruplets parented by a gay couple, a Baptist minister drove from Topeka, Kan. with two vanloads of parishioners to demonstrate against the church and the homosexual couple. Their presence with signs reading "God hates fags" apparently aimed at provoking a response for media reporters.

In front of the church, Christ the King Cathedral, 35 people trained in non-violence stood silently in prayer. As parishioners arrived for Mass, some joined the group and swelled the ranks to 100, but each sensed the power of prayer and the witness of love as the appropriate response to hate. Later in Lexington, 41 religious and civic groups jointly sponsored a Hate Free Lexington rally to reaffirm the city's commitment to tolerance.

Laws can punish offenders for hate crimes, but only creating a society of acceptance that rejects hate as unacceptable will blacks, Arabs, Hispanics, Jews, women, the disabled and homosexuals — and rural Catholic churches — ultimately be safe.

Letters to the Editor

Potter embodies the magic in all of us

The Jan. 3 issue of The Catholic News & Herald ran a letter to the editor from an impassioned reader who took offense at the paper's "promotion" of several books that explored links to Christianity in the Harry Potter books. The reader obviously is disturbed by the magical content of the stories, which she deems contradictory to Christianity.

I am, like the letter writer, a devout Catholic, but I am also a reader of the Harry Potter books. Rather than be frightened or disgusted by these books, I am inspired by their positive message.

The message is simple and very in line with Christianity: good triumphs over evil. Harry begins his journey as an outcast oppressed and unloved, but when good people believe in him, he shines and succeeds. Loving adult mentors show him that his magic — his gift — has always been with him; it is up to him to nurture it and use it wisely for goodness.

We all have magic — a potential for goodness — within us. Like any powerful gift, it can be used to do good or do evil. As we are all tempted each day in our own lives, Harry also faces temptations to go down paths of darkness, but through the compassionate support of friends who love him, he ultimately chooses paths of light. In turn, he learns from this and acts with justice when he defends his marginalized peers and other endangered individuals.

The books are exquisitely crafted tales and a joy to read. It is no wonder that they have ignited a love of reading in millions of young people worldwide. Rather than "open a door to the occult and witchcraft" as the letter writer suggests, I believe that these stories will encourage readers to think creatively and compassionately, and to realize that there is a little Harry Potter in all of us.

Beth Downing
Charlotte

Letters to the Editor

The Catholic News & Herald welcomes letters from readers. We ask that letters be originals of 250 words or less.

To be considered for publication, each letter must include the address and daytime phone number of the writer to be considered for purposes of verification.

Letters may be condensed because of space limitations and edited for clarity, style and taste.

Send letters to: Letters to the Editor, The Catholic News & Herald, P.O. Box 37267, Charlotte, N.C. 28237, or e-mail: catholicnews@charlottediocese.org

Light One Candle

MSGR. JIM LISANTE
GUEST COLUMNIST

Taking another road

Christmas is all about travel; journeys long and short. We travel sometimes hundreds or even thousands of miles to be with loved ones for the holidays. And the Christmas story itself tells about Mary and Joseph traveling to Bethlehem in obedience to civil authority and in fulfillment of the Scriptures' prophecy.

After the birth of Jesus, after the visit of the shepherds, we hear of another journey: wise men follow the star in search of a king.

People have contemplated these men and their pilgrimage for 2,000 years. Who were they and just what was this star they followed? Through tradition, we are told that there were three of them. And we have given them names — Gaspar, Melchior and Balthasar — and made them ethnically diverse, the better to represent the Gentile world. We call them kings, probably because of the richness of their offerings of gold, frankincense and myrrh. These very gifts and their homage to the infant Messiah foreshadowed our own gift-giving customs.

What of the star itself? Because the precise date of Jesus' birth is unknown, various theories of cosmic events have been offered, from stars and comets to planetary alignments to angels acting as God's messengers. Even without an answer, the subject intrigues us. We do know from the Gospels that the coming of the Magi precipitated first, King Herod's infamous order for the killing of babies born around that time in Bethlehem, and then the flight of the Holy Family to the safety of Egypt.

Meanwhile, "having been warned in a dream not to return to Herod, (the wise men) left for their own country by another road" (Matthew 2:12). We know nothing of their journey home or what happened to them afterward. But surely, having traveled so far on their quest and finding the child-king they sought, not in a palace, but in the most humble surroundings, they must have been changed men. Having adored the Messiah face to face, could their lives not have been transformed?

And change is something we all hope for as the new year opens before us: a fresh start, a new beginning. But the fact is, we always start out from where we left off. That's not a bad thing. If we truly want to change our lives, we need to know where we've been and where we are. Then we can make up our minds that we don't have to follow a path that brings us danger; we can choose a different way, a better way. Nor do we have to get bogged down by the fear that we'll never really stop doing the things we know are harmful or succeed in becoming the people we want to be.

"Although God calls us all toward a more perfect life, we cannot personally achieve the state of perfection," writes Dr. Gerald May in Addictions and Grace. "We can and should do our very best to move in that direction, struggling with every resource we have, but we must also accept the reality of our incompleteness ... (which) is the empty side of our longing for God and for love. It is what draws us toward God and one another."

Our life's journey from birth to eternity isn't measured in miles or hours. It isn't even measured by the beat of our heart or the breath we take, but by the faith, hope and love we share with each other. And our success? That comes from getting up just one more time than we stumble.

Question Corner

FATHER JOHN DIETZEN
CNS COLUMNIST

A terminated pregnancy

Q. My daughter recently terminated her pregnancy. She and her husband want children, but the doctor said her estrogen level was dangerously low for the pregnancy to continue. The level continued to fall, and the embryo had implanted in a constricted area near the fallopian tube, a life-threatening situation should the pregnancy progress.

My daughter, a registered nurse, was aware of the nature of the suggested treatment to which they agreed, a drug injection apparently used in some cancer cases to impede the growth of fast-growing cells. A few days following the injection the embryo was dead and the tissue was removed.

I understand something of the moral principle of primary and secondary effects, but find it difficult to apply in difficult cases. It is accepted, I believe, that surgical removal of the affected part of the tube in a tubal pregnancy is morally permissible, even though the unintended effect is to kill the embryo.

I'm also aware that no direct act to kill the embryo is allowed. The "treatment" with the "cancer" drug seems to me much like a direct act, but I'm no expert. Can you offer any information for my enlightenment and as a guide in future conversations with my daughter? (New Jersey)

A. You are correct that, generally speaking, solid moral opinion supports the excision of the affected part of the fallopian tube in a tubal pregnancy. The pathologically growing tube is itself life threatening, and the direct intention is to remove the pathological tissue. The resultant death of the developing baby would be indirect, not intended.

From your description, your daughter's situation is different. As you indicate, the direct intention in injecting the so-called cancer drug was the death of the fetus. In fact, it seems there was no other intended result.

I don't know the depth of understanding and other factors that might have influenced your daughter's decision. At this point it is done, and it's probably impossible to sort everything out. Without knowing further details, the important thing is that she bring what was done to the sacrament of penance and get back to the Eucharist, if she has not already done so.

I have been involved in a few such cases through the years and am very concerned about a few points in your description of what took place. I hope your daughter obtained a second opinion from another competent gynecologist before proceeding with the course of action she followed.

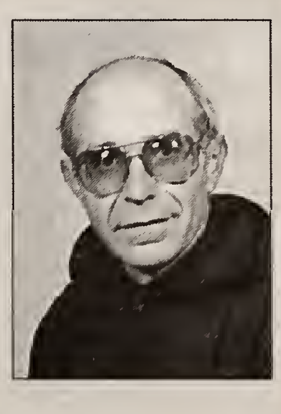
Forgiveness or absolution?

Q. What is the difference between forgiveness and absolution? The way the words are used often in the sacrament of penance it seems they are two different things. (Iowa)

A. Forgiveness and absolution are commonly used interchangeably, but there are different nuances. Absolution usually denotes a more formal action of setting one free from guilt or obligation.

Someone may be said, for example, to be absolved from a financial debt. Remission of sin in the sacrament of penance by a religious authority (priest) is another example.

To forgive commonly denotes a less formal, perhaps personal, transaction. It involves giving up resentment or at least a willingness to forego revenge against one who has offended another.



Guest Column

FATHER JOHN AURILIA,
OFM CAP
GUEST COLUMNIST

Epiphany: The feast of the Jewish boy

Let us never forget that Jesus was born Jewish, lived as a Jew, died as a Jew. He was indeed a loyal son of Israel. In a broad sense, he is the child of the universe, besides being the son of God.

The Jewish religion, in which Jesus was reared, was monotheistic — that is to say, they believed in only one God who was creator and sustainer of the universe. The Scribes and the Pharisees looked on God as belonging primarily, if not exclusively, to the Jews. They were convinced God lived in the temple of Jerusalem and they were determined to keep him there.

Jesus had no part of this confinement. The God whom Jesus proclaimed could never be imprisoned anywhere or shut out from anything. He was the God of Israel. Jesus never doubted it, but he was also the God who loved the world to which he gave his only son.

To all religions, something is sacred. The quality of every religion is determined by what "that something" is. To the Scribes and Pharisees of the first century, the law was sacred, especially the law pertaining the Sabbath Observance. Nothing should be done on the Sabbath, which would in any way violate the sacred day.

Jesus had a different approach, while respecting the ancient laws of his nation. He saw the laws as means to an end, not an end in themselves. Jesus' philosophy was: "The law must benefit the lives of people and make easier the worshipping of one God." Therefore, Jesus manifested (epiphany) himself as the God who never died and always loved, and the man who died loving. That's what Epiphany really is for all of us who die and love every day.

As the Jewish boy manifests himself in his love and in his death, so do you, who believe that Epiphany is your chance to manifest your love as well.

There is a story about Jesus' arrival in heaven. It goes as follows: When Jesus arrived in heaven, a vast crowd of angels greeted him. After the formalities, they asked him whom he had left behind on earth to finish the work he had begun. Jesus replied, "Just a small group of men and women who love me." "That's all?" asked the angels, astonished. "What if this tiny group should fail?" Jesus replied, "I have no other plans."

Epiphany is not the time to evaluate if others have fulfilled Jesus' plans; the question is: "Am I fulfilling Jesus' plans to love everyone and everywhere?"

JOURNEY,
from page 1

legalized most abortions in 1973.

"One out of every three pregnancies since 1973 has ended in abortion. It's such a great insult that one-third of our generation was killed," said Worthington. "They could have been my friend, roommate, husband, the next president or pope. There were so many babies killed and so many opportunities lost. There should have been more people on my team."

Worthington's team of walkers represented the states of Maryland, New York, New Jersey, Ohio, North Carolina, Georgia, Mississippi, Alabama, Texas and Colorado. The group left San Francisco, Calif., in May and walked about 70 miles a day.

"We were blessed to have a priest on our walk — Father Hilary Flynn of Australia," said Worthington. "We were able to have daily Mass, sometimes on the side of the road, in random parking lots and in the living rooms of families with whom we stayed."

Another blessing, she said, was visiting World Youth Day in Toronto last July.

"This was my third time seeing the Holy Father and it was very encouraging to see him around the youth," said Worthington. "He believes in youth and calls us to witness Christ in our world. What an awesome calling."

Not all the experiences were happy ones. A copperhead snake bit one walker while the group was in Macon, Ga., one of its stops. The group also encountered "two types of people, the pro-lifers and the pro-choicers," said Worthington. She recalled being tormented by the screams, shouts and curses of many supporters of legal abortion. "We were planting seeds," she said. "They saw how we remained calm and peaceful."

"If they think hard enough (about the protest against abortion), they'll remember the calm kids kneeling and praying while we let them spit on us," she said about an experience in front of an abortion clinic in Toronto.'

She believes that the new wave of pro-lifers will bring abortion to an end. "There will be only so long that people will tolerate the pain of abortion — women are hurt, families are hurt. Women don't realize how abused and used they are by abortion and contraception."

Worthington urges others to "get involved with the fight for life. Start a pro-life group at your church. Pray in front of a clinic. Support students who want to dedicate their lives to the pro-life movement."

Worthington is grateful to the parishioners of St. Ann who supported her involvement in Crossroads. She has become involved in Franciscan University's abortion clinic outreach. She speaks to school youth groups about the importance of being pro-life.

This month, she will attend the March for Life rally in Washington Jan. 22. She plans to fast that day.

"I'd encourage many people from the Charlotte area to attend the March for Life. It's only a six-hour drive," she said. "Stand up for that and show all of America."

"Being active in the pro-life movement is a truly integrated calling," she added. "It is a calling to pray hard, to fight this spiritual battle for life. It is a fight for life, for love, for our culture."

Catholic News Service contributed to this article.

Contact Acting Editor Kevin E. Murray by calling (704) 370-3334 or e-mail kemurray@charlottediocese.org.

MIRACLE,
from page 1

The Web site — www.motherteresacause.info — also includes a form for individuals, families or groups who want to reserve free tickets for the beatification Mass in Rome.

Father Kolodiejchuk's article on the cure includes statements from physicians in India who doubted the disappearance of Besra's large ovarian cyst was a miracle or doubted the original diagnosis of a cyst.

"All of the doctors in any way involved in the case of Monika Besra were asked to give their testimony to the diocesan inquiry" in Calcutta, the priest wrote. The investigation was conducted between November 1999 and January 2001.

Besra, who was born in 1968, first became ill in November 1997, complaining of fever, headaches and vomiting. Several months later her abdomen began swelling and she stopped menstruating.

Diagnosed with tuberculosis and tubercular meningitis, she was admitted to the Missionaries of Charity Navajivan home in Patiram, India. Although she received anti-tubercular drugs, her symptoms continued.

In August 1998 an ultrasound showed evidence of a large ovarian cyst. The doctors recommended exploratory surgery, but only after continued care from the sisters because Besra was so weak from the tuberculosis.

In Father Kolodiejchuk's report, the superior of the Navajivan home said that among the special prayers said Sept. 5, 1998, the first anniversary of Mother Teresa's death, were prayers for Mother Teresa's intercession in healing Besra.

"I had a miraculous medal (of the Blessed Virgin Mary) touched to Mother's body that we kept on her stomach," said Sister Mary Bartholomea, the superior.

Besra fell asleep and the sisters left. In the middle of the night, Besra awoke, and the tumor was gone — before doctors could do exploratory surgery.

One of the doctors interviewed later said tubercular meningitis can produce tubercular peritonitis, an abdominal swelling, which could be resolved with anti-tubercular drugs. However, he said, the disappearance of the swelling would be gradual.

Other doctors said a cyst could burst, but the patient would have been ill and there would have been signs of the rupture.

While some of the doctors hinted that Besra did not notice the gradual shrinking of the swelling, they said that if it truly disappeared suddenly, there could be no medical explanation.

Father Kolodiejchuk said, "The healing of Monika Besra is one of the approximately 800 graces and favors attributed to Mother Teresa's intercession and reported to the office of the postulator of the cause.

"In answering Mother Teresa's prayers on our behalf," he said, "God reveals the depth of her union with him and the power of his love."

OLG students help wishes come true

Bob Slone (center) of the Make-A-Wish Foundation accepts a $1,000 check from student Kelsey Donaghue, president of the Our Lady of Grace School student council in Greensboro. Students collected the check amount in pennies in two months, and are hopeful to make another presentation to the Foundation Jan. 29 during Catholic Schools Week. Pictured with the student council members, two of whom are altar servers, are: (from left) Roberta Hutchcraft, principal; Chris Ostrom and Arthur Romel, student council advisors; and Father Frank O'Rourke, pastor of Our Lady of Grace Church.

The Catholic NEWS & HERALD

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Irish missionary first foreigner to win award from Korean province

SEOUL, South Korea (CNS) — An Irish missionary, recently honored by a South Korean island province for his work with local farmers, said that the farmers taught him about sacrifice, family values and generosity.

Columban Father Patrick J. McGlinchey, 75, who was awarded the $4,200 Cheju Culture Prize in late December, said the people of Cheju did not readily accept him when he arrived there in 1954, reported UCA News, an Asian church news agency based in Thailand.

"On my arrival, farmers, mostly non-Catholics, did not listen to me because I was a foreigner and I was only 25 years old at that time," Father McGlinchey said.

Eventually, the priest succeeded in convincing the farmers to accept his proposal of improved techniques in raising cattle.

Father McGlinchey said his ministry allowed him to witness how the farmers sacrificed their lives to improve their children's education.

"They were also willing to help me build mission stations, though most were not Catholics," he said.

Father McGlinchey, the first non-Korean to win the Cheju award, said his work over the past five decades has "borne much fruit," with 120,000 people belonging to 26 farmer-operated credit unions. In addition, each livestock farmer has an average of 1,000 to 2,000 cattle or pigs.

"It is a huge improvement in 50 years," he said.

Father McGlinchey arrived in South Korea in 1953, starting his work as pastor on the island's Hallim Church a year later. He set up Isidore Cattle Farm in 1961, which became one of Cheju's largest, with about 3,000 cows and sheep.

From 1954 to 1990, he helped build churches and medical clinics on the island.

Cheju, South Korea's largest island but smallest province, is located 280 miles south of Seoul, the nation's capital.

In a December press release, the local government praised Father McGlinchey for caring for poor patients in the rural area, establishing day care centers, kindergartens and a center for the elderly.

In 1975, the priest received the Ramon Magsaysay Award, regarded as Asia's Nobel Peace Prize.

New grant offers hope to faithful

BAC plans conference for religious colleges and universities

BELMONT,— Belmont Abbey College has received a $10,000 grant from the Lilly Fellows Program in Humanities and the Arts to host a regional conference entitled, "Life of the Mind, Life of Faith: Identity, Curriculum, and Student Life in the Bible Belt."

The April 2004 meeting (specific date will be announced) will feature keynote speaker Father John Klassen, O.S.B., abbot of Saint John's Monastery in Collegeville, Minn. Father Klassen is the author of Catholic, Benedictine Values in an Educational Environment.

"I am excited that we are the only Catholic institution in the region to receive such a grant from the Lilly Fellows Program," said Dr. Dean de la Motte, academic dean at Belmont Abbey College who helped secure the grant.

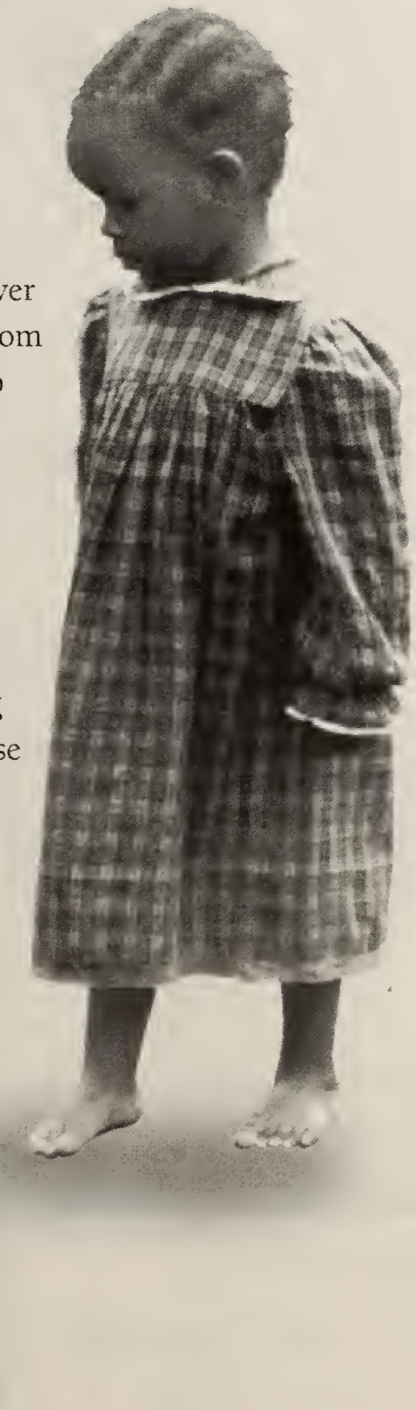
"We're hoping the conference will give all faith-based institutions a chance to share some commonalties on issues, face these challenges and also offer solutions," he said. "Ultimately, they will be able to return to their campuses, continue the dialogue and improve support for their institution's mission."

The Lilly Fellows Program in Humanities and the Arts is based in Christ College, the interdisciplinary honors college of Valparaiso University in Valparaiso, Ind. Its goal is to renew and enhance the connections between Christianity and the academic vocation at church-related colleges and universities.

The program sustains a postdoctoral teaching fellowship program for young scholars who want to renew their sense of vocation within the Christian community of learning as a means of preparing themselves for positions of educational leadership at church-related institutions. The program also maintains a collaborative national network of church-related colleges and universities, which includes such institutions as Belmont Abbey College, University of Notre Dame, Pepperdine University, Davidson College, Fordham University and Loyola Marymount University.

hrough the program, the network of institutions sponsors a variety of activities and publications, which explore the Christian character of the academic vocation.

The Lilly Fellows Program is funded by Valparaiso University, contributions from the LFP network, and a grant from the Education and Religion Divisions of the Lilly Endowment, Inc., and Indianapolis-based private philanthropic foundation with longstanding interests in education, religion and community development.



In our increasingly interconnected world,

Can we ignore even one child?

Within the next eight years, Africa will be home to over 30 million AIDS orphans. Without greater intervention from the world's developed nations, these children will grow up without a home, without hope and without a productive future. As Catholics, the Gospel calls us to respond.

Catholic Relief Services believes that a crisis of this dimension warrants a high level of commitment from the United States. Through the advocacy campaign *Africa Rising, Hope and Healing,* we ask you to join CRS in urging your members of Congress to be generous in their response to the call of Africa.

Put your faith into action on behalf of the children of Africa. Contact your Catholic Relief Services Diocesan Director, or Catholic Relief Services, to find out how you can make a difference.

Please call Charlotte Diocesan Director Joseph Purello at 704-370-3225.

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1943-2003 60th Anniversary

BAKER, from page 7

"I have trouble remembering a time when Don was not there," said Watt.

Baker was an avid runner who participated in many marathons, including one in Africa in 2001. Watt recalled how Baker always encouraged others to strive for their best.

"Don Baker was devoted to making everyone around him feel better, look better, perform better and be better. His greatest joy was helping others succeed," said Watt. "Our challenge will be to keep that tradition alive by continuing to be a service to people and by lifting each other up. Don would want us to honor his memory in that way.

"Sometimes, without realizing it, we're in the company of someone who is great," said Father Jude Duffy, OFM Cap., pastor of Our Lady of Consolation, who celebrated the Mass. "As we look at the life of Don Baker, we can say that greatness comes in gentleness, in strength of character, of courage and in large doses of humility."

"As we mourn here today, we also celebrate — we celebrate someone who has now returned to his one true home, the home in heaven," said Father Jude. "Hopefully, we will all meet him again one day and thank him for what he did to show us the way."

Baker is survived by his wife of 27 years; his three grown children, Deanne, Dustyn and Daniel; three grandchildren; three sisters and two brothers. In lieu of flowers, friends and family are asked to memorial Baker by donating on his behalf to Our Lady of Consolation Building Fund, 1224 Dearbourne Ave., Charlotte N.C. 28206.

Contact Acting Editor Kevin E. Murray by calling (704) 370-3334 or e-mail kemurray@charlottediocese.org.

Sister of Mercy reaches out to others as educator, chaplain

By JOANITA M. NELLENBACH
Correspondent

ASHEVILLE — When Carmen Cruz became of Sister of Mercy, she never suspected she would someday be a hospital and police chaplain.

Carmen Cruz grew up in Agana, Guam, the youngest of seven children in a devout Catholic family.

"[Prayer time] was a ritual," she said. "If you couldn't be there, you didn't have to give an excuse, but you were expected to be there. Prayer was a wonderful influence and played a very important part in my religious vocation."

Carmen's mother was a homemaker; her father owned a farm where the children worked daily after school. Carmen also helped out at the family's home in town.

"This (work and prayer) training really helped me when I entered religious life," Sister Carmen said. "My novitiate days were wonderful. My biggest problem was breaking silence."

She was in the sixth grade when religious life called her — through helping others: "Whenever a neighbor needed help, I was there to help. It was the giving of myself."

As she grew older, she did laundry for people who were ill, babysat for free, cleaned houses; she picked flowers in the family garden and took them to strangers in the hospital.

"I learned this lesson from my dad: When you want to give something to others, do it at night when no one can see you," she said.

She kept the calling to herself, telling only her pastor, Capuchin Franciscan Father Fulgence Petrie, who told suggested she pray about it.

Mercy Sister Carmen Cruz

Sister Carmen recalled, "It kept coming back to me. I said, 'I cannot do this. I cannot just leave home and be a nun. They don't seem to have much of a life.'"

"I was attracted to the Sisters of Mercy because they were down to earth and enjoyed life. They seemed very happy. They laughed a lot," she said. "When I finally decided to join, I would drive around the convent slowly, just to hear them laugh, and the one who laughed the loudest was Sister Jeanne Marie Kienast (now at St. Matthew Church in Charlotte)."

"One night I was on my way to evening devotions, when Sister Redempta (now Sister Josephine Maria Thomas in Belmont) ... called me aside and asked me what I was going to do with my life," said Sister Carmen. "I told her I was considering religious life, but I was also living a pretty normal young girl's life and dating a gentleman pretty seriously. She asked me to come and see her. We met quite a few times. Unbeknownst to me, the sisters had been watching me."

Friends and relatives, she said, couldn't believe that she, who liked to dance, have fun, wear nice clothes and go to parties, would join a religious order. "My father accepted it, but my mother didn't give me permission until three days before I entered the convent," she said.

Carmen entered in July 1952 in Guam, when she was 18. She made her novitiate at the motherhouse in Belmont, and took final vows in 1961.

Sister Carmen taught at schools in New York and Guam. In North Carolina, she taught at Sacred Heart Grade School in Belmont; Sacred Heart School in Salisbury; Asheville Catholic School; St. Gabriel School in Charlotte; St. Michael School in Gastonia; and St. Mary in Wilmington. While teaching, she also served as assistant principal at several schools.

She earned a bachelor's in early childhood development from Sacred Heart College in 1974 and a master's in theology and applied spirituality from the University of San Francisco in 1998.

After Sister Carmen had taught for 28 years, Mercy Sister Annette McBennett asked her to volunteer in Mission St. Joseph Hospital's pastoral care department. This inspired her to become a hospital chaplain, the full-time job she's had for 18 years. A certified hospital chaplain, she's served in various offices in Region 4 of the National Association of Catholic Chaplains.

Sister Carmen was at the hospital for a year when a recruiter approached her about being a sheriff department chaplain, volunteer work she does in her spare time. She recalled, "I said to Tom Morrissey (sheriff at the time), 'Why are you asking me?' He said, 'We heard a lot about you, a lot of good things you're doing for people (as hospital chaplain).'"

After six years as sheriff department chaplain, she moved to the Asheville Police Department chaplaincy. She often rides with the police officers.

"I'm usually called for homicides and suicides, to come with the officers and be with the families," she said. She also ministers to the officers.

She remembers when Mercy Sister Jeanne Margaret McNally had told her, "Don't stay within the walls of St. Joseph Hospital. Reach out to the community."

Sister Carmen has certainly done that.

Contact Correspondent Joanita M. Nellenbach by calling (828) 627-9209 or e-mail : jnell@dnet.net.

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Brothers and sisters: The body is not for immorality, but for the Lord, and the Lord is for the body; God raised the Lord and will also raise us by his power. Do you not know that your bodies are members of Christ?

1 Corinthians 6:13c-15a

The Catholic NEWS & HERALD

U.S. BISHOPS ISSUE STATEMENT FOR ROE VS. WADE ANNIVERSARY

...PAGE 8

JANUARY 17, 2003 SERVING CATHOLICS IN WESTERN NORTH CAROLINA IN THE DIOCESE OF CHARLOTTE VOLUME 12 № 17

North Carolina ranks high in poverty

Americans underestimate extent of U.S. poverty, survey finds

By KEVIN E. MURRAY
Acting Editor

North Carolina has more poverty, on average, than other states in the United States.

The diocesan Office of Justice and Peace reports that North Carolina ranks 20 out of 50, with the state's poverty rate at 12.5 percent while the national figure is 11.7 percent (according to the U.S Census Bureau, 2001).

"In North Carolina, poverty strikes harder at rural areas, threatens the future of our children more directly than other age groups and affects certain racial and ethnic groups in such a disproportionate way that one must dismiss claims by some that racial and ethnic discrimination is a thing of the past," said Joe Purello, director of the Office of Justice and Peace.

COURTESY PHOTO

Catholic Social Services established The Office of Economic Opportunity in Murphy to combat poverty.

See POVERTY, page 15

FIGHTING FOR LIFE

After 30 years of abortion, pro-lifers insist: Women deserve better

Roe vs. Wade anniversary to be observed as liturgical "day of penance"

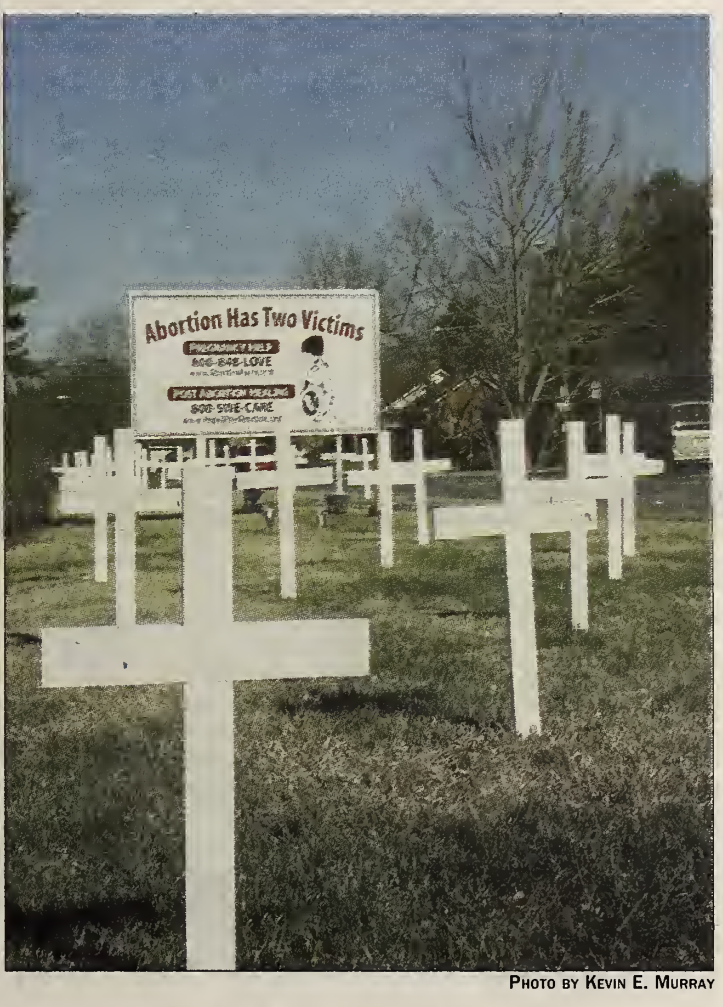

PHOTO BY KEVIN E. MURRAY

Forty crosses are displayed outside St. Vincent de Paul Church in Charlotte. Each cross represents 100 of the 4,000 unborn babies aborted each day in the United States. A sign on the lawn offers telephone numbers for pregnancy help and post-abortion healing to passing traffic.

By NANCY FRAZIER O'BRIEN
Catholic News Service

WASHINGTON — Cathy Cleaver was in grade school when the U.S. Supreme Court overturned most state restrictions on abortion in its Jan. 22, 1973, twin decisions — Roe vs. Wade and Doe vs. Bolton.

But if the experiences of her generation have taught her anything, it's that women deserve better than the "choice" abortion offers them.

As the director of planning and information for the U.S. bishops' Secretariat for Pro-Life Activities looked back over 30 years of legal abortion in the United States, she said the more than 40 million abortions since 1973 are "not a measure of our society's success in meeting the needs of women, but of its failure."

"According to statistics provided by abortion advocates themselves, the vast majority of women who 'choose' abortion do so precisely because they believed they had no other real choice," said Cleaver. "The reasons women most often cite for their abortions are a lack of financial resources and emotional support."

"Women Deserve Better" also is the theme of an ad campaign in the Washington area on subway trains, buses and commuter trains and in the print media during January. The campaign is co-sponsored by the bishops' pro-life secretariat and the Knights of Columbus.

In "A Matter of the Heart," their statement marking the 30th anniversary of Roe vs. Wade, the U.S. bishops said legal abortion "promised what it could not give," when its supporters in 1973 said it would bring an end to poverty and abuse.

See ABORTION, page 9

U.S. enlists Michael Novak to help defend concept of 'preventive war'

By JOHN NORTON
Catholic News Service

ROME — Concerned that Vatican officials have too hastily rejected the idea of "preventive war" against Iraq, U.S. Ambassador to the Vatican Jim Nicholson has enlisted a prominent American Catholic "just war" theorist to defend the concept in Rome.

In a Jan. 13 interview, Nicholson said Michael Novak, a theologian and political philosopher, would address the issue at an early February symposium sponsored by the U.S. Embassy to the Vatican.

The symposium's goal is "to try to enlighten the dialogue on the moral analysis of when war might be morally justified," Nicholson said.

He said he expected Novak to argue that preventive war fits in Catholic "just war" theory in "the context of the age in which we are operating — the almost instantaneous speed in delivery of weapons and the massive destructive power of them."

"If we knew on Sept. 10 what was going to happen on Sept. 11, would we not have been justified in taking some action against that?" the ambassador said.

Novak, director of social and political studies at the American Enterprise Institute in Washington and a former U.S. ambassador and university professor, has authored numerous books on religion and social life. In 1994, he was awarded the prestigious Templeton Prize for

See NOVAK, page 7

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Second in a series: Islamic perspectives on war and peace

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Faith in the Triad: Two churches celebrate 75 years

...PAGE 5

Maryknoll Sister spreads God's love around the world

...PAGE 16

Church representatives hail Ryan for clearing Illinois death row

CHICAGO (CNS) — The Illinois Catholic Conference and a nationwide Catholic group that opposes the death penalty praised a decision by outgoing Illinois Gov. George Ryan to commute all the state's death sentences. Just two days before he left office, Ryan commuted the death sentences of the 167 people on Illinois' death row. All but three received alternate sentences of life in prison without possibility of parole. The remaining three had their sentences commuted to 40-year terms. A day earlier, Ryan issued pardons for four death-row inmates who he said were wrongly convicted on the basis of coerced false confessions. The actions followed a three-year moratorium on executions in Illinois and the release last spring of a report detailing problems with how the death penalty is carried out in the state. Prior to Ryan's latest actions, 13 Illinois death-row inmates had been exonerated in recent years.

U.S. senator among recipients of New York diocese's pro-life awards

BROOKLYN, N.Y. (CNS) — Sen. Sam Brownback, R-Kan., told Bishop Thomas V. Daily of Brooklyn that "I am honored to stand with you" and "look forward to working with you in the future to advance the cause of life." He made the comments in a Jan. 8 letter accepting one of the Brooklyn Diocese's annual Pro Vita Awards. The letter was read at the awards ceremony Jan. 11. "We must unambiguously confront the threats against human life, whether those threats emerge at the beginning of life in the form of abortion, cloning or destructive embryonic stem-cell research, or at the end of life in the form of euthanasia or assisted suicide," the senator said. Threats to the dignity of life "seem to grow by the day," he said. Catherine Bala, director of the diocesan Family Life/Respect Life Office, said Brownback sent word that he was unable to attend the ceremony, but she hoped to arrange a presentation of the award in Washington, where she and Bishop Daily planned to attend the Jan. 22 March for Life.

CNS photo by Max Rossi, Catholic Press Photo

Acrobats perform at pope's general audience

Acrobats from the Medrano Circus perform as Pope John Paul II looks on during his weekly general audience at the Vatican Jan. 8.

National shrine of St. Therese receives new memorabilia

DARIEN, Il. (CNS) — The National Shrine of St. Therese of the Little Flower in Darien has received new memorabilia of the saint to put on display. The shrine houses the second-largest collection of St. Therese memorabilia in the world. The largest is in the home of St. Therese in Lisieux, France. The new additions include an earthen water jar from the time of St. Therese; a nun's lap desk similar to one the saint would have used when she wrote her manuscript for "The Story of a Soul"; and a piece of a bedspread from St. Therese's bed, which is now framed with a picture of the bed. The items, from the Carmelite Sisters of Lisieux, are part of a collection at the Illinois shrine that includes five first-class relics of the saint, a chair from St. Therese's room, her first Communion prayer book, an original oil painting of her by her sister, plus many other donated articles.

Pope says military strikes against Iraq should be 'very last option'

VATICAN CITY (CNS) — Pope John Paul II spoke out against a possible war against Iraq, telling Vatican-accredited diplomats that military force always must be "the very last option," even when motivated by legitimate concerns. In an annual "state of the world" address Jan. 13, the pope said the future of humanity depends partly on the earth's peoples and their leaders having the courage to say "no to war." "War is not always inevitable. It is always a defeat for humanity," he said. "And what are we to say of the threat of a war which could strike the people of Iraq, the land of the prophets, a people already sorely tried by more than 12 years of embargo?" he said. "War is never just another means that one can choose to employ for settling differences between nations," he said.

Pope baptizes 22 infants, urges parents to exemplify holiness

VATICAN CITY (CNS) — Pope John Paul II baptized 22 babies — including a set of Sicilian triplets — and urged their parents to teach them holiness through their own example. Francesco, Pietro and Sergio Morgante drew the most attention during the Jan. 12 ceremony in the Sistine Chapel. Held by mother, father and elder brother, the three wriggled politely as the pope poured water over their heads from a gilt scoop. The brother then held out his cheek for a kiss from the smiling pope. The Mass was part of an annual tradition begun by the pope in 1980 to mark the feast of the Baptism of the Lord. Despite his ailments and limited mobility, the pope clearly relished the ceremony and its familial tone. In the past, the pope performed the baptisms at a large marble font. This year, the babies were brought to him one by one, and he administered the rite while seated on his chair. The group included 20 from Italy, one from Lebanon and one from Poland.

Vatican charity official travels to Vietnam to identify needs

VATICAN CITY (CNS) — The head of the Vatican's charity office traveled to Vietnam for a weeklong visit aimed at "combating poverty and isolation," the Vatican said. In a statement, the Vatican said Archbishop Paul Josef Cordes, president of the Pontifical Council "Cor Unum," would be in Vietnam Jan. 13-20 to meet with local church officials and diocesan charitable agencies. During his travels, the archbishop planned to visit several dioceses in southern Vietnam, where floods are frequent, "to learn firsthand about the situations of poverty." The statement said, "In this way, he will be able to better sensitize and coordinate the international agencies in their effort to offer urgent aid to populations in areas most struck by natural disasters."

Correction

In our last issue, Don Baker's daughter, Deanne, was misidentified in a photo caption.

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Diocesan planner

January

22 CHARLOTTE — Rosary for Life will follow the 12:10 p.m. Mass today at St. Patrick Cathedral, 1621 Dilworth Rd., East. Join us as we pray in unity with all of those at the March for Life in Washington for an end to abortion and all the culture of death. Information available at (704)334-2283.

22 GREENSBORO — Ladies interested in joining a Catholic women's group are invited to attend the Greensboro Council of Catholic Women's annual potluck lunch today at 12 p.m. at St. Paul the Apostle Church, 2715 Horse Pen Creek Rd. The speaker will be Chancellor Patricia Sullivan of UNC-G. Call Janet Law (336)288-6022 for information.

22 GUILFORD COUNTY — The Ancient Order of Hibernians Guilford County Division, the oldest and largest order of Irish Catholic men, is looking for more Irish Catholic men to join them for meetings, educational seminars and social events. For time and location call Michael Slane (336)665-9264.

25 LEXINGTON — Feast Day honoring St. Francis de Sales will be celebrated today at the 5 p.m. liturgy. The Salesian Award will be presented by the pastor to a man or woman who best exemplifies the virtues of St. Francis de Sales which are humility, gentleness, loyalty, dedication, faithfulness and service to the community. Nominations for this award will be accepted prior to the event. Call (336)248-2463 for information.

26 GASTONIA — St. Michael Catholic School, now in its 60th year, will be holding an admissions Open House today from 10 a.m.-2 p.m. Located at 704 St. Michael's Ln., the school offers programs for pre-kindergarten through eighth grade. Call (704)865-4382 with questions.

26 HENDERSONVILLE — The St. Francis of the Hills Fraternity of the Secular Franciscan Order will meet today from 3-5 p.m. at Immaculate Conception Church, 208 7th Ave. West. Visitors are welcome. For information call Helen Gillogly (828)883-9645.

27 MOCKSVILLE — The Catholic Daughters will hold a meeting today at 7 p.m. at St. Francis of Assisi, 862 Yadkinville Rd. Call (336)751-4487 with questions.

27 NEWTON — The Little Flowers Catholic Girls' Group is for all Catholic girls ages five and up. The group will meet today at St. Joseph Church, 720 West 13th St., at 4 p.m. in the Holy Family Hall. For details call Debbie Vickers (828)495-2039.

29 CONCORD — Today the Charlotte Chapter of the Xavier University Alumni Association will sponsor its Xavier Night. Xavier President Michael Graham, S.J. will address the group in the Queen Room of The Speedway Club (Lowe's Motor Speedway) at 6 p.m. For reservations call Karen Schneider (800)344-4698 Ext. 5 by Jan. 23 or visit www.xavier.edu/alumni.

31 GUILFORD COUNTY — Ancient Order of Hibernians/Ladies Ancient Order of Hibernians Retreat will be today at 7 p.m. and Feb. 1 from 9 a.m.-3 p.m. at the

CNS PHOTO FROM REUTERS

Boy waits to enroll in Kenyan primary school

A Kenyan boy waits to enroll in a primary school in Nairobi's Kibera slums Jan. 8. Thousands of poor children have swamped classrooms across the country in hopes of gaining free primary education promised under new President Mwai Kibaki. Church-run schools were offering help to the government in handling the load of students.

Bethlehem University struggling to complete semester during curfew

JERUSALEM (CNS) — As the Israeli-imposed military curfew on Bethlehem passed 40 days, Bethlehem University again found itself struggling to complete the semester. "To plan and to assure remaining class days and a reliable schedule for examinations is becoming impossible," said Christian Brother Vincent Malham, university vice chancellor. Brother Malham said Israeli authorities have inflicted "a new form of punishment" on Palestinians by announcing a break from the curfew, then changing the break schedule without notice. Israel periodically lifts its curfew to allow Palestinians to buy necessities. "This is another form of psychological punishment which exacerbates an already intolerable situation brought about by the latest Israeli reoccupation of Bethlehem," Brother Malham said.

Americans' rating of organized religion down; Catholic scandal blamed

WASHINGTON (CNS) — Pollster George H. Gallup Jr. said a 30-point plunge last year in American religious attitudes and practices plainly reflected "the 2002 Catholic sexual abuse scandals and the decline in positive attitudes of Catholics toward their church and clergy." The 641 points on the 2002 Gallup Index of Leading Religious Indicators marked the lowest level in the 51-year history of the annual index, based on eight measures of Americans' religious views and practices. The 30-point drop in one year was also a record. In a Jan. 7 column Gallup said, "The two specific items driving the index's drop clearly speak to the impact of the sex abuse scandal plaguing the Catholic Church. In 2002, 52 percent of Americans gave very high or high ratings to ethical standards of clergy versus the 64 percent who did so in 2001. Americans' confidence in organized religion declined significantly as well; 45 percent of Americans had 'a great deal' or 'quite a lot' of confidence in organized religion in 2002, versus 60 percent in 2001." He said the significance of the scandal could be seen in the wide gap in feelings of confidence in organized religion between Catholics, only 42 percent, and Protestants, 59 percent.

Bishops' pro-life official praises bill to ban human cloning

WASHINGTON (CNS) — Congress must pass the Human Cloning Prohibition Act and send it to President Bush for his signature, an official of the U.S. Conference of Catholic Bishops said in a statement Jan. 9. The bill, introduced Jan. 8 by Reps. Dave Weldon, R-Fla., and Bart Stupak, D-Mich., would prohibit people from knowingly attempting to perform human cloning or participating in such a procedure by shipping or receiving an embryo produced from human cloning. Citing the urgency of the proposed legislation, Cathleen Cleaver, director of planning and information at the U.S. bishops' Secretariat for Pro-Life Activities, said: "Unless Congress acts soon, maverick cloning groups such as the Raelians can pursue their bizarre goals in our country." The Raelians, a sect that believes the human race was created by cloning carried out by space travelers, claimed to have successfully cloned a baby in December, though the claim had not yet been verified.

Pope praises young who help others through Holy Childhood Association

VATICAN CITY (CNS) — By giving part of their allowance to the Holy Childhood Association, Catholic kids have helped their peers all over the world for 160 years, Pope John Paul II said. But, he said, "the needs of the world's children are so numerous and complicated that no piggybank and no gesture of solidarity, no matter how big, would be enough." The prayers children offer for their peers are even more important than the money they save or raise for the missions, the pope said in an early January message marking the anniversary of the Holy Childhood Association. The children who participate in the association promise to recite one "Hail Mary" each day for children living in poverty and for those who have not heard the Gospel message, the pope said in the message published Jan. 10 at the Vatican. "Solidarity with those who are less fortunate opens one's heart to the great needs of humanity," he said. "In poor and needy children, you can see the face of Christ."

CSI Vatican: Crime rate runs high, but court officials offer context

VATICAN CITY (CNS) — The Vatican has one of the world's highest per capita crime rates, but also a seriously enviable record of collecting fines for parking and traffic infractions. As with any figures, the Vatican's statistics on crime must be read in context. For the 108-acre independent state surrounded by Rome, the context is that while the number of full-time residents is fewer than 500 some 2,700 people work there and some 10 million people visit each year. In 2002, the Vatican City State court dealt with 608 crimes — more than one for each resident, a ratio well above anything recorded anywhere by the U.N. Office on Drugs and Crimes. Nicola Picardi, the court's promoter of justice or prosecutor, said the vast majority of the crimes were petty thefts. "With the large number of faithful going into St. Peter's Basilica or the Vatican Museums each day, naturally there are a few who occasionally join the crowd and lift a wallet or two," said Gianluigi Marrone, a court judge.

Franciscan Center, 233 N Greene St. Mass is at 3 p.m. Retreat on Celtic Spirituality led by Sister Josita Marks, SCC. Call Ray Charbonneau (336)299-5767 for information.

February

1 BELMONT — A retreat day for widowed persons journeying from grief to healing will be held today from 9 a.m.-3:30 p.m. at Curtin Hall, Mercy Administration Center. This day is to relax, reflect and replenish personal energies and is sponsored by "Healing Hearts," a bereavement support ministry of the Sisters of Mercy. For registration or information call (704)362-5047 Ext. 216 by Jan. 26.

1 CHARLOTTE — An attic and baked goods event will be today from 8 a.m.-3 p.m. at St. Ann Church, 3635 Park Rd. Call (704)554-0553 with questions.

1 MOCKSVILLE — The Columbian Squires will hold a meeting today at 10 a.m. at St. Francis of Assisi, 862 Yadkinville Rd. Call (336)751-4487 with questions.

2 CHARLOTTE — The St. Maximilian Kolbe Fraternity of the Secular Franciscan Order will be gathering today at 2 p.m. at Our Lady of Consolation Church, 2301 Statesville Ave. Those interested in the SFO and the Franciscan way of life are invited to attend. For information call Skyler Mood (704)545-8133.

3 CHARLOTTE — The bereavement support group will meet tonight from 6-7:30 p.m. and every first Monday in the family room at St. Gabriel Church, 3016 Providence Rd. This support group is for anyone who has experienced the loss of a loved one. For details call Ruth Posey (704)370-3238.

3 CHARLOTTE — Christians in Career Transition is a ministry of St. Matthew Church, 8015 Ballantyne Commons Pkwy, devoted to helping people in career crises. The meeting will be tonight and Feb. 17 (1st and 3rd Mondays of every month) from 7-9 p.m. in the conference room. For information call Rev. Mr. Jim Hamrlik (704)576-0456.

4 CHARLOTTE — The regularly scheduled cancer support group meeting for survivors, family and friends will be held today at St. Matthew Church, 8015 Ballantyne Commons Pkwy. and every first Tuesday at 7 p.m. in the office building conference room. For information call Marilyn Borrelli (704)542-2283.

5 CHARLOTTE — The Happy Timers of St. Ann Church, 3635 Park Rd., will be having a meeting with lunch and program at 1 p.m. in the parish activity center. All adults age 55 and older are welcome. For information about the senior group or bingo every Thursday night at 7 p.m., call Charles Nesto (704)398-0879.

6 GUILFORD COUNTY — Ladies Ancient Order of Hibernaians, Div. I, an Irish Catholic social, cultural and charitable inter-parish group will meet today at 7:30 p.m., St. Pius X, Kloster Ctr, N Elm St. and Cornwallis Dr. All Catholic women of Irish birth or descent are welcome. (336)299-0983 Alice Schmidt.

7 HAMLET — The annual pit-cooked barbecue will be today from 11 a.m.-7 p.m. in St. James Hall at St. James Church, Hwy 74W. Pork or chicken is cooked on site with cole slaw, baked beans and rolls. Call (910)582-0207 for information.

8 MAGGIE VALLEY — Living Waters Reflection Center, 103 Living Waters Ln., is holding an overnight retreat for sweethearts. The festivities begin with a "sweetheart" dinner at 5 p.m. followed by a conference and faith sharing. Sunday morning after breakfast Eucharist will be celebrated along with a renewal of marriage vows. The retreat will end with lunch on Sunday, Feb. 9. Call (828)926-3833 for details.

8 SYLVA — The Lay Carmelites of St. Mary, 22 Bartlett St., offer inquiry classes on the second Saturday of the month following the 9 a.m. Mass. Call (828)586-9496 with questions.

8 SYLVA — A Day with the Letters of St. Paul will be given by Father David Valtierra from the Oratory of Rock Hill today from 9 a.m.-3 p.m. at St. Mary Church, 22 Bartlett St. Mass will be at 9 a.m. and refreshments and lunch will be provided. RSVP by Jan. 31 at (828)586-9496 or (828)586-0463.

CATHOLIC AND ISLAMIC PERSPECTIVES / SECOND IN A SERIES

Workshop explores Islamic views on war and peace

War must not be used to sell Islam, but to establish justice

By REV. MR. GERALD POTKAY
Correspondent

GREENSBORO — The second of four consecutive workshops entitled "Catholic and Islamic Perspectives on War, Peace and Solidarity: Growing in Knowledge, Seeking Peace" was held at Our Lady of Grace Church Jan. 13.

The workshop format was developed by the diocesan Office of Justice and Peace and based on presentations given during a one-day conference of the same title at St. Thomas Aquinas Church in Charlotte Feb. 9, 2002. The program utilizes video presentations of the conference speakers: Joan Rosenhauer, special projects coordinator for the United States Catholic Conference of Bishops; and Dr. Mumtaz Ahmad, author and professor of political science at Hampton University in Virginia.

The workshop dealt with Islamic perspectives on war and peace. The presentation began with a quick overview of last week's workshop on Catholic perspectives on war and peace, which also emphasized the role of charity and justice in Catholic social teaching and the Catholic position on the care of the oppressed.

Christine Mimms, who is coordinating the workshops with fellow Our Lady of Grace parishioner Denise Maleska, stressed the Catholic position was that conflicts should be resolved non-violently and war should be avoided when possible. When war is fought, she said, it should be fought within the parameters of the "just war theory," which is grounded in the works of St. Augustine and modified over the years. St. Thomas Aquinas influenced the development of the just war theory by designing principles of conduct in the advent of war.

The Islamic perspective workshop featured Ahmad, a native of Pakistan, telling that Sept. 11 events were tragic and the people responsible "are evil and should be brought to justice." But, he said, the events were not because of Islam, which he described as a "mediated tradition," with a great deal of options for its interpretation and belief. Therefore, he said, religion can be used for any purpose, and some evildoers use religion falsely.

According to Ahmad, in the Islamic worldview, "This universe was created for a purpose. God demands a code of life, which was sent through his prophets from Adam to Mohammad. ... The whole of humanity is looked at as one family of brotherhood. For the God of Islam is the God of all people, not Muslims only. All humans are equal regardless of language, nationality and religion."

Ahmad said that in the Koran, there is no distinction between friend or foe, but the individual must bear true witness by working for justice, after which will come peace.

"Jihad is the most misunderstood word," said Ahmad. "It does not mean 'holy war.' It means to strive, to make an effort, or to endeavor to achieve some moral purpose." There are three types of Jihad — the tongue, the pen and the sword.

The Muslim empire expanded greatly during periods of conquests, said Ahmed. "These were not jihads," he said. "One should not take words at face value. And religion is the most handy instrument to use in order to gain power.

"When the Muslims ruled more than half of the world, they too came up with conditions for a just war and how to relate to non-Muslims," said Ahmad. "There must be a just cause. Proper political authorities must take on the responsibility to go to war, and there must be pure and right intentions."

Ahmad said that according to the Koran, the idealist extremist, who is religiously based within the framework of the Islamic religion, cannot declare war. Only the state can do this.

Justified war from the Islamic perspective, according to Ahmad, can only be conducted for the sake of God and only for his purpose, and not for power, oil, fame, wealth, or property. War must not be used to "sell" Islam, or to expand the reach of Islamic power, but, according to the Koran, must only be waged to establish justice, eliminate oppression and abolish tyranny. Conversion can only be done through peaceful means, he said.

"Those who manipulate (the Koran or the Bible) for their own purposes are just terrorists in uniform," said parishioner Michael Slane during the wrap-up session.

"Improper jihads can be related to any war situation, like the Germans dealing with the Jews," added parishioner Joan Lauterbach. Like he (Ahmad) said, you can manipulate 'jihad' to suit any purpose."

"This (present-day terrorism) is not a Muslim thing," added Lauterbach. "This is what I wanted to know."

"You cannot have peace without justice," said Slane, quoting Pope John Paul II. "All people have to provide it."

Maleska and Mimms were one of 17 parish teams that trained at Sacred Heart Church in Salisbury in August to facilitate the program in their respective parishes.

The following two workshops at Our Lady of Grace Church are: the relationship between the United States and the Islamic world, Jan. 21; and aspects of the church's call to solidarity, Jan. 27.

For information on the four-part educational program, contact Joe Purello, director of the Office of Justice and Peace, at (704) 370-3225.

Contact Rev. Mr. Gerald Potkay by calling (336) 427-8218 or e-mail gpotkay@triad.rr.com.

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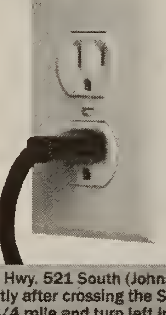

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St. Mary celebrates 75 years of growth through cultural diversity

By REV. MR. GERALD POTKAY
Correspondent

GREENSBORO — St. Mary Church kicked off its 75th anniversary year with a Benediction and a Mass with a special prayer of thanksgiving Jan. 14-15. They were the first of many events planned to celebrate a multicultural parish that has grown tremendously in so many ways.

"The reward is to think that the church has lasted (for 75 years) and continues to give hope to the parish and to the people of the community," said Vincentian Father Robert Prior. "That parish is very inspiring and it is certainly not deterred by racial differences."

One look around the diverse parish and it is hard to believe that the mission church and school of St. Mary were originally constructed for black Catholics in southeast Greensboro during the 1920s, a time when segregation ruled the South.

"Much of the country's efforts to integrate schools spilled over to the churches. This has certainly benefited our parish," said Charles Hayes, a parish council member who joined St. Mary in 1949.

At that time the parish was 95 percent black, he said, but today it is the most integrated church in the diocese. "The growth witnessed here at St. Mary is a shot in the arm for the parish in need of a parish center and for the social atmosphere of the community," said Hayes.

"In the past three years there has been a significant increase in the numbers of various peoples within St. Mary. This is a diversity not seen anywhere else in the diocese," said parishioner Lewis Dunlap. "We consist of Vietnamese, African, Spanish and white American cultures. This is a broad cross-section of people working together fairly well."

St. Mary was consecrated with its first Mass offered by Bishop William J. Hafey, DD, then-bishop of Raleigh, on Sept. 16, 1928. The next day, the school opened and the almost exclusively black student population rapidly grew to over 100.

Due to the growing number of Catholics in the area, a new church edifice was dedicated Nov. 1, 1936 under the guidance of Passionist Father Patrick Darrah.

By 1938, with the Daughters of Charity staffing the school, the Congregation of the Mission priests, known as the Vincentians, assumed the administration of the parish and completely liquidated the parish debt to the diocese by 1943. St. Mary has remained in the administrative hands of the Vincentians ever since.

In 1975, the parishioners arranged for the adoption of a Vietnamese family of nine. St. Mary parishioners rented a house for the family and secured work for the parents. Then, in cooperation with Lutheran Social Services, the parish sponsored Montagnard refugee families from Vietnam.

Because of the welcoming atmosphere of St. Mary, the Vietnamese Catholics in Greensboro soon came to

See ST. MARY, page 14

75th anniversary celebrations begin at St. Leo the Great

By SUSAN DeGUZMAN
Correspondent

WINSTON-SALEM — Saint Leo the Great Church kicked off its 75th anniversary to a full house gathered for a casual supper and lively games of bingo Jan. 10.

The church will celebrate this jubilee year together with the parish school, which marks its 50th anniversary.

"There is great cause for rejoicing here," said Father Thomas Kessler, pastor of Saint Leo the Great. "As we begin our celebrations, we come before God in a spirit of gratitude. We sincerely thank God for the faithful who constructed and maintained our most beautiful church and school throughout the years, as well as for the rich deposit of faith which these buildings represent."

Photo by Susan deGuzman

Father Thomas Kessler, pastor of Saint Leo the Great Church, chats with parishioners at the church's 75th anniversary kick-off celebration Jan. 10.

The supper and bingo were sponsored by the parish's Saint Theresa Guild and the Knights of Columbus, who have graciously donated all profits to subsidize the planning for the 75th year celebration.

"One of the main projects we are working on is to archive as much history of our church as we possibly can," said Joyce Anderson, who is coordinating the jubilee events with fellow parishioner Cyndi Gross. "Last year, we formed a committee to contact parishioners for information, photos and interviews. There has been a remarkable response."

In order to organize the task, the committee divided into three groups, each covering approximately 25 years of history. The information will be compiled into a book and printed. The photos will be put on display at the end of the year during the final celebrations. There is even the possibility of a video.

"Another way we plan to share some of this information is to print a trivia section of interesting facts in our weekly bulletin," said Gross.

"This celebration is for the entire church," she said. "Everyone is invited to be part of this, as well as the other activities of our church — whether social, educational, or outreach — to be part of our one faith community."

"There is more of a sense of community here than every before," said parishioner Susan King, who was baptized at St. Leo the Great and now is married with three children.

In the last decade, there has been an increase in the social and educational opportunities of the parish, such as the RCIA program and the youth program, including a youth mass in which teenagers partake as lectors and ushers.

Joanne Parcel, also a longtime parishioner, noted that the opportunities for lay people have grown tremendously in recent years. Parcel, a eucharistic minister, finds her experiences of benefit to her children.

"By observing lay ministry, our children are better informed about the work of the religious and can be encouraged toward a vocation," she said.

Parcel commended Saint Leo the Great parish for remaining strong despite the problems that have recently faced the Catholic Church. "We have a good parish community, a healthy school and a strong religious education program all working to keep our values alive," she said.

The church began in Winston-Salem as a mission of the Benedictine priests from Belmont Abbey in Belmont. In 1885, there were only three Catholic families in the area. Mass was held in parishioners' homes until the first church was built in 1891. Plans for a second church followed and the cornerstone for Saint Leo the Great Church was laid in January 1928.

The Sisters of Saint Joseph from Philadelphia were welcomed in 1943 under the pastorate of then-Msgr. Michael J. Begley, former bishop of Charlotte. An estate adjacent to the church was purchased for use as a convent. The Sisters of St. Joseph estab-

See ST. LEO, page 14

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Ukrainian cardinal says he would welcome visit by Orthodox patriarch

VATICAN CITY (CNS) — If Russian Orthodox Patriarch Alexei II is able to visit Ukraine as planned, he should be treated with respect just like Pope John Paul II was when he visited the country in 2001, said the head of the Ukrainian Catholic Church. Cardinal Lubomyr Husar of Lviv said he would be happy to receive the Moscow patriarch as "a distinguished guest" and hoped the planned visit could lead to improved ecumenical relations. The Vatican newspaper, L'Osservatore Romano, published the cardinal's statement Jan. 12, although it was issued in late November. Patriarch Alexei's office reaffirmed in mid-December that the head of the Russian Orthodox Church planned to visit Ukraine, but a date had not been set because the patriarch was suffering from health problems.

Stories are key way to pass on faith, says Father Greeley

CHICAGO (CNS) — For the record, Father Andrew M. Greeley does not see himself as Bishop Blackie Ryan, the fictional cleric in the Chicago priest's novels whose intuition helps him heal human hearts while clearing up ecclesiastical mysteries. But the 74-year-old priest, sociologist and author conceded that the character is sometimes his "spokesman." For Father Greeley, religion — like life itself — is at root a story. It's the story of the creator who loves the world so much he gave himself up for it. It's the story the priest has tried to illuminate in the more than 30 novels he has written since the late 1970s. He attempts to convey the way the love and grace of God operate in a world and a church that often do their best to ignore them. "I wondered whether novels might be a way to talk about religion in a nonthreatening way, to play the role that stained glass played in the Middle Ages," Father Greeley said in an interview with The Catholic New World, Chicago's archdiocesan newspaper.

CNS PHOTO FROM REUTERS

Vatican priest to study spiritual needs of those at sea

Father Gerard Tronche attends a Louis Vuitton Cup yacht race between the Swiss Alinghi and the U.S. Oracle at Hauraki Gulf in Auckland, New Zealand, Jan. 13. Father Tronche is one of two envoys from the Vatican's "Apostleship of the Sea" studying the spiritual needs of professional sailors and recreational yachtsmen and yachtswomen, who spend long periods away from their home parishes.

Croatian church source says pope to visit six cities in June

WARSAW, Poland (CNS) — Pope John Paul II is expected to visit six cities during his third pilgrimage to Croatia and Bosnia-Herzegovina in June, a church source said. "Everything is still unofficial, and it will take up to three months to confirm the itinerary," said an official with the Croatian bishops' conference who asked to remain anonymous. A Vatican delegation headed by Msgr. Renato Boccardo, coordinator of papal trips, met with government and church leaders in the Croatian capital, Zagreb, in early January. Croatia's Catholic information agency, IKA, reported Jan. 7 that Msgr. Boccardo stressed the potential papal visit's importance in drawing attention to "common cultural and spiritual roots" among European nations, as well as in encouraging "cooperation between various religions." IKA reported that the pope is also considering a June visit to Banja Luka in neighboring Bosnia-Herzegovina.

Irish priest designs poster to promote road safety campaign

DUBLIN, Ireland (CNS) — An Irish priest has launched a one-man road safety campaign that attempts to bring Christian values to driving. Father Robert McCabe designed a poster featuring car wreckage and a quote from St. Matthew's Gospel. The poster reads: "Love God ... Love your neighbor. Don't meet them both by accident." "The aim of the poster is to bring a Christian dimension to driving," Father McCabe said. "If we respected our neighbors and ourselves more, we would have fewer deaths." The program also "aims to pre-empt the work that we chaplains have to do after people have been killed or seriously injured," Father McCabe said. "Instead of chaplains having to offer words of comfort and hope to grieving relatives, it would be better if the Christian vision of the sanctity of human life be actively extended to the area of traffic and road use. I believe road safety is a Christian value," he said.

Several Hong Kong polls rank bishop as most significant 2002 person

HONG KONG (CNS) — Several polls ranked Hong Kong Bishop Joseph Zen Ze-kiun as the territory's most significant person of the year 2002. More than 2,500 readers participated in a poll by The Apple Daily, the territory's most popular Chinese-language newspaper. Bishop Zen garnered 50 percent of the votes, reported UCA News, an Asian church news agency based in Thailand. The majority of participants in separate surveys by Hong Kong's leading daily, South China Morning Post, and an English-language radio program also selected Bishop Zen as person of the year. A participant in The Apple Daily survey wrote that Bishop Zen was selected because "in him, I can find justice and hope." One reader said: "Bishop Zen is courageous in naming the injustices. He does not fear the powerful; he has brought the church into the life of society."

Churches sponsor screenings of 'Bonhoeffer' film during Utah festival

PARK CITY, Utah (CNS) — A new documentary on German theologian Dietrich Bonhoeffer, made with help from the Catholic Communication Campaign, has found a ready screening alternative to the popular Sundance Film Festival in Park City. Unable to secure a slot during the festival, makers of the film instead approached the town's churches about hosting screenings of "Bonhoeffer," which details his resistance to Nazism and his role in a conspiracy to assassinate Adolf Hitler. Three churches, including a Catholic church in Park City, agreed to sponsor screenings. "We submitted the film to Sundance and like 3,000 other filmmakers received a form letter rejection," said a statement by Martin Doblmeier, who produced the movie for Journey Films and serves as narrator of "Bonhoeffer." He added, "But I believed so strongly in the film that I contacted several churches in Park City and sent them copies of the film. The response was terrific."

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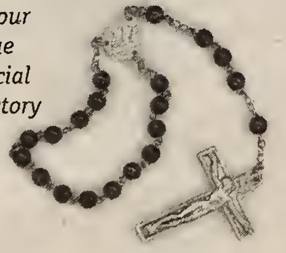

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NOVAK, from page 1

Progress in Religion.

Novak is one of several American Catholic lay intellectuals who have supported the preventive war concept, formulated by President George W. Bush after the Sept. 11, 2001, terrorist attacks.

In contrast, a growing chorus of Vatican officials in recent months has warned against resolving the Iraqi disarmament problem through military means, pointedly rejecting the notion of a "preventive war."

"A preventive war is a war of aggression, there's no doubt. It is not included in the definition of a just war," Archbishop Renato Martino, president of the Vatican's justice and peace council, said in December.

Nicholson said he has had "considerable diplomatic dialogue" with Vatican officials regarding the Iraqi situation and said the United States has kept the Vatican briefed on "the factual situation, to the extent that we can share information."

He also noted high-level U.S.-Vatican contact, including an exchange of letters last fall between Pope John Paul II and Bush and meetings between U.S. Secretary of State Colin Powell and the Vatican secretary of state, Cardinal Angelo Sodano.

"It has generated, I think, a pretty healthy discussion within the walls of the Vatican, among the Curia, and certainly in the Catholic press," Nicholson said.

He said he thought it was "so significant" that the pope did not completely reject the option of war against Iraq when he raised the issue Jan. 13 during an annual speech to Vatican-accredited diplomats. In his strongest and most direct comments about the Iraqi situation, the pope said war "is not always inevitable" and always must be "the very last option," even when motivated by legitimate concerns.

"The pope clearly does not want war in Iraq. The pope doesn't like war," Nicholson said, but he added the pontiff is "clearly not a pacifist."

"When the pope said war should be the last resort, that is totally in concert with what the president has said. The president and the American people don't want war either, and the question of whether we have it is up to (Iraqi President Saddam) Hussein," he said.

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March is centerpiece of two days of pro-life activities in Washington

Bishop Curlin to celebrate Mass in Washington Jan. 22

By NANCY FRAZIER O'BRIEN
Catholic News Service

WASHINGTON (CNS) — When thousands gather at the Washington Monument at noon Jan. 22 for the 30th annual March for Life, many of them might feel they've already experienced a full day of pro-life events.

Although the annual rally on the National Mall, followed by a march along Constitution Avenue to the Capitol and the Supreme Court, is the focus of the day's events for many, it is far from the only event commemorating the anniversary of the U.S. Supreme Court's Roe vs. Wade and Doe vs. Bolton decisions legalizing abortion.

Many Catholic participants in the march will join in the National Prayer Vigil for Life, which begins Jan. 21 with an 8 p.m. Mass in the upper church of the Basilica of the National Shrine of the Immaculate Conception in Washington.

Cardinal Anthony J. Bevilacqua of Philadelphia, chairman of the U.S. bishops' Committee on Pro-Life Activities, will be principal celebrant and homilist for the evening Mass.

The Mass will be followed by a rosary for life at 10:30 p.m. and night prayer according to Eastern Catholic tradition at 11:30 p.m., led by Bishop Andrew Pataki of the Ruthenian Diocese of Passaic, N.J., and members of Epiphany of Our Lord Byzantine Church in Annandale, Va.

From midnight to 6:30 a.m., members of Seminarians for Life International will lead holy hours in the crypt church. Following morning prayer at 6:30 a.m. in the upper church, Bishop Sean P. O'Malley of Palm Beach, Fla., will be the principal celebrant of a concelebrated Mass at 7:30 a.m.

Cardinal Theodore E. McCarrick of Washington will host a youth rally and Mass from 9 to 11:30 a.m. at the Washington Convention Center. He will be the principal celebrant of the Mass, joined by bishops from the Archdiocese of Baltimore and the Diocese of Wilmington, Del.

March for Life

CNS photo by Martin Lueders

Students from Charlotte Catholic High School made up the front line of the national March for Life last year in Washington.

Bishop William G. Curlin, bishop emeritus of the Diocese of Charlotte, will celebrate Mass at 10 a.m. at the main altar of the Basilica of the National Shrine of the Immaculate Conception. Msgr. Mauricio W. West, diocesan administrator, and Father Roger Arnsparger, pastor of St. Barnabas Church in Arden, will concelebrate. Students from Charlotte Catholic High School are expected to provide the music for the Mass.

Approximately 500-600 people from the dioceses of Charlotte and Raleigh are expected to participate in the march, including students and staff from Belmont Abbey College, and parishioners from St. Barnabas Church and the Basilica of St. Andrew in Asheville.

In the neighboring Diocese of Arlington, Va., Catholics will gather for Mass at the Cathedral of St. Thomas More in Arlington, with Bishop Paul S. Loverde as the celebrant. Young people will join in a Mass for life at St. Anthony of Padua Church in Falls Church, Va., before heading off to the March for Life.

Meanwhile at the Capitol, the National Pro-Life Religious Council will sponsor the ninth annual national memorial for the pre-born and their mothers and fathers from 9:30-11:30 a.m. at the Dirksen Senate Office Building.

Some 50 clergy representing Catholic, Orthodox and Protestant traditions are expected to preside at the event, which formerly was sponsored by the National Clergy Council.

The theme of the 30th anniversary March for Life is "Affirm the sanctity of each human life by word and deed."

Following the rally and march, participants are to visit their senators and representatives in Congress.

That evening, the March for Life will sponsor the 21st annual Rose Dinner at the Hyatt Regency Hotel in Washington. Nebraska state Sen. Mike Foley, who served for several years as secretary-treasurer of the March for Life and the District of Columbia Right to Life Committee, is the featured speaker.

Acting Editor Kevin E. Murray contributed to this article.

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U.S. bishops issue statement for Roe vs. Wade anniversary

WASHINGTON — Here is the text of "A Matter of the Heart," the U.S. Catholic bishops' statement on the 30th anniversary of Roe vs. Wade. It was approved by the bishops Nov. 12.

Each year on Jan. 22 — the anniversary of the 1973 Supreme Court decision in Roe vs. Wade — people pause to recognize the date in some way. Some speak out, some march, some reach out, some educate, some just reflect. Many pray.

Each year, for 30 years, pro-life Americans have shown that their commitment will not waver, their efforts will not cease. Our firm conviction as Catholics that "life must be protected with the utmost care from the moment of conception" (Second Vatican Council's Pastoral Constitution on the Church in the Modern World, No. 51) has been a part of the church's constant witness since the apostolic age and has inspired millions to defend human life at every stage. Against the backdrop of a society in which many institutions of influence endorse legal abortion, the pro-life movement has grown year by year, in numbers and in vitality.

As we reflect on the 30th anniversary of Roe vs. Wade, we express gratitude to those who have worked tirelessly for human life and against this ruling from the very beginning and continue to do so. They have lobbied, counseled and prayed. Many have suffered for their pro-life convictions. At the same time, what is perhaps most striking on this anniversary is how many young people have taken up the cause for life, and how impassioned is their support.(1) This generation was born into a society already altered by Roe vs. Wade and brings a special enthusiasm to the movement. This is the generation that knows it was born at a time and in a place where there was no legal assurance of continued survival at the earliest stages of life, in the womb.

In the United States abortion is legal throughout pregnancy. Yet abortion is a violation of human rights incomparable in magnitude and an atrocity for the whole human family. While Roe vs. Wade appeared to create a right with some limitations, Doe vs. Bolton, which was decided the same day, erased those limitations by creating a "health" exception so broad that it effectively allows abortion for any reason at any time.(2) The lack of any limits to legal abortion was never more clear than in the case of Stenberg vs. Carhart in 2000, when the Supreme Court ruled that even the horrific partial-birth abortion procedure could not be restricted. Most Americans are surprised and shocked to learn about the lack of any meaningful legal limitations for abortion. Most know things have gone too far.(3) Together with those from many other faith communities, we work to bring about a society that recognizes abortion for what it truly is.

Many young people today comprehend the legacy of Roe. They look at 30 years of legal abortion and weep over the 40 million lives destroyed. They are aware that one in every four pregnancies ends in abortion,(4) and they grieve for the world they will soon inherit. They mourn the fact that each year approximately 1.3 million abortions take place, and that thousands of them are done in the sixth month of pregnancy or later, when the child would likely survive if born.(5)

Many who came of age at the time of Roe were hopeful about what it was said to promise: an end to poverty and abuse. Who would not hope for these things? But legal abortion promised what it could not give. It promised women a freedom to participate more fully in society, but it took their children and broke their hearts. Countless women have suffered physically, emotionally and spiritually because of abortion; many have even lost their lives. Many men, too, mourn the loss of their children, while others carry the heavy burden of having persuaded their daughter, wife or girlfriend to have an abortion.

Thirty years after Roe vs. Wade, some may think that the pro-life movement's efforts have amounted to nothing because Roe vs. Wade still stands.

But that misses the heart of the matter:

— Today fewer abortions are being done each year, and fewer doctors are willing to be involved in abortion.(6)

— More Americans identify themselves as pro-life, while the numbers of those saying they are "pro-choice" have declined significantly.(7)

— Ultrasound and other medical advances have made possible a greater appreciation of the humanity of the unborn child.

— In these three decades thousands of pro-life groups, individual parishes, Catholic social service agencies and pregnancy resource centers have provided practical assistance and support to thousands of women facing difficult pregnancies.

— Most state legislatures have enacted measures to restrict or regulate the practice of abortion and reduce its incidence.

Above all, the pro-life movement is brimming with the vibrancy of youth.

Why so much youthful energy in the cause of life? Because the hearts of the young are open to life and are filled with love of life. The minds of the young are open to the truth about abortion. They dream of a world without Roe vs. Wade, and they live as if the dream were true. Their hearts are full of compassion for unborn children and for young women who are confused and suffering, and they look for ways to serve them. Many in the last generation fought for legal abortion; but more today know that women deserve better, and so fight for true freedom for women. Young people know that the future is in their hands, and their hearts yearn to bring a message of hope and healing to a culture in great need of hearing it.

> ***"Roe vs. Wade cannot stand as the law of this great nation, a nation founded on the self-evident truth that all people are created with an inalienable right to life."***

Among those who defend abortion, there are many who do so despite the pain abortion has brought into their lives, or even sometimes because of it. Many contemplating abortion believe they have no other choice. We listen to them, we understand their sense of isolation and despair. We must strive to know their hearts.

We renew our offer of assistance to anyone considering abortion: If you are overwhelmed by the decisions you face, if you cannot afford medical care, if you are homeless or feel helpless, whatever your needs, we will help you. The church and her ministries, inspired by the word and example of Jesus Christ, will help you with compassion and without condemnation.

Roe vs. Wade has left a trail of broken hearts. Through Project Rachel and other ministries, we will continue to help the broken-hearted. Those who resort to abortion out of a sense of desperation often find the cruel reality of abortion too difficult to bear. But it is too difficult only in a world without God and therefore without hope. We must reach these hearts and give them hope. These are the converted hearts that will at last bring an end to abortion.

Roe vs. Wade cannot stand as the law of this great nation, a nation founded on the self-evident truth that all people are created with an inalienable right to life. We are committed, no matter how long it may take, no matter the sacrifices required, to bringing about a reversal of this tragic Supreme Court decision. We will speak out on behalf of the sanctity of each and every human life wherever it is threatened, from conception to natural death, and we urge all people of good will to do likewise. For, as Pope John Paul II reminds us, "it is impossible to further the common good without acknowledging and defending the right to life, upon which all the other inalienable rights of individuals are founded and from which they develop" ("The Gospel of Life," No. 101). Roe vs. Wade must be reversed.

Footnotes:

1. Those under 30 support greater protection for life in larger numbers than almost any other age group. In recent Gallup polls, major restrictions on abortion were supported by 55 percent of adults under 30 years old — a higher figure than for any age group except those aged 65 and over. See L. Saad, "Public Opinion About Abortion — An In-Depth Review," at www.gallup.com.

2. Roe said that states must allow post-viability abortions when they are needed to preserve the mother's health. Roe vs. Wade, 410 U.S. 113 (1973) at 163-4. Doe then defined "health" to include "all factors — physical, emotional, psychological, familial, and the woman's age — relevant to the well being of the patient." Doe vs. Bolton, 410 U.S. 179 (1973) at 192.

3. In a July 2000 CBS/New York Times poll, 40 percent of Americans supported stricter limits on abortion and another 22 percent said it should not be permitted at all. See L. Saad, note 1 supra.

4. Alan Guttmacher Institute, Facts in Brief: Induced Abortion, www.agi-usa.org/pubs/fb_induced _abortion.html.

5. Id., "The Limitations of U.S. Statistics on Abortion," www.guttmacher.org/pubs/ib14.html; University of Wisconsin Medical School, "Chances for Survival," www.pediatrics.wisc.edu/childrenshosp/parents_of_preemies/survival.html

6. See note 4 supra.

7. Gallup says that "prior to 1996, Americans were more likely to call themselves pro-choice than they are today"; in Gallup's August 2001 poll, "pro-life" respondents matched those calling themselves "pro-choice" (46 percent vs. 46 percent). See L. Saad, note 1 supra.

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ABORTION, from page 1

"It promised women a freedom to participate more fully in society, but it took their children and broke their hearts," they said. "Many contemplating abortion believe they have no other choice."

"Jan. 22 marks 30 years of distorting the truth and leaving a trail of wounded, women and men mourning the loss of their unborn children," said Maggi Nadol with the Respect Life office of the Diocese of Charlotte. "But, mercifully, God can forgive and thereby begin the healing process."

In the January issue of Life Issues Forum, a publication of the pro-life secretariat, Cleaver described the legalization of abortion as "a social experiment using the lives of women and children as its primary subjects."

"The reality is that women turn to abortion because they feel alone and helpless, or abandoned, or pressured by boyfriends or family members," she added. "Abortion is not the act of empowerment it was promised to be."

In addition to being the 30th anniversary of Roe vs. Wade, 2003 marks the first year that U.S. Catholic dioceses are obliged to observe Jan. 22 liturgically as a "day of penance for violations to the dignity of the human person committed through acts of abortion, and of prayer for the full restoration of the legal guarantee of the right to life."

Celebrants of all Masses that day are to wear violet vestments, according to changes to the General Instruction of the Roman Missal approved by the bishops in November 2001 and ratified by the Vatican in February 2002.

As in other years, much of the pro-life activity on Jan. 22 will focus on the March for Life, which aims to influence Congress and the president about the size and determination of the movement to overturn Roe vs. Wade.

But in 2003 pro-lifers will find a decidedly more rosy picture in Washington, after the 2002 elections brought in new pro-life members of the House and Senate and removed from Senate leadership Democratic Sen. Tom Daschle of South Dakota — a major roadblock last year to efforts to bring pro-life legislation to the Senate floor.

The new Senate majority leader, Republican Sen. Bill Frist of Tennessee, said in a 1998 letter to constituents, "As a physician, my professional ethics are grounded in preserving life, and I am opposed to abortion."

President Bush has promised to sign legislation banning partial-birth abortions — twice passed by the House but kept from a vote in the Senate. Bush also has indicated his support for bills that would punish those who kill or injure unborn children in attacks on pregnant women, make it a federal crime to take a minor out of state to circumvent the state's laws requiring parental notification before an abortion, and allow health care providers and institutions to refuse to perform, pay for or counsel for abortion on grounds of conscience.

Douglas Johnson, legislative director for the National Right to Life Committee, said he expected "a number of these bills" to receive consideration in both houses of Congress. "It won't happen all at once, but bills will be taken up at the appropriate times during the course of the Congress."

Bush has signaled his own willingness to take up the pro-life cause with a Jan. 7 decision to resubmit to the Senate the nominations of Charles Pickering of Mississippi and Priscilla Owen of Texas as candidates for federal appeals court judge. Both were rejected by the Senate Judiciary Committee last year in part because of their pro-life views.

Perhaps the most cheering words for pro-lifers in 2003 come from Kate Michelman, president of the National Abortion and Reproductive Rights Action League, which on Jan. 1 changed its name to Naral Pro Choice America.

"We have never had an environment as hostile as this since Roe vs. Wade was decided by the Supreme Court 30 years ago," she said. "This could really result in more losses than we have experienced in the past."

Acting Editor Kevin E. Murray contributed to this article.

In the Diocese of Charlotte: If you are experiencing an unplanned pregnancy, or may have had an abortion and feel the need for healing, please call the Respect Life office at (704) 370-3299.

Or, for post-abortion counseling, please contact Catholic Social Services in the following regions:

— Charlotte Regional Office, (704) 370-6155. Ask to speak with a counselor.

— Piedmont-Triad Office, (336) 727-0705. Ask to speak with David Harold or Tammy Watkins.

— Western Regional Office, (828) 255-0146. Ask to speak with Lori Gilcrist.

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Book Review

Book says youth seek answers in Christian orthodoxy

Reviewed by MIKE HAYES
Catholic News Service

Orthodoxy is a powerful word. Colleen Carroll's thesis in "The New Faithful: Why Young Adults Are Embracing Christian Orthodoxy" is that young adults are finding orthodox practices, communities and ideals attractive in spiritual circles.

She argues that young adults are looking for direct answers to "everyday life questions" where the lines of religious tradition aren't blurred. They are attracted to the demanding God that their pre-Vatican II grandparents celebrated in their faith. She also claims that young adults are participating in religious practices that relate more to their longing for mystery than a "feel-good" spirituality.

THE NEW FAITHFUL
WHY YOUNG ADULTS ARE EMBRACING CHRISTIAN ORTHODOXY
COLLEEN CARROLL

Protestant evangelical practices give young adults clear answers to their everyday problems. The solution to every problem is found in Scripture. Carroll suggests that Catholic evangelism is catechism-based. She says that Catholic young adults have firmly grasped onto the "Catechism of the Catholic Church" and have found comfort and a sense of elitism in joining communities that challenge them to live out their everyday lives by applying the catechism to their everyday lives, questions and problems.

But who and what are considered orthodox? Carroll suggests an acceptance of the Apostle's Creed is a true definition of orthodoxy.

But I think she describes communities that co-opt the word orthodoxy and create places where "right equals might," where other opinions or even discussion on church teaching are not welcomed. These groups seclude themselves in "orthodox universities" and traditional parishes. They consider themselves elite Catholics and look to recruit among the powerful and educated in order to give further credence to this elitism.

In my experience as a young adult minister I have found many young adults report that a simple checklist of rights and wrongs is exactly what they find unchallenging about the church. When the glowing romanticism of these so-called elite communities fades, or when mysterious ritual no longer answers their spiritual needs, they bolt and fall into a sense of disappointment. Carroll fails to see this and relies on the attractiveness of old rituals to lay claim to a new breed of conservatism disguised as orthodoxy.

But Carroll surely didn't make this all up. She definitely has touched on a trend among a good deal of twenty- and thirtysomethings. They certainly are grasping onto communities that speak to a sense of mystery, a strong sense of morality and a belief in absolute truth. She gives us a sneak peek at these communities that is often repetitive and glowing, but nonetheless accurate.

And that point is what makes Carroll's book worth reading. For indeed, the "orthodoxy movement" has gained momentum in attracting young adults. Why? That's the big question for the church to consider and examine.

While Carroll's book is well-meaning and provides a clear picture of young adult faith desires, it falls short in her failure to realize that when one group tries to take over the Catholic clubhouse they only find out that they've lost the sense of what being "catholic" is about. Young adults are looking for something that is neither black nor white but rather a new tradition, and in that collaborative newness they seek to find something more.

Hayes is the associate director of Paulist Young Adult Ministries and operations director of its Internet site, BustedHalo.com.

Word to Life

Sunday Scripture Readings:
Jan. 19, 2003

Jan. 19, Second Sunday in Ordinary Time

Cycle B Readings:
1) 1 Samuel 3:3b-10, 19
   Psalm 40:2, 4, 7-10
2) 1 Corinthians 6:13c-15a, 17-20
3) Gospel: John 1:35-42

By DAN LUBY
Catholic News Service

He is sweating, tapping a rhythm on a glass with his fork, nervously rocking his torso. The velvet-lined box with the gleaming ring rolls gently back and forth in his outstretched hand. Quietly, desperately, he is talking a mile a minute.

"I know it's crazy; I know you can do a lot better than me; I don't blame you for saying no; in fact you're probably smart to say no; I mean look at you and look at me; and I hope we can still see each other; I'll never bring it up again."

Across the table she smiles. She reaches over the ruins of her cheesecake, over his jittery hands and places her fingers on his lips.

"I said yes," she laughs, and draws her hand back for him to put the ring on her finger.

When we think we know what the answers to our questions will be, when we decide beforehand when and where and to what we are called, we sometimes risk missing the very words we most long to hear.

Sunday's story of Samuel's call reminds us that God does speak to us, does call our names and invite us to share his work, but often in ways we don't expect. Samuel assumes only one explanation for the sound of his name in the night and runs to his master Eli. It is only when Eli tells him to listen that he recognizes God's voice.

In a world so full of noise, living lives so full of talk and busyness, it is good news to be reminded that until and unless we are silent, still, attentive, we risk missing the very voice of God.

QUESTIONS:

How in the next week can you give yourself the gift of quiet? What's one time in your life when your expectations for blessing have been exceeded?

SCRIPTURE TO ILLUSTRATE:

"The Lord came and revealed his presence, calling out as before, 'Samuel, Samuel!' Samuel answered, 'Speak, for your servant is listening'" (1 Samuel 3:10).

Weekly Scripture

Scripture for the week of January 19 - January 25

Sunday (Second Sunday in Ordinary Time), 1 Samuel 3:3-10, 19, 1 Corinthians 6:13-15, 17-20, John 1:35-42; **Monday (Sts. Fabian and Sebastian),** Hebrews 5:1-10, Mark 2:18-22; **Tuesday (St. Agnes),** Hebrews 6:10-20, Mark 2:23-28; **Wednesday (St. Vincent),** Hebrews 7:1-3, 15-17, Mark 3:1-6; **Thursday,** Hebrews 7:25—8:6, Mark 3:7-12; **Friday (St. Francis de Sales),** Hebrews 8:6-13, Mark 3:13-19; **Saturday (The Conversion of St. Paul),** Acts 22:3-16, Mark 16:15-18

Scripture for the week of January 26 - February 1

Sunday (Third Sunday in Ordinary Time), Jonah 3:1-5, 10, 1 Corinthians 7:29-31, Mark 1:14-20; **Monday (St. Angela Merici),** Hebrews 9:15, 24-28, Mark 3:22-30; **Tuesday (St. Thomas Aquinas),** Hebrews 10:1-10, Mark 3:31-35; **Wednesday,** Hebrews 10:11-18, Mark 4:1-20; **Thursday,** Hebrews 10:19-25, Mark 4:21-25; **Friday (St. John Bosco),** Hebrews 10:32-39, Mark 4:26-34; **Saturday,** Hebrews 11:1-2, 8-19, Mark 4:35-41

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'Just Married' is anything but blissful experience

By GERRI PARE
Catholic News Service

NEW YORK — Young newlyweds return from their European honeymoon ready to split up in the insipid romantic comedy "Just Married" (20th Century Fox).

A mean-spirited tone is set right away as the feuding couple arrives back at Los Angeles' airport, shoving each other and glad when either one falls. There is a fair bit of this minor comic violence throughout the film, such as when the bride hits the groom hard with a heavy marble ashtray — and it's really not at all funny.

Told primarily in flashback, we learn that radio traffic announcer Tom (Ashton Kutcher) and Beverly Hills beauty Sarah (Brittany Murphy) met cute (cute substitutes for wit in this flick), moved in together soon after and got engaged within the year despite her wealthy family's disapproval.

Lots of scenes with Murphy acting flirty, smiling provocatively and prancing around assume the audience will just find her so adorable, and easygoing Kutcher so handsome, that a well-written script is beside the point.

Just before the church wedding she feels guilty for not telling Tom she got tipsy one night and slept with the rich, still-interested Peter (Christian Kane). And he lied to her in pretending he wasn't responsible for her dog's accidental death.

After a pathetic crying jag on their wedding night when Sarah realizes they are too tired for intimacy, they fly off to what should be a fabulous honeymoon in France and Venice. However, unfortunate circumstances, Tom's foolish behavior and Peter's showing up lead to arguments that prevent them from consummating the marriage night after night. Can this marriage be saved? Or, more to the point, do we care?

Director Shawn Levy lets the self-absorbed couple sulk, pout and scream until the predictable sappy-happy ending when they come to their senses and lock lips once more. Nor is the movie burdened by sparkling dialogue. Witness a typical exchange between bride and groom. She: "That's our hotel." He: "It looks like a castle." She: "It is a castle." He: "That's why it looks like a castle." Ho-hum.

Background scenery of Venice relieves some of the tedium and their getting trapped in a snow bank has its comic moments, but more often the humor is staler than last week's croissant.

At least the couple, presumably Catholic, decide to commit to marriage, but it's off-putting how casually they leap into bed, live together and refer to past affairs so casually.

Everything changes when Tom's father tells him to grow up and work at the marriage, and while that's a good development the romantic comedy that precedes this advice is not.

Due to a live-in relationship and many sexual references, some comically intended violence, occasional crude humor and minimal profanity, the U.S. Conference of Catholic Bishops classification is A-III — adults. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned. Some material may be inappropriate for children under 13.

Pare is the director of the U.S. Conference of Catholic Bishops' Office for Film and Broadcasting.

MOVIE REVIEW LINE 1-800-311-4CCC THE CATHOLIC COMMUNICATION CAMPAIGN

CNS PHOTO FROM 20TH CENTURY FOX

'Drumline' moves to catchy beat

Leonard Roberts and Nick Cannon star in the dramatic film "Drumline." The U.S. Conference of Catholic Bishops classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned. Some material may be inappropriate for children under 13.

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The Pope Speaks

POPE JOHN PAUL II

Prayer is constant dialogue between God and individuals, pope says

By CINDY WOODEN
Catholic News Service

VATICAN CITY — Prayer is a constant dialogue between God, who reaches out to people with love and guidance, and individuals, who reach toward God with pleas for help and prayers of thanksgiving, Pope John Paul II said.

Although the pope's voice was fairly clear and strong at his Jan. 15 general audience, he skipped over about three-quarters of the text of his main talk in Italian.

The pope read the full texts of the prepared summaries in six other languages and spent almost a half-hour greeting individuals, including Cardinal Theodore E. McCarrick of Washington, who came up to kiss his hand at the end of the audience.

Pope John Paul focused his remarks on the 19th section of Psalm 119, an accounting of "an intense life of faith and prayer."

The prayer of the faithful, he said, "knows no rest because it is a continuous response to the permanent proposal of the Word of God."

God offers his word, his promises, his law and his justice, while believers offer thanks and recognition and pleas that their prayers will be heard and that God will come to their rescue.

The psalmist presents a picture of one who rises before the sun to pray and to await a response with hope.

Christians should do likewise, the pope said, beginning each day by praying that God "will be near us and guide us with his word, which spreads serenity and grace."

Guest Column

JOE PURELLO
Director, Office of Justice and Peace, Catholic Social Services

Prayerful observance of Roe vs. Wade decision needed — pray for life!

As we approach Jan. 22, 2003, marking the date 30 years ago when the taking of vulnerable, unborn human life obtained legally sanctioned status across the United States, we are called to even more urgently pray and work for the day when all human life will be cherished and respected.

The U.S. bishops have called for Jan. 22 to be "observed as a particular day of penance for violations to the dignity of the human person committed through acts of abortion." We are also called to pray for the "restoration of the legal guarantee of the right to life." In observance of the Jan. 22 Supreme Court decision 30 years ago (Roe v. Wade), many from our diocese will travel to Washington to bring to our government leaders an appeal for a vision of justice that includes the most vulnerable of our human family.

In our homes, with our families and in our churches, let us mark this day with prayer and special acts of penance and sacrifice. Consider writing to a legislator, donating to support adoptions, attending Mass, or visiting someone who is suffering or alone.

Numerous threats exist, in our country and abroad, against the dignity of human life. We know that suffering and death are occurring on a wide scale in many places in our world. Most of this pain and morbidity are either inflicted by the hand of humanity, or allowed to continue through the lack of resources that do exist, yet are not used to bring peace and healing. As Americans, we cherish and espouse the ideals which lift up humanity and enable God's greatest creation to flourish; yet we must acknowledge that our own society has often lost sight of the great resources and grand possibilities we possess to ensure that the weak, the poor, and the most vulnerable in our midst are cared for.

That is why the U.S. bishops call not only for prayer, but also penance.

"A society lacks solid foundations when, on the one hand, it asserts values such as the dignity of the person, justice, and peace, but then, on the other hand, radically acts to the contrary by allowing or tolerating a variety of ways in which human life is devalued and violated, especially where it is weak or marginalized. Only respect for life can be the foundation and guarantee of the most precious and essential goods of society, such as democracy and peace."(Pope John Paul II, Evangelium Vitae, 1995, 101).

The month of January is a good month for us to renew our commitment to respect all human life, not only because it marks the start of a new year, but because of certain observances housed in this month. The Jan. 22 observance calls to mind one of the greatest threats to human life and dignity of our day — legally sanctioned killing of the unborn.

January is also a time to celebrate the life and legacy of one of our nation's foremost men of peace and vision, Dr. Martin Luther King Jr., who called for a conversion of hearts and minds on matters of racism and discrimination that have yet to be fully realized. In January, we also observe "World Migration Week," so as not to forget the tens of millions who leave their homes to flee war, starvation, poverty and oppression.

Finally, the U.S. church's Catholic Campaign for Human Development sets aside January as a special time to raise awareness of the extent of poverty, and devastation of human dignity that poverty brings. Only if we work toward "a consistent ethic of life" will we fully manifest and witness to the world our belief that each of us is made in the image of God, equally possessing the right to life and dignity.

Economy of Faith

GLENMARY FATHER JOHN S. RAUSCH
Guest Columnist

Sowing my community back

Lucius Thompson lives about 1,000 feet from the blasting site at the head of Little Tom Biggs hollow in McRoberts, Ky. The mining company doing mountaintop removal, a practice that decapitates mountains in Appalachia to expose a coal seam and lucratively extract the coal, sometimes uses a supercharge of dynamite to loosen the rock to get the coal. The section Lucius added to his trailer actually separated from the main structure with the tremors. When it rains, he puts buckets throughout his house to catch the drips from the cracks caused by the blasting.

But no damage compares to the fright he got a year ago. Three of his children, the oldest 7 years of age, were playing in front of the house. A downpour came, so the kids went inside. A moment later a torrent of water rushed down from the strip site, flushing debris and mud from the hillside with a force so powerful that any child or elderly person could easily have been swept away.

Mountaintop removal, like advanced production techniques in other industries, illustrates some ethical principles lost in the quest for efficiency and profit. The church teaches that rights come with responsibilities. The coal company has a right to its coal, but it must mine it responsibly.

In 1977, the Surface Mining Control and Reclamation Act sought to prevent water contamination and blast damage to homes. A quarter century ago, strip mine technology allowed removing coal veins only near the surface and mined land had to be restored to its original use and contour. One small exemption in SMCRA allowed for leveling of mountains and filling of streambeds if that procedure readied a site for development. The loophole became big enough to drive a 20-story high shovel through.

Today, advanced technology using powerful dynamite charges, monster shovels and huge trucks hauling 80 tons sometimes level down mountains 500 feet, dumping millions of tons of top soil and rock into the river beds in the adjacent valleys. With mountaintop removal rural communities face possible floods, dry wells, polluted streams, cracked walls and foundations, and surroundings of constant dust and noise pollution.

"If you don't live the life, you don't know what it's about," laments Lucius.

The companies claim they operate within the law and only God can send rains causing floods. Besides, in rural areas with little economic opportunity, they argue, communities need jobs. In 1979, strip mining employed 17,181 in Kentucky, but by 2000 the figure dropped to 4,612, while production fell only one-fourth. A job in strip mining represents a temporary human activity till advanced technology replaces it. Meanwhile, alternative jobs in tourism and other industries stand in jeopardy.

Recognizing the principle of care of creation links naturally with the principle regarding rights and responsibilities, John Paul II proclaims the right to a safe environment must eventually be included in an updated U.N. Charter of Human Rights. "Respect for life and for the dignity of the human person extends also to the rest of creation."

On Dec. 10, 2002, International Human Rights Day, 60 people ascended a mountain to a strip site overlooking McRoberts. They came to pray. McRoberts had not experienced a serious flood since 1957, but in the last 18 months they faced five. Prayers rose to change hearts and open eyes. At the conclusion, Catherine Oden, a McRoberts' senior citizen, walked among the rock and dirt, and with a symbolic gesture of hope and determination she scattered a handful of wildflower seed saying, "I'm sowing my community back."

Light One Candle

MSGR. JIM LISANTE
Guest Columnist

Just go say hello

When I first arrived at my parish six years ago, I got reacquainted with the demands of pastoral life after serving in other diocesan ministries. As priests, we have the special privilege of sharing the most joyous and most challenging times of people's lives. They open to us both the pain and the delight of human living. We might witness the marriage of a young and very much in love couple right after we offer a funeral mass for another family's loved one.

Just a few weeks after settling in, I received a call to visit an elderly woman who was close to the end of her earthly journey. As chance would have it, my sister Joan called me just before I left for the woman's home. I mentioned the family name I was about to visit. Her next words were mysterious: "Be especially kind to that family."

When I asked why, she replied, "I'll explain next time we get together." Off I went.

The dying woman, a person of profound spiritual beauty, was surrounded by her adoring children and grandchildren. A widow for a number of years, she was someone who loved life and being with her family. But at the same time, she was unafraid of meeting God face to face. Being good to this wonderful family was no hardship. We prayed together, talked together and then embraced before departing. The good woman died a few days later and was buried after a faith-filled funeral celebration.

Some weeks later, my sister Joan came to visit. We finally got around to discussing that family about which she'd been so concerned. Many years before, our own family had moved from Brooklyn to this suburban parish where I now work as pastor. It's never easy for kids to uproot and move to a new community, but Joan, at age 10, found it particularly difficult. At that time, she was both shy and not a little awkward. (That image is changed now. She's a confident woman, a lawyer who writes for the Washington Post.)

Joan remembers in painful detail the first days of attending a new school. The children were wary of this stranger in their midst. Joan stood very much alone in a far corner of the playground at lunchtime. That is, until a little girl named Margie walked over. The lunchtime conversation between the two 10-year-olds was an icebreaker. It made my sister feel more at ease and opened up the possibility that this strange new community might actually become home.

Margie's walk across the playground was an act of kindness that made all the difference. It seemed like such a little thing, but it meant so much. And it was young Margie's mother I visited that day, some 40 years later.

We all wield so much power in our words and gestures. We influence other people's experiences for good or for ill. But we don't need to do great things for every person we meet. We can make a huge difference for the lonely, the uncomfortable, the anxious and the wary just by offering a friendly smile, a warm handshake or a short visit.

Mother Teresa was fond of saying that "peace starts with a smile." And she was right. Next time you wonder if you should bother to make an extra effort, just do it.

Question Corner

FATHER JOHN DIETZEN
CNS Columnist

The church in China today

Q. What is the status of the Catholic Church in China? We recently attended Sunday Mass in English at St. Peter's Church in Shanghai concelebrated by three priests, two Chinese and one French. The congregation was half Chinese and half European, with a handful of Americans and others.

The Mass was the same as in my New Jersey parish, including readings and hymns, with eucharistic ministers and lectors. I understand the Chinese government does not permit the church in China to be governed by the pope, but this parish seemed to be alive and active, and serving God's people. (New Jersey)

A. The situation of the Catholic Church in mainland China is complex and not at all easy to understand. Particularly under the communist regimes of the 20th century, Catholics have suffered savage persecutions. For all practical purposes, the Catholic Church ceased to exist, at least openly, as part of Chinese society.

In July 1957, the government established the CCPA (Chinese Catholic Patriotic Association), a "Catholic" Church independent of papal authority, which has validly, but not licitly, ordained its own bishops without Vatican approval. Many Catholic clergy have disappeared or are under house arrest for refusing to join the CCPA.

Since 1957, the CCPA has existed alongside a larger "real" Catholic Church, which is in communion with the bishop of Rome. Priests and bishops of this second group, and apparently many from the first, heroically walk an almost impossible political tightrope to keep the Catholic faith alive in some traditional manner for the Chinese people and for Catholic foreigners in the country.

China and the Vatican do not have diplomatic relations, but Pope John Paul II is striving to change that.

In October 2001, he apologized for past actions by Catholics that offended China or gave an impression of disrespect for its culture, and renewed his plea for official dialogue with the government of mainland China.

The pope was speaking on the 400th anniversary of the arrival in Beijing (formerly Peking) of Father Matteo Ricci, a Jesuit missionary and scientist whose knowledge and love for the Chinese people had won profound respect for him and for the Catholic Church among some high ranking Chinese scholars and government leaders.

Ricci invented a Chinese terminology for Catholic theology and liturgy that "created the conditions for making Christ known and for incarnating the Gospel message and the church within Chinese culture."

Unfortunately, because of a lack of understanding of Chinese culture on the part of some powerful Catholic officials in Europe, the potential of Father Ricci's achievements was never fulfilled, and Catholic influence in China was set back hundreds of years.

The liturgy you experienced, which probably involved Catholic priests and people in communion with Rome, and the status of the Catholic Church in that country, need to be understood in this context.

Open, if limited, practice of the Catholic faith is most likely to be found in those areas of China which attract larger contingents of foreign (especially American or European) business people, tourists and diplomatic officials.

In spite of present limitations and suppression, the pope has hope. "It is no secret," he said, "that the Holy See, in the name of the whole Catholic Church and, I believe, for the good of the whole human family, hopes for the opening of some form of dialogue with the authorities of the People's Republic of China."

Family Reflections

ANDREW & TERRI LYKE
Guest Columnists

Experiences best shared as a family

Have you ever had an experience that didn't feel complete because a certain person or particular people didn't share it with you? This is something that family members go through often. Ask anyone who has traveled to an exotic location without a spouse or family. It feels as though a part of him/her has been left behind.

This has been our experience. We've become used to bouncing our experiences off each other. It's almost like seeing through the other's eyes, feeling through the other's skin. It's more than empathic; it's more complementary. Anything good is better when it's shared. It's even better when it's shared with someone special.

This is so for any experience of beauty, e.g., music, art, food and especially new friends. As we each take in the beautiful experience, we reserve some of our individual assessment for the input of the other. Then it is archived in our collective memory. It's a conscious, intentional way of bonding as a couple or a family.

An example is the first time I (Andrew) visited New Orleans was on a business trip in the mid-1980s. I couldn't wait to return with Terri a year later so that the awe and wonder stored in my memories could be included in our collective marital archive.

Families have collective experiences as such, too. We recently spoke at the Hofinger Conference in New Orleans. It was the last weekend of the holiday break. So, it was an opportunity to have an excursion with our kids.

Walking the familiar streets of the French Quarter with our 20-year-old daughter and 17-year-old son was like treading holy ground that was already sanctified by our love. They had heard the stories from our collective marital archive. So, for them it was making concrete what before had been vicarious. Beignets and café au lait at Café Du Monde tasted much better than an at-home simulation.

We visited St. Peter Claver Church for Sunday Mass. There the kids met friends we had made on previous visits and experienced for themselves the warm hospitality we had told them so much about.

We opened ourselves to their unique experiences of that special locale. We eagerly wanted to know what they had experienced in our visit to New Orleans. Was it awe-filled and wondrous?

Visiting New Orleans with the kids transformed our experience in a similar way our first visit together transformed Andrew's experience of the city. It is the latest deposit in our collective family archive of bonding memories, and a conscious, intentional bonding for our family.

Questions for Reflection:

— *What collective experiences with a loved-one or group can you recall?*

— *When have you experienced beauty and longed to share it with someone?*

— *Did the sharing deepen your experience of beauty?*

— *Are you open to the beautiful experiences of loved-ones?*

Sacred Heart Brownies win community service award

BROWNIES WIN AWARD FOR COMMUNITY SERVICE

Delaney and MacKenzie Gokey, members of Salisbury's Sacred Heart Church Brownie Troop 251, accept 3rd place awards (out of 15 entrants) in the K-5 category at the United Way Service Above Self Youth Awards ceremony in Salisbury Nov. 21, 2002. The Sacred Heart Church Brownie Troop, a member of the Girl Scouts Hornets Nest Council in Charlotte, is made up of 28 first- through third-graders (ages 6-9) who performed numerous service projects such as: helping with clean-up day at Sacred Heart Church, including moving piles of bricks; collecting items to donate to the Salvation Army; donating cookies for the Red Cross blood drive; donating Girl Scout cookies to a homeless shelter; and collecting can tabs to be redeemed for free treatments for elderly cancer patients.

ST. LEO, from page 5

lished a school in 1949 named the Villa Maria Anna Academy, which was initially located off campus but relocated to the grounds of the convent in 1953, at which time it became Saint Leo Grammar School.

Renovations to the church and school have occurred since these early years as the parish has grown. Last summer, the new 15,000-square foot Parish Family Life Center was added to the school, extensive renovations were made to the old school building and a columbarium was built beside the church, which was in response to a 30 percent growth in parishioners in just the last 10 years.

"The support from our parish and school community has been phenomenal," said Jerry Felten, director of parish operations. "As we look ahead, our challenge is to pay off the remainder of our debt for these projects; to maintain, repair, and maximize the use of our existing facilities; and to prepare ourselves for opportunities to extend our campus borders."

Other events planned for the 75th and 50th anniversaries include a free pizza and bingo night hosted by the school during Catholic Schools Week (Jan. 27-31), a school ceremony to recognize the Sisters of Saint Joseph, a parish Oktoberfest and a barbecue in November with the unveiling of the historical booklet and photo display.

The grand finale will be a formal parish dinner on Nov. 10, the feast of Saint Leo the Great, to which former pastors and their assistants will be invited.

"May the celebrations serve as a genuine challenge for us to be active participants in the history of this parish church," said Father Kessler. "May we be included among the faithful who helped to build up and maintain the church — the body of Christ. With our various talents and gifts, and by God's grace, may the church of Saint Leo the Great continue to give glory to God in the highest and bring peace to His people on earth."

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ST. MARY, from page 5

worship. By October 1995, Sunday Mass in Vietnamese at St. Mary became a reality with native Vietnamese Vincentian Father Michael Nguyen as celebrant.

During the same year, the Vincentians sent Vincentian Father Joe Elzi to celebrate Sunday Masses for the growing Hispanic population.\

"Parish membership of St. Mary has always accepted social diversity," said Father Prior, who arrived in 1996. "This is evidenced with an influx of white parishioners in the 50s and 60s, the inclusion of the Vietnamese parishioners in the 70s, and a rapid growth of the Hispanic population from the 90s to present. My entire parish is adding to the healthy and a welcoming environment for all peoples."

It is through Father Prior's guidance and encouragement that the parish has been celebrating an annual "multicultural picnic," usually held in September.

"I see a lot of young children growing in this mixed culture. They find it so much easier to get along together. And the adult community can and is learning much from them," said Rev. Mr. Vincent Shaw, who was a member of St. Mary for 11 years before his ordination as a permanent deacon for the parish in 1988.

"I watched the parish grow little by little to where there is hardly any room. No place for social activities," he said.

"To this extent we have seen and acted upon the need for expansion of our facilities here at St. Mary," said Father Prior. "Thus, a new parish center is presently under construction."

"All of our parishioners don't go to Mass or to parish functions together specifically because of the lack of space," said William Nelson, a member of the parish center building committee. "But, with the advent of the new parish center, I envision the combining of Masses and the building of greater unity with the parish structure itself."

Father Prior hopes that the construction phase of the parish center and its dedication co-insides with the actual 75th anniversary date of Sept. 16, 2003.

For the future, Father Prior envisions "growth, co-operation, better education and more social events to blend the cultures even more closely together."

"Hopefully," he said, "we will also restart our social programs (that had to be stopped because of the construction) like supplying food to the people of the neighborhood. There is also the possibility of building another school."

Contact Rev. Mr. Gerald Potkay by calling (336) 427-8218 or e-mail gpotkay@triad.rr.com.

The Catholic NEWS & HERALD

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Faithful adorers called to celebrate 10th anniversary

CHARLOTTE — Adorers will celebrate the 10th anniversary of Perpetual Adoration at St. Gabriel Church Feb. 2.

Perpetual adoration is a practice of exposing the Eucharist 24 hours a day in a chapel for continuous adoration by members of the parish or community. The community is expected to ensure that there is always a member present in prayer — day and night — before the exposed Blessed Sacrament.

The anniversary celebration at St. Gabriel Church is for the adorers from around the Charlotte area to get to know one another.

Father Edmund McCaffrey, Ph.D., former abbot ordinary of Belmont Abbey, will preside at the Benediction of the Blessed Sacrament. A reception will be held afterward in the St. Gabriel Ministry Center.

All adorers are welcome. For more information regarding perpetual adoration at St. Gabriel Church, contact Kathleen Potter at (704) 366-5127.

POVERTY, from page 1

Ten rural North Carolina counties have poverty rates greater than 20 percent, and almost 17 percent of the state's children currently live in poverty, said Purello.

According to the North Carolina Economic Development Center, more than a quarter of the state's children are growing up in poverty in 19 rural counties. The overall poverty rate in rural areas is 14.1 percent as compared to 10.3 percent for metro areas.

"If one looks at how poverty is distributed on a map of the counties of North Carolina, one will find poverty concentrated in the far western counties, the low-lying eastern counties and in the mountainous counties bordering Tennessee in the northwest," said Purello.

In 1997, Bishop William G. Curlin, bishop emeritus, and Raleigh Bishop F. Joseph Gossman appealed to their dioceses with a plea to all of the state's people "of good will to reach out to those in dire economic need," and together the bishops issued the pastoral letter, "Of One Heart and One Mind."

In 1999, Catholic Social Services of the Diocese of Charlotte established an Office of Economic Opportunity to serve the four far west counties of Cherokee, Clay, Graham and Swain "in response to the geographic imbalance of poverty in North Carolina and in desiring to follow concretely the call of the pastoral letter of Bishops Curlin and Gossman," said Purello.

The Catholic Campaign for Human Development (CCHD), the U.S. bishops' anti-poverty arm, sponsors "Poverty Awareness in America Month" each January to highlight the needs of poor Americans. Television and radio public service announcements have been distributed, and newspaper ads designed, to show the face of American poverty.

"The general public substantially underestimates the dimensions of poverty in the United States," said Father Robert Vitillo, executive director of the CCHD, at a Jan. 7 press conference in Washington. "The fact is that poverty in America is growing" — up 1.3 million to 32.9 million as of September 2002.

He added that, according to the results of the survey, Americans don't make the connection between poverty and other social ills.

Father Vitillo presented findings resulting from a telephone survey conducted by the Washington-based Media Research Bureau. In the survey, although 33 million people live in poverty in the United States, most Americans believe the actual number of poor people is between 1 million and 5 million.

The survey also revealed that Americans believe it takes about $35,000 each year for a family of four to acquire the basic necessities of life. By contrast, the federal government says a family of four with more than $18,000 in income is above the poverty line.

Without being given a list of issues, only 3 percent of the telephone survey respondents mentioned poverty as a big problem facing American society today. By contrast, 23 percent mentioned the economy and 22 percent mentioned terrorism. But, when given a list of issues that included poverty, 89 percent of the respondents said they were "very" or "somewhat" concerned about poverty.

Meanwhile, 33 percent of those surveyed said they once had lived in poverty, 40 percent said they know someone currently living in poverty, and 50 percent said they were concerned they could be poor at some point in the future.

"Poverty is closely identified with 'homelessness' by a large number of Americans," Father Vitillo said. But only 6 million of the 33 million poor Americans have no home. Meanwhile, 29 percent of U.S. working families do not make enough money to afford housing, food, health care and child care.

For the third year in a row since CCHD first commissioned these surveys, more people — 19 percent — saw lack of education as the most significant cause of poverty, although 16 percent cited personal laziness and a lack of initiative and motivation.

While twice as many people believe poverty will be cut primarily through community-based self-help organizations — "such as those supported by the Catholic Campaign for Human Development," Father Vitillo said — rather than by government assistance, the percentage of those who gave money last year to groups helping the poor dropped from 41 percent to 32 percent.

Father Vitillo said some of the drop can be attributed to redirection of charity dollars after the Sept. 11, 2001, terror attacks, while other would-be givers believe they don't have as much discretionary spending for charity as in years past — "although you can wonder how they're spending their money in the first place," he added.

The telephone surveys were conducted Nov. 20-24 with 1,015 adults. There was a margin of error of plus or minus 3 percentage points.

Catholic News Service contributed to this article.

Contact Acting Editor Kevin E. Murray by calling (704) 370-3334 or e-

For more information on the Office of Economic Opportunity, contact Joann Furst at (828) 835-3535.

For more information on diocesan CCHD activities, contact Terri Jarina at (704) 370-3234.

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CNH-HH03

Maryknoll Sister spreads God's love around the world

By JOANITA M. NELLENBACH
Correspondent

HENDERSONVILLE — Letters to a priest persecuted for his faith inadvertently pointed Eleanor Keeney to life as a Maryknoll Sister in the Far East, Africa and America.

Attending Catholic high school in New Jersey in the 1930s, Eleanor thought about religious life, but pushed the idea aside. During a retreat, she learned of a Society of the Divine Word missionary priest imprisoned in China.

"I started writing to him," Sister Eleanor said. "When he got out, he wrote and told me that the Red Cross had gotten my letters through to him. No one else's letters ever got through.

"His brother was being ordained, and he asked me to come to the ordination. I met his whole family," she said. "He casually asked me what I was going to do after high school. He said he had worked with the Maryknolls in China and to look them up in New York, to just speak to them and see what happened.

"I always wanted to be a nurse. I worked for a year (after high school graduation) and didn't find that challenging. That feeling was always there that God was calling me to do something, but I guess I was afraid. I kept running away from it."

After studying at the Jersey City Medical Center, Eleanor was a private duty and hospital nurse for three years.

Finally, she joined Maryknoll. Following her first profession in 1951 (she made her final profession in 1954), she was assigned to a 1,200-bed hospital in Sri Lanka. Because she had experience with patients with eye problems, she worked in the hospital's eye operating room, in addition to supervising the hospital workers and tutoring at the World Health Organization School of Nursing.

Sister Eleanor served in the hospital from 1951-1962. Leaving for a visit home, she had her last sight of Sri Lanka as the newly elected government was expelling foreigners by refusing to renew their visas.

"It was hard; they were hurting as much as we were when we left," Sister Eleanor said. "I still hear from some of the people. One woman — her husband was dying and I took care of him — she's in her 80s now, but she still writes to me."

She nursed at the Maryknoll Center in Ossining, N.Y. until, in 1967, she went to northeastern Thailand to operate a mobile medical clinic. "Bishop Michael Kien gave me a jeep and an empty building," Sister Eleanor said. "He asked our mother general to send two sisters for two years."

Maryknoll Sister Eleanor Keeney

There were no supplies, but Maryknoll Sister Therese Grondin, who came from Taiwan to serve with Sister Eleanor, had a solution.

"Sister Therese knew about Nakhom Phanom (U.S.) Air Base about 10 miles away," Sister Eleanor said. "Since we weren't getting any money for our services, she said 'Let's go see the chaplain.' He always wanted to be a missioner, so we had it made. He got us supplies. He sent us a doctor. The doctor and servicemen came twice a week by helicopter. He supplied all our medicine and furniture.

"The young men were making repairs and building shelves. I was beginning to feel bad about taking all that furniture, but the commander of the base said, 'When we open a base, we get duplicates and triplicates of everything. When we leave, we give it all to them anyway, so why shouldn't we give it to you?'"

After two years in Thailand, Sister Eleanor nursed for 11 years in Ossining and in inner-city New York before her 13 years in Zimbabwe. There she treated people for malaria, malnutrition, tuberculosis, headed the maternity ward, worked in pediatrics and in minor surgery.

She was reassigned to Gweru, Zimbabwe. "They had a big government hospital there," she said "There was a group of people there who wanted to start a hospice program. While I was home on leave, I visited hospice programs in the United States. I went back and started the hospice program. In 1987, AIDS was beginning to rear its ugly head. There was no home care, so the hospice program became an AIDS program."

In Zimbabwe she worked with Maryknoll Sister Theresa Mangieri. When they returned to America in 1997, they "retired" in Hendersonville. Sister Eleanor volunteers at the Pardee Hospital, works with the Council on Aging doing home visits to the elderly, is in Alzheimer's support and justice and peace church groups, and belongs to Church Women United.

Life in the United States after years among the desperately poor in other countries hasn't always been easy.

"It's more difficult to adjust here than there," Sister Eleanor said. "The pace is slower (there). You go to a supermarket (here) and see all that food. It's almost a sin to see all that food, when you know people are starving. I think when you're helping people, you realize how fortunate you've been."

Contact Correspondent Joanita M. Nellenbach by calling (828) 627-9209 or e-mail jnell@dnet.net.

College students invited to enter video contest

$6,500 in prizes and airtime on television series

NEW YORK — The Christophers have announced their 16th Annual Video Contest for College Students. The contest includes cash awards of $3,000, $2,000 and $1,000 for the top three entries and five honorable mention prizes of $100 each.

The top winners will also have their work featured on the syndicated television program "Christopher Closeup" that is broadcast on over 100 outlets throughout the United States and in more than 150 foreign countries via the Armed Forces Network.

To enter, students must interpret the theme, "One Person Can Make a Difference." Past winners have used a variety of styles and genres that have included drama, comedy, documentary, news format, music video and animation.

Gerald M. Costello, president of The Christophers, announced this year's competition, saying, "In these troubled times, it's important to listen to and encourage the idealism and enthusiasm of these students. More than ever, the world will be shaped by their positive and creative vision."

Entries may be created using film or video, but must be submitted in NTSC format on standard, full-sized VHS tape only, and must be five minutes or less in length. The contest is open to all currently enrolled college students, on both the undergraduate and graduate levels. Students may enter more than once, but an official entry form must accompany each video. The deadline for entries is June 13, 2003.

Official entry forms are available by writing to: College Video Contest, The Christophers, 12 East 48th Street, New York, NY 10017; by calling (212) 759-4050; or by visiting www.christophers.org/contests.html on the Web.

The Christophers, a non-profit organization founded in 1945, uses print and electronic media to encourage all individuals to raise the standards of public life. The Christopher motto is: "It's better to light one candle than to curse the darkness."

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The word of the LORD came to Jonah, saying: "Set out for the great city of Nineveh, and announce to it the message that I will tell you." Jonah began his journey through the city, and had gone but a single day's walk announcing, "Forty days more and Nineveh shall be destroyed." When God saw by their actions how they turned from their evil way, he repented of the evil that he had threatened to do to them.

Jonah 3: 1-4,10

Third in a series: Workshop explores U.S. and Islamic world relations

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JANUARY 24, 2003 SERVING CATHOLICS IN WESTERN NORTH CAROLINA IN THE DIOCESE OF CHARLOTTE VOLUME 12 Nº 18

FIGHTING FOR LIFE

March for Life president reflects on her 30 years of involvement

By WILLY THORN
Catholic News Service

WASHINGTON — "Be careful who you let in your house," admonished Nellie Gray, president of the March for Life.

It led her into more than three decades of volunteer service.

In an interview with Catholic News Service in early January, Gray reflected on the 29 previous marches and the path that led her to leadership of the annual march, which marked the anniversary of the U.S. Supreme Court's Jan. 22, 1973, Roe vs. Wade and Doe vs. Bolton decisions on abortion.

Back in late 1973, a group of East Coast activists wanted to march in Washington on the first anniversary of the decisions that, according to Gray, "decriminalized, not legalized," abortion.

"They didn't have a place to meet. They were aware I was in Washington and it was one of the few addresses they knew (there)," she said. "So they met in my house. And that's how I became president of March for Life."

Formed as "a temporary ad hoc body," the original March for Life group also de-

See MARCH FOR LIFE, page 8

Catholic Schools Week 2003

Courtesy Photo

Students at Our Lady of Grace School in Greensboro look forward to celebrating Catholic Schools Week Jan. 26-Feb. 1. This year's theme is "Making a World of Difference." Look for coverage of Catholic Schools Week in the Feb. 7 issue of The Catholic News & Herald.

Rev. Martin Luther King Jr. honored at memorial celebration

Life and legacy of civil rights leader focus of annual event

Photo by Kevin E. Murray

Above: Ahmad Daniels speaks on the influence of Rev. Martin Luther King Jr. during the Annual Memorial Celebration for Martin Luther King Jr. at Our Lady of Consolation Church Jan. 20. Daniels described Rev. King as a "multitalented, multifaceted and multidimensional leader."

By KEVIN E. MURRAY
Acting Editor

CHARLOTTE — The spirit of Rev. Martin Luther King Jr. was present throughout the Annual Memorial Celebration for Martin Luther King Jr. at Our Lady of Consolation Church Jan. 18.

Sponsored by the diocese's African American Affairs Ministry, the celebration featured workshops and focused on the life of Rev. King, who challenged and help foster positive change to segregation and racial discrimination in the United States in the 1950s and 1960s. After his assassination in 1968, Rev. King became a symbol of protest in the struggle for racial justice.

"Dr. King Jr. was a multitalented, multifaceted and multidimensional leader of the second reconstruction," said Ahmad Daniels, the keynote speaker at the celebration. "We do him and ourselves a great disservice when we limit him to 30-second sound bits of "I Have a Dream," because he was so much more."

"He was a tactician. He showed us how to use social power for the benefit of all. That's what Jesus was about,"

See REV. KING, page 15

Spirituality seminar heats things up in Cherokee

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Using Scripture and steps to slay demons

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Nun pushes anti-death penalty cause

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CNS PHOTO BY DEBBIE HILL

Arafat holds up image of damaged statue of Mary

Yasser Arafat shows a photo of a damaged statue atop the Holy Family Maternity Hospital in Bethlehem during his meeting with an international delegation of bishops Jan. 15 in the West Bank city of Ramallah. At far left is Bishop Reinhard Marx of Trier, Germany.

Lay review board moving ahead in efforts on clergy sex abuse

NEW YORK (CNS) —The lay board set up by the U.S. bishops to monitor their handling of sex abuse cases reported at a meeting in New York Jan. 16-17 that it was moving ahead to carry out its mandate with expectation of full cooperation by the bishops. Board member Robert S. Bennett, a Washington lawyer, said if a bishop failed to cooperate "everybody is going to know about it" and the laity was "not going to tolerate" a refusal of cooperation. "The climate has changed," he said. A 13-member body of prominent lay Catholic men and women, the National Review Board had all members present in New York except for Petra Jimenez Maes, recently elected chief justice of the New Mexico Supreme Court. A major accomplishment was reaching the stage where the board could authorize Kathleen L. McChesney, the former FBI official who directs the bishops' new Office for Child and Youth Protection, to begin negotiations with agencies to provide professional assistance in drawing up reports, said Anne M. Burke, a justice of the Illinois Appellate Court who is the board's vice chairman.

Walking with St. Francis: Thousands brave cold to protest Iraq war

WASHINGTON (CNS) — Numerous Catholic representatives were among tens of thousands of demonstrators who braved bitter cold Jan. 18 in Washington to protest a possible U.S. war on Iraq. "I want to be an alternate voice to the madness," Maria Scharfenberger, a social worker from a Louisville, Ky., Catholic Worker house of hospitality, told Catholic News Service. "The direction we're headed in is very scary ... the message is not loud enough or clear enough. There are an awful lot who don't want war." Under a blue sky burned cloudless and clear by the cold, some of those "awful lot" gathered on the national Mall in a motley mass — of people, banners and tables full of informational books and pamphlets — that resonated with beating drums, smelled of burning sage and sprawled from the U.S. Capitol to the Washington Monument. "I wanted to walk in the steps of Francis (of Assisi) and remind people peace is what we need to be about," Franciscan Brother Ray Smith said, his breath visible in the cold air.

Advances in pain management counter euthanasia argument, says doctor

SAN DIEGO (CNS) — Those who argue in favor of the "humanity" of killing patients through euthanasia typically cite a person's unrelieved pain as the primary rationale for taking life, but the argument is "absolutely not true," said a San Diego physician. "Our ability to end pain is more powerful than at any time in the history of human experience," said Dr. Charles von Gunten, medical director for the Center for Palliative Studies at San Diego Hospice. Palliative medicine — intensive multidisciplinary treatment of the pain and symptoms of serious illness — is a prime example of a new, patient-centered trend in health care. Von Gunten, a widely published authority on palliative medicine, is a trustee of the American Board of Hospice and Palliative Medicine and a consultant to the National Board of Medical Examiners in the area of end-of-life care. He also leads a project to train physicians in palliative care and is associate clinical professor of medicine at the University of California-San Diego.

Crime-tracking system developed at Jesuit university's lab

ST. LOUIS (CNS) — Thanks to a Web site developed by St. Louis University's Geographic Information Systems Lab, St. Louis residents can now use the Internet to track where crimes are occurring in the city. Using crime report data from the St. Louis Police Department, the Web site — http://64.218.68.50/stlouis/newslmpd/viewer.htm — is continually updated with the most recent four months of crime reports and police calls. It allows citizens to type in an address and see the type and frequency of crimes that have been reported near that address. At a press conference unveiling the Safe City Web site, St. Louis Mayor Francis Slay thanked James Gilsinan, dean of the College of Public Service at the Jesuit-run university, and Gary Higgs, director of the lab, for their help in making the Web site a reality. "No other city has established a crime-mapping Web site as accessible and comprehensive as this one," said Slay. "It is possible that no major city anywhere has ever given its people such complete and current information on crime in their neighborhoods."

Pope urges Christian spouses to draw strength from Eucharist

VATICAN CITY (CNS) — Pope John Paul II urged Christian spouses to face the "inevitable difficulties of any family life" by drawing strength especially from the Eucharist. Meeting Jan. 20 with a lay movement dedicated to improving married couples' spiritual lives, the pope also reached out to divorced and separated Catholics, saying they were called to participate in Christian life within church rules. Especially given modern challenges to the family and marriage, he said, Christian spouses today were called to express, "in a visible way, the unfailing alliance of God with the world." The pope said, "Christian faith presents marriage as 'Good News': a relationship that is reciprocal and total, single and insoluble, between a man and a woman, called to give life." He said married couples could find in the Eucharist "the audacity necessary for acceptance, forgiveness, dialogue and communion of hearts," because the sacrament commemorates Jesus' sacrifice in love.

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Diocesan planner

January

27 CHARLOTTE — Light Weigh, a twelve-week Catholic spiritual growth weight loss program, will hold an orientation today at 7 p.m. in Room 4 of the Faith Formation wing at St. Vincent de Paul, 6828 Old Reid Rd. Call Karen (704)543-5497 with questions.

28 BELMONT — The Bradley Institute at Belmont Abbey College will host a talk by Dr. Billy Wireman, President Emeritus of Queens University (Charlotte) today at 7:30 p.m. in the Student Commons at Belmont Abbey. Wireman will speak on the place of the study of religion in higher education. Reception will follow. Free and open to the public. Register at www.bradleyinstitute.org or call (704)829-7231.

29 STATESVILLE — St. Philip the Apostle Church, 525 Camden Dr., has formed a Chess Club that meets today and every Wednesday from 7-8:30 p.m. Come and bring your board and chess set. Learners through experienced players are welcome.

31 GUILFORD COUNTY — Ancient Order of Hibernians/Ladies Ancient Order of Hibernians Retreat will be today at 7 p.m. and Feb. 1 from 9 a.m.-3 p.m. at the Franciscan Center, 233 N Greene St. Mass is at 3 p.m. Retreat on Celtic Spirituality led by Sister Josita Marks, SCC. Call Ray Charbonneau (336)299-5767 for information.

February

1 ALBEMARLE — Today from 9:30 a.m.-12 p.m. Our Lady of the Annunciation Church, 416 N. Second St., will hold a class on "Fashioning a Eucharistic People" presented by Father Larry Heiney. All are welcome to attend. Call (704)982-2910 for information.

1 GREENSBORO — St. Paul the Apostle, 2715 Horse Pen Creek Rd., will hold "Bridges for Women" today after the 9 a.m. Mass - 11:30. The theme is the Gospel of Life. All women are invited for breakfast, a talk and meditation. Register by calling Sue Perez (336)643-6199 or email wperez4@aol.com by Jan. 29. Childcare available upon request.

2 SWANNANOA — Between the 8:30 and 11 a.m. Masses, while the children and youth are in CCD, the adults will be meeting downstairs in the Parish Hall of St. Margaret Mary Church, 102 Andrew Place, for coffee hour. It will be an informal gathering with videos, discussions, guest speakers, etc. Everyone is welcome. You are free to participate in the discussions or not and come and go as you please.

3 BELMONT — The New Century Saxophone Quartet will present a concert of J.S. Bach's Art of Fugue today at 8 p.m. at Belmont Abbey Basilica, 100 Belmont-Mt. Holly Rd. Open to the public. No admission charge. Information? (704)334-3468.

4 MOORESVILLE — Women's Newcomer's Group will meet today from 10-11 a.m. at St. Therese, 217

Catholic hospital officials praise Bush plan to cap malpractice costs

SCRANTON, Pa. (CNS) — Catholic health officials applauded President Bush's attention to a medical malpractice crisis that has doctors in several states threatening to close their practices and hospitals curtailing some services. In a speech at the Jesuit-run University of Scranton Jan. 16, Bush renewed a push for federal legislation that would put a $250,000 cap on noneconomic and punitive awards in malpractice cases. Last year the U.S. House of Representatives passed a bill limiting pain and suffering damages to that amount, but the measure stalled in the Senate over concerns that injured patients might not be fairly compensated. Bush said people who have a legitimate malpractice claim must get a fair hearing, but he said too many frivolous lawsuits and large jury awards were driving up the cost of medical malpractice insurance to the point that doctors were leaving and hospitals were curtailing services.

Northern Ireland church leaders call meeting with Blair 'positive'

DUBLIN, Ireland (CNS) — Church leaders in Northern Ireland called a meeting with British Prime Minister Tony Blair "extremely positive." During the meeting, Catholic Archbishop Sean Brady of Armagh, Northern Ireland, echoed Pope John Paul II's concerns about escalating tensions in the Persian Gulf. The archbishop said he also discussed the European Union's proposed constitution, raising the church's concern that the document recognize and protect Europe's Christian roots, said Father Martin Clarke, spokesman for the Irish bishops' conference. Also participating in the Jan. 14 meeting at Blair's London residence were Church of Ireland Archbishop Robin Eames of Armagh; the Rev. Russell Birney, Presbyterian moderator; and the Rev. Winston Graham, president of the Methodist Church in Ireland.

CNS photo from Reuters

Participants gather for Martin Luther King march

Participants in a 22nd annual Martin Luther King Jr. Memorial March make their way through the streets of Raleigh Jan 20. Rev. King, one of the founders of the Southern Christian Leadership Conference, preached nonviolence, led peace marches for civil rights in the 1960s, and was assassinated in 1968.

Church official cautiously optimistic on Greek Catholic-Orthodox ties

WARSAW, Poland (CNS) — A spokesman for Greece's Catholic Church said the eviction of a group of extremist Orthodox monks from a Mount Athos monastery could signal the first "tentative improvement" in Catholic-Orthodox ties since the pope's May 2001 one-day visit to Athens. Sebastian Rousos, spokesman for the country's bishops' conference, said the Catholic Church was not involved in the dispute between Ecumenical Patriarch Bartholomew of Constantinople and 107 monks of the Esphigmenou monastery on a remote peninsula in the Aegean Sea. Patriarch Bartholomew ordered the monks to vacate the monastery in mid-December. Police said they would evict the monks from the monastery if they failed to meet a Jan. 28 departure deadline. The patriarch charged the monks with repeatedly denouncing Pope John Paul II and Orthodox leaders. "Patriarch Bartholomew has shown his openness to the Catholic Church by visiting Assisi in 2002 and maintaining personal relations with the pope. This is why these monks reacted — they totally reject all Catholic-Orthodox ties," Rousos said.

United Methodists, Catholics dialogue on local, universal church

WASHINGTON (CNS) — United Methodist-Catholic Dialogue participants talked about their understanding of the local church and the universal church at a three-day session in December in Washington. It was the national dialogue's fourth meeting on the theme, "The Church in Each Place and in All Places." The U.S. bishops' Department of Communications issued a news release on the meeting Jan. 13. Both churches see their mission as global and are members of a worldwide communion. Both worship in local congregations and gather those congregations into regional structures. The basic regional structure for Catholics is a diocese. For Methodists it is an annual conference, which refers both to a meeting and the area a bishop serves. Yet there are significant differences in the way they understand the universal church and their relationship to it and to one another. And while Catholics mean the diocese when they speak of the local church or particular church, for Methodists the local church means the congregation. Participants discussed four papers, two dealing with the respective Catholic and Methodist understanding and structuring of church at the congregational and regional level and two dealing with their respective understanding of communion and membership in the universal church.

Vatican says Catholics must not promote laws that attack human life

VATICAN CITY (CNS) — Catholics must not promote or vote for any laws that would lead to attacks on human life, said a new document from the Congregation for the Doctrine of the Faith. While the freedom of conscience leaves Catholics free to choose among political parties and strategies for promoting the common good, they cannot claim that freedom allows them to promote abortion, euthanasia or other attacks on human life, the congregation said. The 18-page "Doctrinal Note on Some Questions Regarding the Participation of Catholics in Political Life" was approved by Pope John Paul II and released Jan. 16 at the Vatican. "Those who are involved directly in lawmaking bodies have a 'grave and clear obligation to oppose' any law that attacks human life,'" it said. "For them, as for every Catholic, it is impossible to promote such laws or to vote for them." "A well-formed Christian conscience does not permit one to vote for a political program or an individual law which contradicts the fundamental contents of faith and morals," it said.

Brawley School Rd. This is the start of a 10-week program that addresses the spiritual, emotional and practical needs of those women who are new to our area or still feel new. Register by calling Lois Yaniero (704)892-4326.

7 HAMLET — The annual pit-cooked barbecue will be today from 11 a.m.-7 p.m. in St. James Hall at St. James Church, Hwy 74W. Pork or chicken is cooked on site with cole slaw, baked beans and rolls. Call (910)582-0207 for information.

8 CHARLOTTE — St. Gabriel Church, 3016 Providence Rd., will host Sister Mary Charlene Nowak, CSSF today from 9 a.m.-3 p.m. discussing "Journey into Lent: 'The Cross: A symbol of Christ's love for me.'" For registration call Susan Krasniewski (704)362-5047 Ext. 271.

8 CHARLOTTE — The Vietnamese Cursillo community will meet at 7:30 p.m. tonight and every second Saturday of the month for a school of leaders at St. Thomas Aquinas Church, 1400 Suther Rd. For information call Ky Do (704)532-9094.

8 MAGGIE VALLEY — Living Waters Reflection Center, 103 Living Waters Ln., is holding an overnight retreat for sweethearts. The festivities begin with a "sweetheart" dinner at 5 p.m. followed by a conference and faith sharing. Sunday morning after breakfast Eucharist will be celebrated along with a renewal of marriage vows. The retreat will end with lunch on Sunday, Feb. 9. Call (828)926-3833 for further details.

8 SYLVA — The Lay Carmelites of St. Mary, 22 Bartlett St., offer inquiry classes on the second Saturday of the month following the 9 a.m. Mass. Call (828)586-9496 with questions.

8 SYLVA — A Day with the Letters of St. Paul will be given by Father David Valtierra from the Oratory of Rock Hill today from 9 a.m.-3 p.m. at St. Mary Church, 22 Bartlett St. Mass will be at 9 a.m. and refreshments and lunch will be provided. RSVP by Jan. 31 at (828)586-9496 or (828)586-0463.

9 CHARLOTTE — The Ladies Ancient Order of Hibernians, St. Brigid's Division, will celebrate the feast of St. Brigid by being "piped" into the 12:30 Mass at St. Gabriel, 3016 Providence Rd. A brunch will follow. Vocalist, Elizabeth Schmitt will perform. Registration: Maureen (704)362-5718 by Feb. 1. Information: Jeanmarie (704)554-0720 or www.laoh-charlotte.catholicweb.com.

9 CHARLOTTE — A charismatic Mass will be held at St. Patrick Cathedral, 1621 Dilworth Rd. East, this afternoon at 4 p.m. with prayer teams at 3 p.m. and a potluck dinner at 5 p.m. in the school cafeteria. For information contact Josie Backus (704)527-4676.

9 MORGANTON — St. Charles Borromeo Church, 728 W Union St., will have its annual Valentine tea today from 1-4 p.m. in Murray Hall. An organ recital by Peter Hartman will be followed by the tea, featuring Anne Bourg's Decadent Chocolate Delectables. Information: (828)437-3108.

10 CHARLOTTE — A support group meeting for caregivers of people suffering with memory loss will gather today, 10-11:30 a.m., Room E, Ministry Center, St. Gabriel Church, 3016 Providence Rd., and Feb. 18 at Providence United Methodist Church. For information about the support group or the Shining Stars Adult Day Respite Program for the memory-impaired, which meets every Monday and Wednesday at St. Gabriel from 10 a.m.-3 p.m. and every Tuesday and Thursday at Sardis Presbyterian Church from 10 a.m.-3 p.m., call Suzanne Bach (704)376-4135.

10 FRANKLIN — The Women's Guild of St. Francis of Assisi Church, 299 Maple St., will be having their monthly meeting tonight at 7 p.m. in the Family Life Center. Guest speakers and special events are featured periodically. For information call Claire Barnable (828)369-1565.

CATHOLIC AND ISLAMIC PERSPECTIVES / THIRD IN A SERIES

Workshop explores U.S. and Islamic world relations

Muslims view Americans as insensitive to Islamic problems

By REV. MR. GERALD POTKAY
Correspondent

GREENSBORO — The third segment four consecutive workshops entitled "Catholic and Islamic Perspectives on War, Peace and Solidarity: Growing in Knowledge, Seeking Peace" took place at Our Lady of Grace Church Jan. 21.

The workshop format was developed by the by the diocesan Office of Justice and Peace and based on presentations given during a one-day conference of the same title at St. Thomas Aquinas Church in Charlotte Feb. 9, 2002. The program utilizes video presentations of the conference speakers: Joann Rosenhauer, special projects coordinator for the United States Catholic Conference of Bishops; and Dr. Mumtaz Ahmad, author and professor of political science at Hampton University in Virginia.

The latest workshop focused on the relationship between the United States and the Islamic world. The presentation began with Christine Mimms, who is coordinating the workshops with fellow Our Lady of Grace parishioner Denise Maleska, reviewing the similarities and differences between Catholicism and Islâm. This included a review of how each religion viewed God within its own faith communities.

Mimms reminded participants how both religions had views that converged on the themes of justice, peace, the value of human life, and the just war principles. Then she commented that both communities have failed to live up to the ideal.

Before Ahmad's video presentation, the participants offered their own perceptions of the Islamic view of the United States. Some spoke of Muslims viewing Americans as preoccupied with sex and materialism; that Americans are warmongers in the name of "peacekeeping;" and that Americans ridicule Islamic customs such as Islamic women being forced to wear burkas and not be allowed to drive. They also noted that many Muslims felt Americans were discriminating against Muslims as a result of 9-11.

Maleska indicated that, although Ahmad would be giving a very scholarly presentation, it reflected his own specific perspective, including how the United States is perceived by the Islamic community.

"The U.S. does not have a policy on Islam, as such," said Ahmad, but the United States does have seems to see Islam as a problem of foreign policy that fluctuates according to American global interests. Ahmad referred to a State Department official who asked him "When and where is the next embassy going to be bombed?"

> "Muslims see the U.S. as wanting to spread its culture to subvert the culture of Islamic society."
>
> — Dr. Mumtaz Ahmad

"This is the kind of interest Washington has in Islam," said Ahmad.

"Why is the perception of the Islamic society so bad?" he posed to the group, to which he answered, "The government, the news media and the people bring to the forefront hijackings and terrorism by individuals who happen to be Muslim. Why are the Islamic society and the Islamic movement put to blame?"

Ahmad said the negative image of Islam went back to the 1979 Islamic revolution and the death of the shah of Iran, where extremists were shouting "Death to the Shah!" and "Death to America!"

Then came the taking of American hostages in Iran. "These events sent a very strong message about Islam from which it has not recovered," said Ahmad. "There was more damage done by Islamic extremists. This included the bombing of the Marine barracks in Budapest, the first World Trade Center bombing, the bombing of the USS Cole and finally 9-11.

"All of these things were done by people who have done them in the name of Islam," he said. "These have brought a great deal of resentment against and fear of the Islamic people on the part of the US."

The root causes, said Ahmad, go back to the 1950s and 1960s when the United States once worked with Muslim extremists. These movements have backfired and are now a force to be reckoned with, he said, for they have given the Islamic community the perception that inept dictators are being imposed because of U.S. support.

This leaves the belief that there are only two ways to change an Islamic leader today, said Ahmad — either by assassination or by natural death.

"Muslims see the U.S. as wanting to spread its culture to subvert the culture of Islamic society," said Ahmad. "They view the U.S. as being insensitive to Islamic problems. Yet, the core issue is that of Palestine and the opinion that U.S. policy is dictated by the pro-Israeli lobby."

The Islamic perspective is that the U.S. policy in the Middle East is an extension of its domestic policies, said Ahmad. When Saddam Hussein invaded Kuwait, the United Nations resolved to have him leave immediately and the resolution was backed up with force. However, in 1967, United Nations resolution 242 required Israel to leave the occupied territories.

U.S. policy went from "These settlements are illegal," to "Please don't build any new settlements," said Ahmad. In addition, the Americans provide F-16 fighters, Apache helicopters and bulldozers that are used to go into Palestine to destroy Palestinian villages and kill those who are suspected of terrorism, he said.

After 1991, Saddam Hussein massacred thousands of Kurds, and over one million Iraqi citizens died as a result of the United Nations sanctions. These are facts known to every Muslim in the world, said Ahmad.

"This explains why there is so much resentment against the US," he said.

When the video segment ended, Mimms asked what the participants found out that they didn't know before. One person responded about the way the Palestinians are treated, especially since the state of Israel came into being.

"The United Nations has criticized, but has never followed through," he said. "Our media really doesn't tell us about these things."

Others commented on the complexity of the whole issue and that there is no straight line answer to the problem. This is in agreement to recent statements by the Catholic Church, indicating that the Israeli-Palestinian situation is indeed very complex, and not prone to simple solutions. The church consistently has called for an end to violence in the region.

Another participant said that governments could deal with governments, but Islam is not a government; therefore, it creates a situation that cannot be easily dealt with.

The final session, to be held Jan. 27, will deal with the aspects of the church's call to solidarity.

For more information on the four-part educational program, contact Joe Purello, director of the Office of Justice and Peace, at (704) 370-3225.

Contact Correspondent Rev. Mr. Gerald Potkay by calling (336) 427-8218 or e-mail kemurray@charlottediocese.org.

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Spirituality seminar heats things up in Cherokee

Sweat lodges, presentations help participants deepen faith

By JOANITA M. NELLENBACH
Correspondent

CHEROKEE — In the sweat lodge's intense heat and total darkness, 10 women prayed to God the Creator for family, personal needs, creation and for people who are suffering, and for the person leading the ceremony. In a nearby lodge, men also prayed.

Heat is a Native American form of purification. "Every Catholic Christian must be purified," Glenmary Father John S. Rausch said later. "Every Catholic Christian must pray. The sweat lodge is an opportunity to be purified through heat as a Catholic might be purified through fasting."

The sweat lodge was a vivid introduction to "Delving Into Our Spiritual Paths: An Introduction to the Spirituality of the Cherokee People," held Jan. 11-15 and sponsored by the Catholic Committee of Appalachia (CCA), Appalachian Ministries Education Resource Center and the Catholic Diocese of Lexington, Ky., Peace & Justice Commission.

Facilitators were Father Rausch, Peace & Justice Commission coordinator; Franciscan Sister Robbie Pentecost, CCA executive director; and Mary Herr, Native American multicultural worker for the Smoky Mountain Vicariate of the Diocese of Charlotte.

The program began in 1995 as a 15-day experience for seminarians.

"We were looking for the church in action, Christ ministering to the brokenness of the world," Father Rausch said. "This year, we decided to put the emphasis on Cherokee spirituality, rather than ministry in Cherokee. We opened the tour to lay people interested in Cherokee spirituality."

Five Catholic laypeople, along with the three facilitators, participated in the program.

During the seminar, they heard presentations on tribal government, economy and culture; the Cherokee language; Christian and Cherokee spirituality; the Trail of Tears and differences between the Cherokee Nation (in Oklahoma) and the Eastern Band of Cherokee Indians (EBCI); multigenerational grief and trauma; and Cherokee myths and legends. They also toured Harrah's Casino, which EBCI owns; and ate traditional Cherokee foods prepared by EBCI members.

Franciscan Sister Pat Grey appreciated the "nuggets of wisdom" she gained from the speakers. She attended the seminar for "personal growth in my own spirituality and personal understanding of the Cherokee people."

On Monday and Tuesday, the group included six students from Lutheran Southern Seminary in Columbia, S.C., on a two-week Cherokee immersion experience. Their presence, Father Rausch said, "gave us a welcome ecumenical dimension."

Learning about life on the Qualla Boundary helped participants understand Cherokee spirituality and reflect on their own.

"It's important for Catholics to begin reflecting on spirituality in general," Father Rausch said. "We come from a rich spiritual tradition, we live in a hyper-materialistic society, and we need to rediscover a deeper quest for spirituality. Spirituality is a reflection of the promptings of the Holy Spirit.

"In our culture, we have strayed from a reverence for God's creation. We're seeking to rediscover the depth of spirituality that God has given us through our connection with the beauty of creation and our call to live in relationship with the harmony of creation. Cherokee spirituality reminds us of the spirituality of Francis of Assisi. Our economic system despoils the mountains, pollutes the rivers and befouls the air, and this destruction is robbing us of our sense of God's presence in our world."

Seminar participants who wanted to experience the sweat lodge attended the Sunday Mass, which Father Rausch celebrated at Our Lady of Guadalupe Church. Then they drove to the lodges.

Bernie Isaacs, a Seneca Indian and the firekeeper for the sweats, carefully placed the wood in an intricate pattern, then topped the wood with rocks. His care demonstrated the Cherokee reverence for creation. People, rocks, plants, animals, water, the earth, are not worshiped, but are honored because God created them.

The sweat lodges were dome-shaped, about 4 feet high, made of old quilts and other heavy fabric over wood-branch frames. The door flap was open at the beginning of each of the four prayer rounds so that someone outside the lodge could deliver five to seven red-hot rocks, which were placed in a shallow pit in the center of the floor.

Photo by Joanita M. Nellenbach

Rev. Mary Louise Frenchman, an Oglala Lakota Sioux and Lutheran minister, explains how she incorporates Native American spirituality into Lutheran services. The cedar and tobacco in the shell are used much as incense is used.

With the door closed during the four prayer rounds, Dolores Taylor, who led the sweat, dipped up water with a gourd dipper and poured it onto the rocks to fill the lodge with steam. Amy Walker, a Cherokee spiritual leader, and Taylor, who studied for 10 years to earn the right to lead the ceremony, drummed and prayed aloud. Others in the lodge added their prayers.

But why pray in a sweat lodge or even learn about Cherokee spirituality?

"If you think that spirituality is about kneeling down and saying prayers, that's a pretty narrow view of spirituality," Father Rausch said. "Any time you reach out to people in compassion, that's spirituality. The Holy Spirit is everywhere. We do not have a corner on the Holy Spirit. Good mission theology says we dialogue with each culture to find the fullness of the gifts of the Spirit in that culture.

"What we're doing here is helping us grow deep in our faith. It's not a substitute for our (Catholic) faith, but a comparison and contrast that helps us go deeper into our own faith. It's like going to a foreign country, and when you come back to your own country you see it in a different way."

Contact Correspondent Joanita M. Nellenbach by calling (828) 627-9209 or e-mail jnell@dnet.net.

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CNS PHOTO BY SAM LUCERO, CATHOLIC HERALD

Archbishop serves dinner at St. Vincent de Paul Center
Archbishop Timothy M. Dolan dons a cap and apron as he helps serve free meals at the St. Vincent de Paul center in Milwaukee Jan. 16. A comprehensive study of American nonprofit organizations found strong ties between religiosity and social service, volunteering and donating, especially among Catholics.

Priest says pro-life cause served best by treating foes with respect

NEW ORLEANS (CNS) — Although it sometimes is difficult for passionate pro-life advocates to avoid condemning those who favor abortion rights, the best way to advance the cause of life is to treat opponents with Christian respect and dignity, the founder of Priests for Life told a New Orleans gathering. Father Frank .Pavone told 500 pro-life supporters at an annual Proudly Pro-Life Dinner Jan. 16 that his stance has prompted criticism from some pro-lifers for "collaborating" with evil, but he believes beginning a dialogue with activists who support keeping abortion legal will reap dividends for those who believe in the sanctity of life. The priest, a New York archdiocesan priest who is national director of Priests For Life, said he and Bill Baird, a prominent abortion advocate, recently agreed to disagree on the issues but to avoid mean-spirited attacks.

Polish publisher says book of papal poems to be released in February

WARSAW, Poland (CNS) — A Polish publisher has said the first edition of a new poetry collection by the pope should be ready for release in February. "Our edition will be especially scrupulous in view of the author's identity and the quality of his work," said Father Antoni Swierczek, director of Krakow's St. Stanislaw publishers. The priest spoke as work continued on the Polish-language edition of "Roman Triptych: Meditations of John Paul II," consisting of poems written in summer and autumn 2002. The collection, started at the papal villa in Castel Gandolfo and completed in November, is believed to include reflections on Pope John Paul II's role in history and people's place in God's creation.

American named to international post for St. Vincent de Paul Society

ST. LOUIS (CNS) — Steve N. Pearson, executive director of the Society of St. Vincent de Paul council of Pittsburgh for the past five years, has been named to the newly created post of international executive director for the society. The appointment by Jose Ramon Diaz-Torremocha, international president general of the Society of St. Vincent de Paul, was announced Jan. 14 by the U.S. council, based in St. Louis. Pearson will be relocating to Paris to work at the international office sometime this summer.

Nun pushes church for more visible role in anti-death penalty cause

WASHINGTON (CNS) — It's been close to a decade since Sister Helen Prejean first wrote "Dead Man Walking: An Eyewitness Account of the Death Penalty in the United States" and triggered a renewed look at capital punishment nationwide. Now the Sister of St. Joseph of Medaille is hoping the Catholic Church will take the next steps toward bringing an end to the death penalty. Sister Prejean's best-selling book was made into a movie. An opera version is making the rounds of major cities, and this year Georgetown University will produce the first performances of a stage play based on the book. U.S. bishops individually and collectively have issued numerous statements of opposition to the death penalty. But a majority of American Catholics haven't accepted the church's position on capital punishment. And Sister Prejean wants the U.S. Conference of Catholic Bishops to take a more comprehensive approach to changing that — with an eye toward influencing society to end the practice. She spoke with CNS Jan. 14 when she was in Washington to address members of the bishops' Committee on Domestic Policy.

Professor wins two awards from Catholic historical association

CHICAGO (CNS) — David Burr, professor emeritus of history at Virginia Polytechnic Institute and State University in Blacksburg, Va., won two prizes from the American Catholic Historical Association for his book, "The Spiritual Franciscans: From Protest to Persecution in the Century After Saint Francis." The book, published by Pennsylvania State University Press in 2001, was chosen from among 24 works on Catholic Church history that were entered in this year's competition. Burr won the John Gilmary Shea Award, named in memory of a famous historian of American Catholicism who died in 1892. The award of $750 was given to the author Jan. 4 during the association's annual meeting in Chicago. Burr also was presented with another $750 from the American Catholic Historical Association for the Howard R. Marraro Prize named in memory of a professor at Columbia University who wrote more than a dozen books on Italian literature, history and culture and who died in 1972.

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Using Scripture and steps to slay demons

Catholic-oriented recovery group helps women face addictions

By DIANNE RIGGS
Correspondent

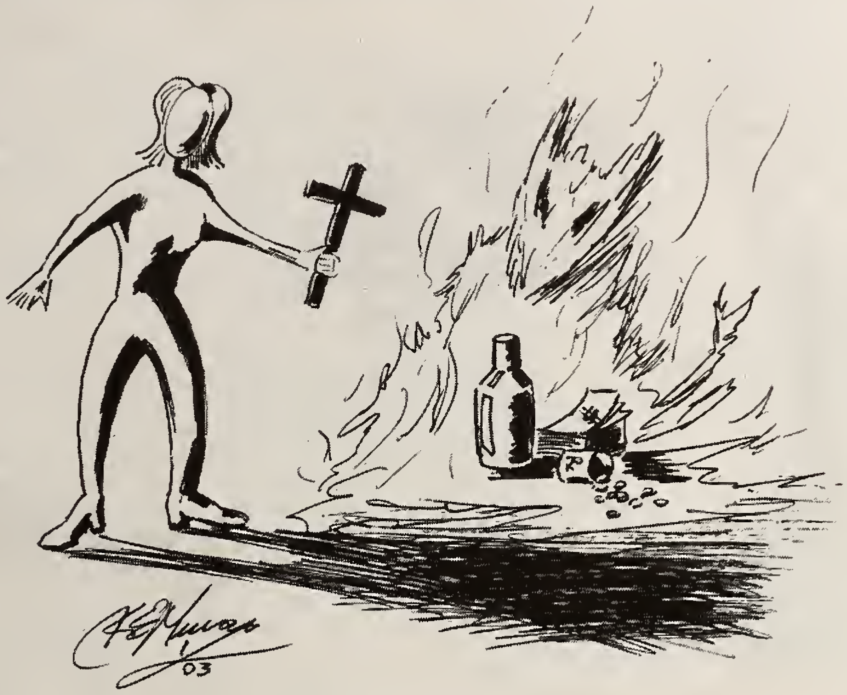
HENDERSONVILLE — Addictions come in all flavors. People are accustomed to thinking of alcohol, drugs, gambling and food as addictions, but just as crippling is a dependence upon such things as gossip, exaggeration, shopping, anger or chaos.

The Women's Recovery Group at Immaculate Conception Church deals with these issues and many more in its unique Catholic-Christian wedding of Scripture and a 12-step program.

The program started three years ago by facilitator-teacher Debra Price, with the blessing of Capuchin Father John Aurilia, pastor of Immaculate Conception Church. Today, seven to 10 women meet weekly to truthfully face their lives and make needed changes accompanied by the power of the Holy Spirit and the companionship of one another.

"The women understand how important it is to have a relationship with the Lord," said "Penny" (not her real name). "It is so blessed to have this companionship on the journey."

While the program is open to women of any denomination, it is overtly Catholic in its approach. The first hour involves Scripture study taught by Price. The second hour is a typical, confidential 12-step meeting that incorporates any kind of addiction.



Price has studied and meditated on the Scriptures since she was 16 years old. This work, which can last her from 40 minutes to four hours a day, involves searching out the meaning of Greek words (the Bible was originally written in Greek); finding out what the early Church leaders had to say about passages and their meanings; reading what contemporary Catholic theologians and Christian psychologists think; and then prayerfully trying to see and use Scripture meaning for her own life situations.

Due to situations in her life, Price was encouraged to enter a 12-step program by her former spiritual mentor, Trappist Brother Pablo Maria, a monk formerly at the Monastery of the Holy Spirit in Georgia. Price also spent a year with a psychologist to work out elements from her past.

After having been in recovery for about a year, she began writing down things she felt God showed her in Scripture that would apply to the 12 steps and, specifically, about her own life. Then, a couple of friends with whom she had shared some of her insights encouraged her to start teaching in a group setting.

"I didn't think I had any problems," said "Annie." "I went (to the program) for the Scripture and treated it like a Catholic Scripture class." However, she said, the 12 steps taught her to face her defects — not only to admit them, but also to do something about them.

There is nothing magic about a 12-step program, the women say.

"Unless you're willing to work this program, it's not going to work," said "Trisha." "You have to work at changing, but (we are) given a lot of tools." These tools include people to call when needed, 12-step reading material, some of Price's writings and admitting helplessness without God.

According to "Val," the 12 steps have helped her to not live in fear that everything has to be perfect and to not have to be "in charge of everyone." Val also noted that after a year of getting one's own issues out and dealt with, one can move through these past issues to help others.

Price does not write her lessons for the group in spiritual isolation. She runs her material by several priests and a friend who is a psychologist.

"I wanted not to have error in the teaching — I want to be real careful to line up science and matters of the faith," she said. "Veritas" ("truth") is the motto of the Dominicans, which Price said she considers essential both in her presentations and in her life.

While the group is open to any woman, Price asks that any interested ladies contact her before attending a meeting, just to make sure it is what they are truly seeking. Contact her through Immaculate Conception Church at (828) 693-6901.

Thousands get biweekly Scripture messages from 'Bible Geek'

ROCKVILLE CENTRE, N.Y. (CNS) — Mark Hart is convinced that St. Paul would have loved e-mail. That's because 29-year-old Hart, who sends biweekly e-mail messages based on Scripture under the pseudonym "Bible Geek," thinks this modern form of communication is key to giving young people a network of Christian support. His e-mail messages called "Spread the Word" include a Bible verse and an anecdotal explanation of the passage. "Spread the Word" was originally created for young adults and youth ministers involved in the Life Teen program, a ministry for Catholic youths. Now, the message is sent to more than 17,000 people worldwide. "Kids want the truth and direction. Teens are confused. They tell me, 'I just want to do what makes God happy, just tell me what is right,'" said Hart, who is Life Teen's vice president of evangelization and communication.

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MARCH FOR LIFE, from page 1

veloped the rose as its official symbol, and determined that marchers should deliver them to members of Congress, Gray said. Responsibilities for the march were divided up: "Somebody doing busing. Somebody doing housing. Somebody doing fliers."

The 1974 march "was put together in less than three months," she said. "Word went out. Somehow. And the people ... came down in hundreds of buses, 20,000 people. It was a sunny day, 70 degrees. The buses came and parked on the west side of the Capitol, which you can't do these days. The first march was a circle of life, around and around and around the U.S. Capitol."

Nellie Gray

Then as the marchers were "packing up, closing down, we realized Congress wasn't going to do anything about it," Gray said. "We had marched, but nobody was talking about it. Nobody was ready to do anything. So we decided to do one more march. And now we're at No. 30."

Gray was a federal civil servant at that time and considering retirement.

"I hadn't thought about doing volunteer service," she admitted. Then, while preparing for the second march, she began drafting some life principles, to better express why people should come and march.

"I spread it out among our people" for feedback, she said. The march's leaders then spent a day in a motel conference room in New York, "drafting, redrafting" and finalizing the principles.

The result was nine declarations expressing the march's ideals, designed to guide pro-life Americans "in what kind of legislation we will and will not support," Gray said. "Those principles must guide us, not just in the March for Life, but in our individual lives and for our country," she added.

Primary among the principles, she said, is "When there is any doubt that there exists a human being's life to preserve and protect, such doubt shall be resolved in favor of the existence of a human being."

"At that meeting ... nobody wanted to be in charge of money or anything like that," she said. "So we decided to incorporate. I became the president. And that's the way it's been for 30 years."

She credited the Catholic Church with being at the forefront of the right-to-life movement in the early days.

"The church was already aware of the evils of abortion and what was happening in the United States because they had set up committees in various dioceses," said Gray, a Catholic. Even today, "the large majority of people who show up are from Roman Catholic dioceses and parishes. Or the Knights of Columbus or" the Ancient Order of Hibernians, an Irish Catholic organization.

Her most disappointing moment in the movement came after "very successful marches in 1979 and 1980," she said, when then-Gov. Ronald Reagan's staff sought pro-life grass-roots campaign support.

"The idea that we would have someone running for the U.S. presidency that would admit to a pro-life stance was extremely exciting. It seemed the right thing to do," she said. "He no sooner got in the White House than he began on the economy. And then (he) appointed Sandra Day O'Connor to the Supreme Court — someone we already knew was for abortion.

But the march "has continued, not because of a lack of prudence, but because of determination and understanding," she said.

Gray wouldn't compare individual marches, though, choosing to emphasize the similarities.

"We look for steadiness," she said. "Steadiness in principles. Steadiness that we'll be here year after year after year. Steadiness that this is not going to be a celebration or a showpiece. ... We started this March for Life to stop abortion and that's what it is. The issue is exactly the same now as then."

"Crisis pregnancy centers, lobbyists, it doesn't make any difference what ... they come together," she said. "It is a constant reminder to Congress there are people who are not going away until Roe vs. Wade is overturned."

Bush proclaims Jan. 19 National Sanctity of Human Life Day

WASHINGTON (CNS) — Declaring that every child is "a priority and a blessing," President Bush proclaimed Jan. 19, the Sunday before the 30th anniversary of Roe vs. Wade, as National Sanctity of Human Life Day.

"On National Sanctity of Human Life Day, we reaffirm the value of human life and renew our dedication to ensuring that every American has access to life, liberty and the pursuit of happiness," he said in the proclamation issued Jan. 14.

Bush urged Americans "to recognize this day with appropriate ceremonies in our homes and places of worship, to rededicate ourselves to compassionate service, and to reaffirm our commitment to respecting the life and dignity of every human being."

Jan. 22 marks the 30th anniversary of Roe vs. Wade and Doe vs. Bolton, the U.S. Supreme Court decisions that lifted state restrictions on abortion.

In the proclamation, the president also heralded the Born-Alive Infants Protection Act, which he signed into law last August, as "an important contribution to our efforts to care for human life."

The legislation, which had been backed by the U.S. Catholic bishops, requires medical care for infants who survive an abortion.

"It helps achieve the promise of the Declaration of Independence for all, including those without the voice and power to defend their own rights," Bush said.

"My administration has championed compassionate alternatives to abortion, such as helping women in crisis through maternity group homes, encouraging adoption, promoting abstinence education, and passing laws requiring parental notification and waiting periods for minors," Bush said in the proclamation.

He pledged to "continue to build a culture that respects life" by promoting "ethical policies" and "the compassion of Americans."

"Faith-based and community organizations and individual citizens play a critical role in strengthening our neighborhoods and bringing care and comfort to those in need," the president said.

"By helping fellow citizens, these groups recognize the dignity of every human being and the possibilities of every life; and their important efforts are helping to build a more just and generous nation," he added. "By working together to protect the weak, the imperfect and the unwanted, we affirm a culture of hope and help ensure a brighter future for all."

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Lecture reviews current U.S. policy, Catholic social teachings on war and peace

Father Hehir states war with Iraq is not necessary

By REV. MR. GERALD POTKAY
Correspondent

GREENSBORO — Concerned citizens gathered to hear Father J. Bryan Hehir speak on Catholic social teachings on war and peace at St. Pius X Church Jan. 17.

The lecture, entitled "Reflections on Current U.S. Policy," was sponsored by St. Pius X Church in conjunction with the diocesan Office of Justice and Peace and covered topics relevant to today's world, such as terrorism and a possible war with Iraq.

"For war to be moral, it must be necessary, as in Afghanistan, the first Gulf War, Somalia and Bosnia," said Father Hehir. "This war (with Iraq) is not necessary; the proof is not there."

Father Hehir, president and CEO of Catholic Charities USA and a former dean of Harvard Divinity School, has been engaged for more than 30 years in the study of social ethics, public policy, international relations and the role of religion in American society.

Catholic Charities USA, a membership organization based in Alexandria, Va., provides leadership, technical assistance, training and other resources that enable local member agencies, like Catholic Social Services of the Diocese of Charlotte, to better devote their own resources to serving their communities. Catholic Charities USA promotes innovative strategies that address human needs and social injustices.

Father J. Bryan Hehir

Father Hehir began by describing pacifists and others who believe in nonviolence as people "who think there is no way to reconcile their consciences with large-scale taking of human life. They hold that all uses of lethal force are always wrong."

"The critique brought against nonviolence is that nonviolence opens the world to violent people who will dominate the situation," said Father Hehir. Yet, he said, "In the Philippines, it was the nonviolent movement that removed (President Ferdinand) Marcos." And with the overthrow of Communism in Poland, Father Hehir said that Pope John Paul II described it "as a triumph of nonviolence."

The just war theory, said Father Hehir, states the only morally legitimate use of force must be limited in its purpose, and in the methods used when at war.

However, he said, since Vatican Council II, the church has stressed "a mix between the just war theory and pacifism. This requires a limit to its purpose — protection of innocent life and human rights, and a resolution of the problem within the country.

"If war is waged against a state that is aggressive," said Father Hehir, "it cannot be, at the same time, waged against society because in every society there are innocent victims.

"Much of what John Paul II says (against war) is a plea to forsake war and to resolve problems without war," said Father Hehir. "Although he has periodically stated that the use of force is permissible, as in Bosnia, where the idea of just war was valid. Or as in the events following 9-11, where the right to self defense is valid."

The nuclear age and the advent of mass destruction, said Father Hehir, have shown that war cannot be contained. "Prior to 1946, we raised armies to use them. Now we raise armies not to use them," he said. "Nuclear devastation blew apart the framework (of the just war theory). Yet, the great problem is still the third-party problem and how to protect them.

Nuclear armament causes deep changes in the way we think about the ethics war," said Father Hehir. "Why build stores of nuclear arms and threaten to use them knowing that what you would use would be a failure? Both sides needed to have a clear understanding of the consequences. The Cuban Missile Crisis is a good example of this."

Father Hehir described terrorism as usually involving "groups within the state opposing and trying to remove the government. But 9-11 had different characteristics," he said. "It has become transnational. A group of private individuals inflicted massive damage. Thus began the privatization of war."

Terrorism also is no longer about specific limited objectives, said Father Hehir. "Terrorism has transcended itself; 9-11 mixed politics and religion. When fighting for God, the notion of restraint vanishes. Terrorists cannot engage in normal military activity, therefore they select soft targets."

On the question of Iraq, Father Hehir said, "The Iraqi state under Saddam Hussein constitutes a threat to

See WAR AND PEACE, page 14

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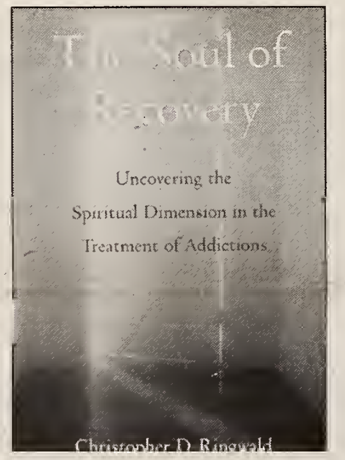
Book Review

Book explores spiritual side of treating addictions

REVIEWED BY GRAHAM G. YEARLEY
CATHOLIC NEWS SERVICE

"The Soul of Recovery," Christopher D. Ringwald's comprehensive review of the various treatment programs for addiction, has the subtitle "Uncovering the Spiritual Dimension in the Treatment of Addictions." Authors often have no say over what publishers add to a title, and this one suggests Ringwald has stumbled upon an important secret, which he has not (and does not pretend to).

As he ably details the development of "Twelve Step" programs — which have served since 1935 as the best known and, arguably, most successful method ever developed for treating addiction — Ringwald points out that these programs have philosophical and religious roots. Long before Bill Wilson and Dr. Robert Smith met in Akron, Ohio, members of the Oxford Group and others understood that life-altering changes in alcoholic behavior could only be brought about by spiritual means.


The Soul of Recovery
Uncovering the Spiritual Dimension in the Treatment of Addictions
Christopher D Ringwald

Wilson's important contribution to recovery was to separate spiritual experiences from religion and to posit that individual alcoholics must seek a higher power "of their own understanding" in order to achieve lasting sobriety. Thus, alcoholics alienated from religion, those who never believed in God and those who still practiced their religion could all experience the spiritual transformation which members of Alcoholics Anonymous feel is the end result of working through the 12 steps.

The strength of Ringwald's book is in putting into one volume all the developments of addiction treatment since the birth of Alcoholics Anonymous. Since the 1960s, with the increase in drug use combined with the emerging women's, gay and Native American movements, treatment has changed as society has changed. Treatment programs exclusively for women and for women with children have developed. Treatment for Native Americans uses the traditional sweat lodge and other unique cultural tools as a complement to abstinence and the 12 steps. There are other programs that have arisen since insurance companies have shown increasing reluctance to pay for in-patient treatment.

But most fascinating is Ringwald's presentation of harm-reduction programs where abstinence is not the goal. There are proposals for "wet houses" where street-level alcoholics, whose chances of recovery, if forced to be abstinent, are grim, are permitted to drink in shelters that normally forbid drinking on the premises. The violence inflicted on homeless alcoholics and the numerous deaths of those forced to sleep on the streets justifies, at least to some, this compromise. An alternative is the "damp house" where intoxicated clients are allowed to enter shelters that would normally refuse them; once inside, no alcohol or drug use is permitted.

"The Soul of Recovery" grows in strength as it reaches its final chapters where Ringwald discusses the inherent conflict between faith-based programs and secular culture. Unfortunately, the author makes his points and then makes them again — and again. His interviews are almost exclusively with alcoholics and addicts in public treatment centers. Few middle-class or upper-class drunks seem to exist in Ringwald's world, or, perhaps, they adhere more strictly to Alcoholics Anonymous' belief in anonymity.

"The Soul of Recovery" reads like a textbook and that is where this book might serve its best purpose — in educating those studying addiction about the ever-developing world of treatment.

Yearley writes from Baltimore where he studied theology at St. Mary's Seminary and University.

"Soul of Recovery," by Christopher D. Ringwald, Oxford University Press (New York, 2002). 320 pp., $30.

Word to Life

Sunday Scripture
Readings: Jan. 26, 2003

Jan. 26, Third Sunday in
Ordinary Time
Cycle B Readings:
1) Jonah 3:1-5, 10
Psalm 25:4-9
2) 1 Corinthians 7:29-31
3) Gospel: Mark 1:14-20

BY BEVERLY CORZINE
CATHOLIC NEWS SERVICE

A new year brings long lists of retrospectives on world events, births, deaths and accomplishments among the rich, the famous and the notorious. In contrast, the year also presents us with perhaps even longer lists of predictions for the year to come. Ironically, the plausible predictions on current lists were once the stuff of science-fiction writers a few short years ago. Our lives now reverberate with the "what ifs" of cloning, smallpox, another 9-11 event, dirty bombs and war until we may feel ourselves drowning in a sea of fear.

I recently encountered the shadow of some of the fear that creeps into our lives the week before Christmas vacation. Several of my former students came by to visit for a few minutes. Life has changed radically for them. The high school boys who once wrestled with Shakespeare in my classroom came to say goodbye before they shipped out the first week of January. Standing ramrod straight, they spoke of the rigors of boot camp and the soft life of high school that is gone forever. The specter of the unknown that waits for each young man on the other side of the world was the unseen participant in each conversation.

I felt honored that these new members of the U.S. military came by to see me, of all people, their former English teacher. When we hugged and said goodbye, I told each one to be safe and that I would keep him in my prayers.

Perhaps that was the real reason for the visit. I don't know. However, I do know that it was a profound experience for me because the danger in our world became even more personal along with the realization that the only real security we have is embedded in our faith in God.

In Sunday's first reading, the reluctant prophet Jonah warns the great city of Nineveh about its impending demise if its citizens do not repent and believe. Only one course is open that leads to survival — God. St. Paul in his letter is radically convinced that the only answer to living in a world of upheaval is Jesus. In Mark's Gospel the men who would become Jesus' inner circle take their first step in realizing that Jesus is the good news — our anchor in times of chaos and in times of ease.

Questions:

Have you lately been forced to rely on the bedrock of your faith to sense that you are grounded in Christ and not your shifting circumstances? How can this realization make a difference in how you face your daily life?

Weekly Scripture

Scripture for the week of January 26 - February 1

Sunday (Third Sunday in Ordinary Time), Jonah 3:1-5, 10, 1 Corinthians 7:29-31, Mark 1:14-20; **Monday (St. Angela Merici),** Hebrews 9:15, 24-28, Mark 3:22-30; **Tuesday (St. Thomas Aquinas),** Hebrews 10:1-10, Mark 3:31-35; **Wednesday,** Hebrews 10:11-18, Mark 4:1-20; **Thursday,** Hebrews 10:19-25, Mark 4:21-25; **Friday (St. John Bosco),** Hebrews 10:32-39, Mark 4:26-34; **Saturday,** Hebrews 11:1-2, 8-19, Mark 4:35-41

Scripture for the week of February 2 - February 8

Sunday (Presentation of the Lord), Malachi 3:1-4, Hebrews 2:14-18, Luke 2:22-40; **Monday (St. Blase, St. Ansgar),** Hebrews 11:32-40, Mark 5:1-20; **Tuesday,** Hebrews 12:1-4, Mark 5:21-43; **Wednesday (St. Agatha),** Hebrews 12:4-7, 11-15, Mark 6:1-6; **Thursday (St. Paul Miki and Companions),** Hebrews 12:18-19, 21-24, Mark 6:7-13; **Friday,** Hebrews 13:1-8, Mark 6:14-29; **Saturday (St. Jerome Emiliani),** Hebrews 13:15-17, Mark 6:30-34

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'Kangaroo Jack' is hopping good time

By GERRI PARE
Catholic News Service

NEW YORK — A couple of Brooklyn buddies find themselves being pursued by gangsters in the Australian Outback in the goofy crime comedy "Kangaroo Jack" (Warner Bros.).

Best friends ever since Louis (Anthony Anderson) saved Charlie (Jerry O'Connell) from drowning when they were 10, the twosome land in hot water when they inadvertently lead the cops to a warehouse bursting with stolen goods. Worse, it's owned by Charlie's mobster stepfather, Sal (Christopher Walken), who, as punishment, insists Louis and Charlie deliver an envelope of mob money to a certain "Mr. Smith" in the Outback.

In Australia their jeep accidentally knocks a kangaroo unconscious on the road. Louis zips his red jacket onto the critter to take a comical picture when suddenly it revives and hops off at top speed. Can you guess where Louis was keeping the envelope with 50 grand in it?

Needless to say, when Louis calls to advise of a slight delay, Mr. Smith comes a gunnin' for them. Little do they know he is a hit man and they were delivering the payment for their own execution. Smith phones Sal, who promptly sends a henchman to finish the job, but Smith still wants the money. Meanwhile, Charlie and Louis are off chasing 'roos — first by plane, whose tipsy pilot crash-lands them, and later on camel, led by comely naturalist Jessie (Estella Warren).

It's only a hop, skip and jump before these three elements are bound to collide and it won't be a laughing matter.

But, actually, it is just that a fair bit of the time. O'Connell and Anderson have an easygoing rapport that lends itself to the buddy-comedy genre and neither goes overboard on vulgar humor or nasty sexual innuendo.

Warren as Charlie's love interest, however, is basically window dressing in a bland, easy-on-the-eyes role while mobster Walken can phone in this kind of role by now. The real star is of course the wealthy, sought-after kangaroo with its soulful expressions and flying feet, a marvel of computer-generated effects that look credible and tickle the funny bone.

If the movie stayed in Brooklyn it wouldn't be half as appealing; the golden Outback setting is really gorgeous and the airborne and ground-level scenes of the kangaroos delightful.

The script is implausible, but the two friends' camaraderie builds up enough good will to make this an enjoyable kind of feel-good movie that doesn't have to resort to any hard-edged violence.

Compared to January's usually awful releases, "Kangaroo Jack" is more like high-kickin' fun.

Due to mild sexual innuendo, occasional toilet humor and some menace with comic violence, the U.S. Conference of Catholic Bishops classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG — parental guidance suggested.

Pare is director of the U.S. Conference of Catholic Bishops' Office for Film and Broadcasting.

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CNS photo from MGM

'A Guy Thing' is a dull thing

Julia Stiles and Jason Lee star in "A Guy Thing," a stale romantic comedy full of sophomoric toilet humor about an anxious groom-to-be whose future marital bliss is shattered when he falls for his fiancee's free-spirited cousin. The U.S. Conference of Catholic Bishops classification is A-III — adults. The Motion Picture Association of America rating is PG-13 — parents strongly cautioned. Some material may be inappropriate for children under 13.

Video Reviews

NEW YORK (CNS) — The following are video capsule reviews from the U.S. Conference of Catholic Bishops' Office for Film and Broadcasting. Theatrical movies on video have a U.S. Conference of Catholic Bishops classification and Motion Picture Association of America rating.

"Signs" (2002)

Struggling with loss of faith after the sudden death of his wife, an Episcopalian minister (Mel Gibson) fears for life of his children (Rory Culkin and Abigail Breslin) after he and his brother (Joaquin Phoenix) discover huge circular patterns in his cornfield that suggest an invasion by hostile aliens. Writer-director M. Night Shyamalan masterfully builds dread and tension while touching upon issues of faith, but the lightweight narrative doesn't provide a powerful punch to match the unnerving apprehension that shapes the film. Some intensely frightening moments and occasional crass expressions. The U.S. Conference of Catholic Bishops classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned. Some material may be inappropriate for children under 13. (Touchstone)

"The Emperor's New Clothes" (2002)

Pleasing historical comedy that has Napoleon Bonaparte (Ian Holm), exiled on St. Helena, sneak off, leaving a double (Holm again) in his place to reclaim the throne of France, but upon his arrival in Paris he discovers the sentiments for the emperor have changed and ends up falling in love with a poor widow (Iben Hjejle). Holm's superb performance makes the slender what-if premise in director Alan Taylor's film enjoyable, although the opportunities for humor are mostly squandered. An implied live-in relationship and fleeting crass language. The U.S. Conference of Catholic Bishops classification is A-III — adults. The Motion Picture Association of America rating is PG — parental guidance suggested. (Paramount)

"The Good Girl" (2002)

Disconcerting story in which a small-town Texas store clerk (Jennifer Aniston), trapped in a stale marriage with a pot-smoking house painter (John C. Reilly), has an affair with a brooding young man (Jake Gyllenhaal) which unravels her life in a myriad of complications and problems. Director Miguel Arteta's well-acted, character-driven piece has moments of genuine emotion and humor, but it is nonetheless troubling in its casual presentation of characters trying to escape the banality of their lives through obsession, betrayal and violence. An extramarital affair, a few sexual situations, brief frontal nudity, a suicide, some drug content and sporadic rough language with profanity. The U.S. Conference of Catholic Bishops classification is A-IV — adults with reservations. The Motion Picture Association of America rating is R — restricted. (Fox)

"Happy Accidents" (2001)

Quirky romance in which a young woman (Marisa Tomei) with chronic relationship problems thinks she may have found Mr. Right (Vincent D'Onofrio), until her new love confides that he is actually a time traveler from the year 2470. Written and directed by Brad Anderson, the film rises above typical situations and familiar cliches with the intense relationship between the lead characters being both entertaining and believable. An implied sexual relationship, brief drug abuse and intermittent rough language with an instance of profanity. The U.S. Conference of Catholic Bishops classification is A-III — adults. The Motion Picture Association of America rating is R — restricted. (MGM)

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THE CATHOLIC COMMUNICATION CAMPAIGN

The Pope Speaks

POPE JOHN PAUL II

Unity in Christ is fragile gift to be handled with care, pope says

By CINDY WOODEN
Catholic News Service

VATICAN CITY — Christ's gift of unity is a fragile gift that Christians have not always acknowledged and valued, Pope John Paul II said.

At his general audience Jan. 22, during the Week of Prayer for Christian Unity, the pope said constant prayer, love, respect and dialogue are needed if Christians are to find their way back to the unity that should mark the followers of Christ.

Referring to the theme for the 2003 week of prayer, Pope John Paul said, "The gift of unity is contained in 'earthen vessels,' which can break and, therefore, require maximum care.

"Despite the sublimity and greatness of this gift, human weakness has meant that it was not totally accepted and valued," he said.

"It is necessary to cultivate among Christians a love committed to overcoming differences; they must work to overcome every barrier with incessant prayer, with persevering dialogue and with fraternal and concrete cooperation on behalf of the poorest and most needy," he said.

No church, no Christian community and no individual Christian can allow the yearning for Christian unity to weaken, he said.

"May the Lord grant us prudence, perseverance and trust in our ecumenical undertaking," Pope John Paul said.

The pope did not read the entire text of his main audience talk in Italian, although his voice was strong when reading summaries in seven languages and when intoning the first line of the sung Lord's Prayer at the end of the audience.

In his prepared text, the pope said relations between Christians sometimes have been marked by tension and, "in some cases, even by mutual hatred," which betrays the Gospel message of love and makes evangelization difficult.

At the same time, the text said, progress has been made in ecumenism, both on a practical and on a theological level.

"We can say that Christians today are closer and more in agreement, even though the path toward unity remains steep with obstacles and narrow passages," the pope wrote in the text.

The Bottom Line

ANTOINNETTE BOSCO
CNS Columnist

And still I contemplate

In these winter days I contemplate a 7-inch sculpture of the Bethlehem scene as I meditate and pray. I feel a wonder, a connection with the earth from its creation because of this artistic, but yet so simple, carving. I heard about this sculpture from my dear Benedictine friend Sister Stephen at the Abbey of Regina Laudis in Bethlehem, Conn.

As I held one in my hands, she explained, "It is cut from stone formed in the Ordovician Period of the Paleozoic Era, 480 to 435 million years ago. It is now quarried in Kasota, Minn., from deposits of ancient inland seas hidden beneath native prairies."

How did she know all this? Well, it so happens Sister Stephen comes from that town, one of six siblings raised on a farm there. The Nativity sculpture was cut at the Vetter Stone Quarry in Kasota, started by a German immigrant Berhard Vetter. The quarry now is run by his grandson, Howard Vetter, Sister Stephen's cousin.

Howard Vetter has been a visitor to the abbey many times. I had seen a very special carving he designed and produced for the nuns when their church building was built and dedicated several years ago. It was a simple, yet spectacular, stone chalice.

For some, it might seem odd that these devotional items are being made of stone, but not to Vetter, a longtime member of the Marysburg Parish Church of the Immaculate Conception in Kasota, nor to Sister Stephen.

I still have great memories of an interview I did with this nun, who worked nonstop at the abbey to produce food, respecting the earth and cherishing the animals. With utter sincerity she told me, "When Walt Whitman said, 'This is my own, my native land,' he must have thrown his head back and shouted with joy. Remember, we come from the earth. Our relationship with the earth is primal and vital. If we experience the land and what it brings — like a fruit tree covered with gorgeous cherries — it fills you with wonder, it energizes you. From your core, you celebrate the earth."

This celebration extends clearly to the oldest signature of the Creator, the rocks formed down through the ages. "God's own writing was on tablets of stone," Sister Stephen reminded me. Not surprising, these like-minded cousins from Kasota came up with the idea of expressing in stone the mystery of God's coming to earth in human form.

Vetter took that idea seriously. While his quarries provide stone for big building projects in the United States and overseas, such as, currently, the exterior of the new National Museum of the American Indian for the Smithsonian Institution in Washington, they also do some smaller products. This family company employs three of Vetter's sons and daughters, some in-laws and 16 of his grandchildren.

"My daughter-in-law Christine Vetter, who is very devout, came up with a design for a Nativity scene," he said. The scene is simple enough to be profound — Mary and Joseph kneeling by the manger, while above them is the illuminating star of Bethlehem.

I had the good fortune of being among the first to see these elegant creches, cut from a single piece of golden wheat-colored Paleozoic stone. Vetter proudly produced several hundred in four sizes, from seven inches to two inches, for affordability, and sent a shipment of them to the abbey, which sells religious items in their art shop.

"They have a mystical quality," Sister Stephen said. As I nodded in agreement, she added, with her instant smile, "Creches are very significant to us here in Bethlehem."

Letters to the Editor

A different view on homeland security

The column by Glenmary Father John S. Rausch regarding "Homeland Security" (Jan. 3) reveals a serious misunderstanding of the security problem. In engineering, we have a very old guideline that says before a problem can be solved, it must first be accurately defined and thoroughly understood. It does no good and in fact may be very counterproductive to act like Pollyanna and believe that "true homeland security will come only with international trust and interdependence."

Good homeland security for anyone, city, or country begins with making yourself and/or the target less vulnerable to attack. Only then can you try to prove to the world that you are not the devil incarnate and that indeed you are trying to follow the teachings of Jesus Christ and help mankind the best that you-can.

We have already solved the problem of producing all the food, medicine, fiber and even shelter of which the world is in need, but we cannot distribute this cornucopia of human requirements without the self help of those in need. This is the real conundrum - how do you help others who will not help themselves? In this regard, the politicians, social scientists, missionaries and military have failed again and again to persuade these people to help themselves.

I should emphasize here that in my 55 years of working with politicians, social scientists, bankers and various members of the clergy, I have found them almost completely devoid of any comprehension of science and technology, or their impact on social issues. "Less high-tech and compassion for kids" is woefully inadequate, and even misleading, to feed the hungry, clothe the naked and provide medicine for the sick. On the contrary, much more technology and especially self-help is needed from the have-not nations if any progress is to be made for world peace.

The admonition that the United States should broker a "just" peace in the Middle East is almost sophistic. All the United States has to do is stop the $3 billion a year subsidy (plus the military hardware) to Israel and peace will follow very quickly.

Donald A. Henderson
Mooresville

Letters to the Editor

The Catholic News & Herald welcomes letters from readers. We ask that letters be originals of 250 words or less.

To be considered for publication, each letter must include the address and daytime phone number of the writer for purposes of verification.

Letters may be condensed because of space limitations and edited for clarity, style and taste.

Send letters to: Letters to the Editor, The Catholic News & Herald, P.O. Box 37267, Charlotte, N.C. 28237, or e-mail: catholicnews@charlottediocese.org

Light One Candle

MSGR. JIM LISANTE
Guest Columnist

Just people

Aisam-ul-Haq Qureshi is 22 years old. From an early age, he has made the game of tennis the focus of his life. Many claim he is the best tennis player in Pakistan. He plays hard. He plays to win. And he is internationally respected for his skill and dedication.

A few years ago, Qureshi needed a doubles partner. Chance respect brought him to a partnership with Amir Hadad, an equally gifted 24-year-old. Together, they have met and dispatched a number of rivals. People who see them together claim that they move as one man. They are, in some ways, far better together than they are individually. Off court, they enjoy each other's friendship. Their mutual respect is based on common interests and shared goals.

That's where the matter should end. But it doesn't. Qureshi is a Pakistani Muslim; Hadad is an Israeli Jew. Pakistan does not recognize the nation of Israel and shares no diplomatic ties with it.

For a time, the team was able to keep a low profile. But at the last Wimbledon competition in England, their partnership exploded in a round of fairly ugly controversy. Pakistani officials insisted the relationship end immediately. The players begged to disagree. Qureshi said: "We truly respect each other. And for the two years, we've played together. I never thought it was going to become such a big thing. We're not here to change anything. Politicians and governments do that."

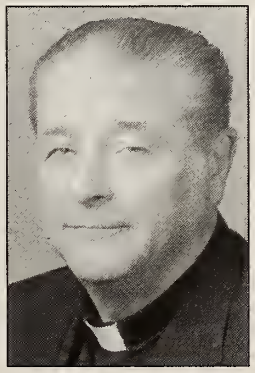
Hadad echoed that sentiment: "We are good friends and I think we're going to keep playing together in the future. The game and our friendship are all that matter here."

But Pakistan Tennis Federation senior vice president Khawaja Saeed Hai suggested that Qureshi's whole career may be in danger if he continues to play with Hadad. Said the official: "I think he can be forgiven, but he should not repeat this act. He has to realize that for Pakistani Muslims, Israel is a very contentious and sensitive issue. It is not just about playing tennis."

But maybe it is. Or should be. What we've witnessed in this controversy is both illuminating and challenging. Here are two young men who have by background and upbringing every reason to see each other as enemies. But they don't. They have decided, instead, to bridge their differences, to celebrate what they share in common — like a good game of tennis.

The ongoing conflict in the Middle East is nothing less than a catastrophe. It has cost too many lives. It has destroyed the peace of too many innocent families. It has left countless people wounded, physically and psychologically. You have to wonder, every time the media reports a new wave of violence, where it will end.

As long as we see people of other backgrounds strictly in terms of their differences from us, all hope seems lost. But when we start to examine our similarities as people of the same world, those differences can begin to fade. Pakistani tennis ace Aisam-ul-Haq Qureshi and Israeli pro Amir Hadad give us a glimpse of the possibilities. Raised to reject each other by virtue of their nationalities, they have, instead, found common ground. In teamwork, in competition and in an unexpected friendship, they give us hope in a time of great anxiety. We are, in the end, far more members of the same family than not, if only we have the eyes to see. I pray that for humanity's sake, Aisam and Amir will keep playing together.



Question Corner

FATHER JOHN DIETZEN
CNS Columnist

Religious customs observed in the presentation of Jesus

Q. My question concerns the fourth joyful mystery of the rosary, the presentation of the child Jesus in the temple. I know the feast is Feb. 2, but what does this entail? Does it coincide with baptism? Why is it considered a mystery? (California)

A. The passage describing the presentation of Jesus in the temple (Lk 2:21-40) marks the end of the stories about the birth and infancy of Jesus in the Gospel of Luke. This helps us understand the importance of the point Luke makes throughout the passage that Mary and Joseph, as devout Jews, took care to provide for themselves and for Jesus all that was "in accordance with the law of the Lord" (v. 24).

Each event in that story — the circumcision and naming of Jesus, the purification of Mary and the presentation of Jesus — fulfilled age-old requirements of Jewish law.

According to the Book of Leviticus, a mother was ritually unclean for seven days after the birth of a male child and underwent purification for 33 days more. At the end of those 40 days (80 for female children) she was to offer a lamb or, if the parents could not afford that, a pair of turtledoves or pigeons (12:6-8).

In remembrance of the exodus of the Hebrew people from Egypt, every firstborn male was to be dedicated (presented) to the Lord and "bought back" or redeemed with a certain amount of money (Nm 18).

With this background, it is obvious that this Gospel story, as others in the infancy narratives, is somewhat ambiguous in several details, possibly because Luke, not being a Jew, was not intimately familiar with these ancient Hebrew traditions. But these are the religious customs observed in the presentation of Jesus. It has nothing to do with Christian baptism.

Interestingly, the significance of these Jewish traditions for Luke as he narrates this temple scene becomes more clear when we see how his description unmistakably parallels the similar story of the great prophet Samuel, about 1,000 years before Christ, and his mother Hannah.

The extraordinary birth of Samuel was promised to his mother; she brought him to the sanctuary at Shiloh and dedicated him to the Lord; Eli blessed Samuel's parents as Simeon blessed Mary; and women ministered in the sanctuary, as did Anna.

Finally, Mary's Magnificat hymn echoes several themes and phrases in Hannah's hymn of praise after Samuel's birth.

Elements of mystery, in our usual sense of the word, are present in this story as in all events relating to the incarnation of the Son of God. This Greek word can also refer, however, to any rite or occurrence of religious significance. This is the meaning it has for the presentation and other events commemorated in the rosary.

A free brochure describing basic Catholic prayers, beliefs and moral precepts is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651.

Questions may be sent to Father Dietzen at the same address, or e-mail: jjdietzen@aol.com.

Our Turn

THERESE J. BORCHARD
CNS Columnist

Letting go of the past

My mom had a rule for my three sisters and me growing up: For every item of clothing that entered our childhood home in a shopping bag, one item of clothing (equal in size and value) had to leave our closet.

The eldest of seven siblings living under a roof run by a capable but indiscriminately messy mother, my mom took seriously the job of establishing order among her younger sisters and brothers. When she married an almost equally messy husband, she transferred this responsibility of converting chaos to harmony and became the taskmaster all over again.

A year after I graduated from college, when I was living in a studio apartment the size of a shoebox, she informed me that the mother ship back home would only store two medium-sized boxes of childhood mementos; everything else would be discarded or sold in the neighbor's yard sale. I was just a little miffed, since surely she could afford more space than I, who was paying big money to rent a few square feet in Chicago where I slept on a cushion because the place didn't have room for a bed.

But I did it. I purged the unnecessary belongings — every scribbled note every friend and acquaintance ever wrote me, all my notebooks and journals from the time I learned cursive, every snapshot ever taken of anyone I spent more than five minutes with and, of course, every greeting card for every occasion.

Ten years later — last weekend — I was forced to go through the same excruciating exercise when my husband issued a similar ultimatum: to clean out my Mount Everest of books and notebooks and greeting cards or else to come up with the cash for an addition to our house (which I don't have and can't make on a writer's salary).

We spent the entire weekend "simplifying" as he called it: cleaning out the past so that we had room to live in the present and future. For him it was therapeutic, for me less pleasurable than a funeral combined with a panic attack.

I glanced jealously over to him as he thumbed through a few college textbooks he (the simpleton) had saved, and pitched them into the Good Will pile without too much thought. I, on the other hand, hyperventilated as I moved each item from the "definitely keep" pile to the "no going back" land, the reams of paper I hadn't read in 10 years but was sure I would need tomorrow.

As I clutched the past tightly, so desperate to hang onto everything I had read, seen, touched, experienced, I realized how afraid I am of letting go, and moving on, and growing up. It is all so scary.

How do I know my mom will be around tomorrow? If she goes in her sleep, won't I be glad I saved the last note she wrote to me? The last time I threw away my notes, I pitched the last letter my father wrote to me. He's gone now, and all I have to remember him by are a few photos.

At one point in the process, when my husband saw the expression on my face resembling that of a person who has just eaten a jar of spoiled mayonnaise, he dropped his 22 things, put his arm around my shoulder and said, "We'll get through this — one step at a time."

I don't know if he was talking about my used candlesticks or growing up in general. But the message works for both.

WAR AND PEACE, from page 1

the region and world politics. Its leader is willing to invade neighbors and kill his own people. He is also willing to peddle weapons of mass destruction with terrorists, while the state is not open to diplomatic options."

How then would one pursue war with Iraq? "The means could be precise and effective. The ground battle quickly contained. Bombing could be limited to military targets. Some civilians may die but not deliberately," said Father Hehir. "The problem is that in an advanced society there are duel-use targets."

The military strategy is to take out Hussein's "eyes and ears, his communications systems, his electrical grid. But this harms society, which needs electricity for clean water and sewage disposal," said Father Hehir. "Then there is the question of how to destroy the weapons of mass destruction with out releasing chemicals or biological agents into the atmosphere. Or, how do you disarm (Hussein) without provoking a retaliatory strike with the weapons he already has?"

President George W. Bush's doctrine of "pre-emptive strikes" changes the dynamics of world power, said Father Hehir. "The difficulty comes if everyone adopts that policy. It is legitimate only in the case of self defense," he said.

When asked the difference between U.S. policy with Iraq and North Korea, Father Hehir said "North Korea has (nuclear) weapons. In Iraq, it is not so certain. Any action against North Korea, even a pre-emptive strike would endanger Seoul, South Korea. Therefore, we are using restraint. We should use a parallel policy with Iraq."

If war with Iraq does become a reality, "The working assumption is that this will not be a long war. Two months at the outside. Then a long process of political resolution," said Father Hehir. "U.S. forces would need to remain for some period of time. This should really be an international endeavor. It will be very costly."

The presentation left many in attendance discussing the issues.

Tita Wofford, a parishioner of St. Pius X, said, "Father Hehir is a very learned scholar. I was personally interested in hearing that Catholic thinking allows war if it can be justified, if validated to be necessary."

Pat Gates, a parishioner of St. Paul the Apostle Church, said, "This brings us back to a reasonable, objective way of looking at it rather than just listening to the lines coming out of Washington."

Msgr. Anthony Marcaccio, pastor of St. Pius X Church, said he was, "Happy to host such an important issue of our time."

The presentation by Father Hehir was also offered at Queen of the Apostles Church in Belmont Jan. 18.

Contact Correspondent Rev. Mr. Gerald Potkay by calling (336) 427-8218, or e-mail gpotkay@triad.rr.com.

BAC celebrates students' successes

Nearly two dozen elite students named to who's who

BELMONT — Twenty-three students from Belmont Abbey College have been selected as outstanding, national campus leaders and will be included in the 2003 edition of Who's Who Among Students in American Universities and Colleges.

The students selected for the honor are: Edward Armstrong, Yvette Battle, Natalie Butcher, Philip Catalano, Emily Carlton, Lisa Cox, Carly Curry, Kelly Doyle, Margo Graham, Stephen Guild, Kathryn Matthews, Jennifer Nowak, Rebeka Plecnik, Jennifer Rahilly, Nicola Rhyne, Ronald Richard, Rosa Sanchez, Patrick Sutton, Demetria Tourloukis, Erin Walker, John Withers, Lori Woody and Joseph Wysocki.

The students were nominated by campus committees and editors of the national directory based on academic achievement, service to the community, leadership in extracurricular activities and potential for continued success. The students join an elite group from more than 2,300 institutions of higher learning in all 50 states and several universities overseas.

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U.S. dioceses get ready for 2003 Consecrated Life Day

WASHINGTON (CNS) — Dioceses nationwide are gearing up for the 2003 World Day for Consecrated Life Feb. 2.

Across the country, men and women religious plan to talk about their vocations at Masses, attend special jubilee celebrations, renew their vows, or take part in promotional radio or television programs.

The theme of the 2003 observance of World Day for Consecrated Life is "For I Have Seen the Face of Christ." Since 1997, the World Day for Consecrated Life has highlighted individuals with religious vocations in the church.

"It is our hope that parishes in your diocese might use the occasion both to honor those who have embraced the consecrated life and to heighten their visibility in the church community," said Bishop Sean P. O'Malley of Palm Beach, Fla., chairman of the bishops' Committee on Consecrated Life, in a letter to his fellow bishops.

A bilingual parish kit with ideas for honoring those with religious vocations was sent to all U.S. bishops, vicars for religious, diocesan youth ministers, religious orders of men and women, and secular institutes.

A kit, in booklet form, includes celebration suggestions for parishes and youth coordinators, research showing how young people view people in religious life, frequently asked questions, a brochure, seven profiles of individuals pursuing the consecrated life and shorter thumbnail sketches of more than two dozen "religious men and women worth knowing."

"The overwhelming majority of people have positive images of religious life, but less than one-fourth of the men and less than one-sixth of the women have ever been asked to consider joining a religious order or community," according to the research cited in the booklet.

The annual celebration of consecrated life is part of an international observance called for by Pope John Paul II to highlight the place of institutes of consecrated life in the church.

In the United States, the celebration is overseen by the Commission on Religious Life and Ministry, which includes leaders from the U.S. Conference of Catholic Bishops' Committee on Consecrated Life, the Council of Major Superiors of Women Religious, the Conference of Major Superiors of Men and the Leadership Conference of Women Religious.

Bishop O'Malley said the celebration honors the men and women who have devoted themselves entirely to the service of the church.

"Their lifestyle is more relevant today than ever before and should be held up for all, especially the young, to see," he said.

The bishop said men and women in religious institutes and other forms of consecrated life who have made vows of poverty, chastity and obedience, often live "quietly heroic lives and touch troubled hearts with the message of Jesus and strive to help others see the face of Christ in many ways."

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REV. KING, from page 1

said columnist Andrew Lyke, who conducted a marriage and family workshop at the event. "We pause annually to remember an icon of our culture ... he made us better as a people. It's not about him, it's about us — we celebrate being Americans."

Daniels, educator and facilitator of Creative Interchange, a company that promotes growth through open dialogue of issues, examined the highlights of Rev. King's life.

"In order to more fully appreciate King, it is crucial to see his life as divided into two phases," said Daniels. "Phase one, which began with the Montgomery bus boycott in 1955 and came to a close with the passing of the civil rights voting act in 1965; and phase two, which began in the fall of 1965 in which King began to realize more deeply the connection between racism, poverty and militarism and the policies of the U.S. government."

Phase one, in which "King's passion for justice can be seen," said Daniels, started when Rev. King took over the Montgomery Improvement Association in Montgomery, Ala., an organization "that came into existence to protest the racial injustice that blacks encountered each and every day, and every time they boarded a bus in Montgomery."

By the early 1950s, Montgomery's black community discussed boycotting the busses to gain better treatment from white bus drivers; not necessarily to end segregation.

Rev. King, who attended and excelled in Atlanta's segregated public schools, went on to earn a bachelor's in sociology from Georgia's Morehouse College in 1948, graduated with honors from Pennsylvania's Crozer Theological Seminary in 1951, and then earned a doctorate in systematic theology from Boston University in 1955.

Rev. King's renowned public speaking abilities during the civil rights movement developed during his collegiate years. Crozer professors praised King for the powerful impressions he made in public speeches.

"In King's first major speech delivered on the fifth of December in 1955 at the Holt Street Baptist Church, we began to get a feel for the passion and the oratorical style that became King's trademark," said Daniels.

In 1957, Rev. King helped found the Southern Christian Leadership Conference (SCLC), an organization of black churches determined to challenge racial segregation. As the SCLC president, Rev. King led the organization in a series of protest campaigns that garnered national attention.

"We remember the fight for justice in Birmingham, Ala., that focused on blacks being treated like human beings, be it at lunch counters or other public places," said Daniels.

In 1963, Rev. King and other black leaders marched on Washington to protest for jobs and civil rights. In August to more than 200,000 civil rights supporters, Rev. King delivered the keynote address — his "I Have a Dream" speech — in which he expressed the hopes of the civil rights movement. His effectiveness in the movement and his moral stance earned Rev. King the 1964 Nobel Peace Prize.

"With the passing of the civil rights act of 1964 and the voting rights act of 1965 ... what King had done thus far was he was able to grab and regain much of what we gained during the reconstruction period, and much of what we lost during a time of what I call legalized U.S. apartheid."

During the second phase of his life, Rev. King "was beginning to evolve to another level that put him at odds with a great many people, both black and white," said Daniels. "He began to become even more of a freedom fighter ... He began to look at issues that were beyond the challenges found in the deep South. He began to realize the civil rights and voting rights acts had not significantly reduced the problems of racism and poverty.

Focusing on racial injustice in Northern cities, Rev. King moved into a small apartment on Chicago's south side in January 1966. "King's focus on the problems of the inner city allowed him to see the despair and the self-hate that Malcolm X had talked about. King saw the drugs, the alcohol, the prostitution and police brutality ... poor blacks trying to survive in an environment unfit for human habitation."

Rev. King's dismay in what he saw and experienced was only comparable to what he saw happening in Vietnam, said Daniels. "In sermon after sermon, King continued to speak out against the war. Many of his colleagues in the SCLC told him to be quiet, because it would alienate President Johnson and white benefactors. King said, 'A genuine leader is not a searcher of consensus, but a molder of consensus.'"

Rev. King argued for the redistribution of the nation's economic wealth to overcome entrenched black poverty. "He began to talk about a redistribution of the wealth, and that was frightening for a lot of people, so King had to go," said Daniels.

While in Memphis, Tenn., to support striking black workers in 1968, King was assassinated April 4 by James Earl Ray, an escaped white convict. After his death, Rev. King became a symbol of protest in the struggle for racial justice.

In order to keep Rev. King's dream alive, Daniels encouraged those in attendance to fight for what they believe.

"(Rev. King) swam upstream all the time, just as Malcolm X did; just as so many others did. We do them all a great injustice if we are not involved in some way, shape, or form," he said. "Find your niche. Once you find your passion ... life takes on a whole new meaning when you're giving. That's what Christianity is about — it's about giving. The more you give, the more you get back.

"It's so rewarding to know that you have spent your time on this planet making a difference," added Daniels. "Dr. King challenges all of us to step up to the plate. Let us not fail."

Catholic News Service contributed to this story.

Contact Acting Editor Kevin E. Murray by calling (704) 370-3334 or e-mail kemurray@charlottediocese.org.

Rev. King's call to conversion a lasting legacy, USCCB speakers say

By **MARK PATTISON**
Catholic News Service

WASHINGTON — The Rev. Martin Luther King Jr.'s call to conversion is one of the great legacies of the civil rights leader, said speakers at a Jan. 17 prayer breakfast at the U.S. bishops' Washington headquarters.

Rev. King's focus on reconciliation also deserves emphasis, said speakers at the breakfast, sponsored by the U.S. bishops' Secretariat for African-American Catholics and Secretariat for Ecumenical and Interreligious Affairs.

Rev. Martin Luther King Jr.

Rev. King "spent, and even gave, his life for a call to conversion that's based in Christ," said Msgr. David Malloy, an associate general secretary of the U.S. Conference of Catholic Bishops.

Msgr. Malloy referred to a 1964 sermon Rev. King gave titled "Recovering Lost Values" at the Second Baptist Church of Detroit, which the priest said was "a call to conversion for all of us."

Quoting from the sermon, he said, "We have left a lot of precious values behind. ... We've got to rediscover those precious values that we've left behind."

Those values, Msgr. Malloy said, were to "respect each other. Respect life. Respect and worship God." Quoting again from the sermon, he noted Rev. King's words: "All reality hangs on moral values. Some things are morally right. Eternally so. Absolutely so."

Father Arthur L. Kennedy, executive director of the USCCB's Secretariat for Ecumenical and Interreligious Affairs, also referred to the Detroit sermon in his remarks.

"It is wrong to hate," Father Kennedy said, quoting Rev. King's sermon. "But we have opted for a pragmatic test for right or wrong. If it works, it's right. If you don't get caught, it's right."

Father Kennedy spoke of Rev. King's "self-sacrificing love," similar to that "shown by Christ on the cross," in his life and ministry.

"You love the person doing the evil deed, while hating the evil deed that he does," Father Kennedy said. "This is what Christ means by 'Love your enemy.'"

The Rev. Cheryl J. Sanders, senior pastor of Third Street Church of God in Washington, talked about Rev. King's focus on reconciliation.

"What does it take to become reconciled to God?" she asked. "Reconciliation literally means a thorough change, a restoration," she said, "where hostility is decisively put away."

To be reconciled, Rev. Sanders said, "doesn't mean `come to my church,' or `hear my preaching,' or `listen to our choir,' or `come to our Bible study.'" Those elements "may be means to an end," she added, "but the end is to be reconciled to God."

Rev. King "took our nation a long way toward tearing down those walls that separate and divide," but the work is not yet done and needs to be finished by all, Rev. Sanders said.

Rev. King was born Jan. 15, 1929. The federal holiday to mark King's birthday comes on the third Monday of January, and this year falls on Jan. 20.

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Nun pushes church for more visible role in anti-death penalty cause

By PATRICIA ZAPOR
Catholic News Service

WASHINGTON — It's been close to a decade since Sister Helen Prejean first wrote "Dead Man Walking: An Eyewitness Account of the Death Penalty in the United States" and triggered a renewed look at capital punishment nationwide.

Now the Sister of St. Joseph of Medaille is hoping the Catholic Church will take the next steps toward bringing an end to the death penalty.

Sister of St. Joseph Helen Prejean

Sister Prejean's best-selling book was made into a movie, which won actress Susan Sarandon an Oscar for her portrayal of the nun from Louisiana. An opera version is making the rounds of major cities, and this year Georgetown University will produce the first performances of a stage play based on the book.

During that time, Pope John Paul II has revised the "Catechism of the Catholic Church" to more explicitly oppose the death penalty and has many times spoken against its use. He called it "cruel and unnecessary" during a visit to St. Louis in 1999, for instance.

U.S. bishops individually and collectively have issued numerous statements of opposition to the death penalty.

But a majority of American Catholics haven't accepted the church's position on capital punishment. And Sister Prejean wants the U.S. Conference of Catholic Bishops to take a more comprehensive approach to changing that — with an eye toward influencing society to end the practice.

She spoke with CNS Jan. 14 when she was in Washington to address members of the bishops' Committee on Domestic Policy.

Sister Prejean is asking that the church strongly support the campaign for a nationwide moratorium on capital punishment. She's also seeking financial help with abolition efforts and "a partnership with the Catholic Church," such as having a "point person" on opposition to the death penalty in every parish.

She said she would like the bishops to encourage parishes nationwide to start educating about capital punishment through such programs as a six-part adult catechesis, "Reflections on 'Dead Man Walking,'" available from the publishers of the Renew program for parish spiritual renewal.

And she'd like to see a more holistic approach to all life issues, Sister Prejean said. For instance, she asked, why isn't the annual March for Life in Washington — marking the anniversary of the Roe vs. Wade abortion ruling — about protecting life at all stages, including ending capital punishment?

As she always does, Sister Prejean framed her remarks in the context of her own encounters with people on death row and the families of murder victims. Her visit to Washington came amid a self-imposed four-month break from public appearances to finish her next book about her work on the death penalty tentatively titled "Impossible Burden."

The last chapter of the book had been slow in coming, until what Sister Prejean considers a providential encounter in an airport with Supreme Court Justice Antonin Scalia.

Scalia, a Catholic, said in several venues in the last year that because support for capital punishment is upheld by historic Catholic teaching he has no moral obligation to accept the current church teaching against it. In a speech at Georgetown University last February, he said Catholic judges who oppose the death penalty should resign.

As it turns out, Scalia and Sister Prejean's brother, Louis, are duck-hunting companions, having become acquainted when one of the justice's sons married someone her brother knew, she said.

"I said to Louie, 'Do you know who he is?'" Sister Prejean said. He replied that he and Scalia didn't discuss politics, "we just hunt ducks."

The unlikely connection between the nation's most prominent Catholic death penalty opponent and the most prominent Catholic to disagree with church teaching on the subject brought the two of them together in the New Orleans airport last year, Sister Prejean explained.

Coincidentally, she was returning from her own speaking engagement at Georgetown when she spotted Scalia as he awaited a flight after a hunting trip to Louisiana.

Sister Prejean had been struggling with how to address the question of "why can't we end the death penalty?" in her last chapter. Arguments such as those raised by Scalia seemed to hold a key to understanding why everyone doesn't reach the same conclusion she did about the injustice of capital punishment. During her visit to Georgetown, she obtained a transcript of Scalia's earlier speech there.

On her trip home, she said, she finally felt like she understood the constitutional and theological logic on which Scalia bases his views.

After introducing herself in the airport and discussing duck hunting for a few minutes, Sister Prejean said to him: "I know what you said at Georgetown and the University of Chicago. I'm going to take you on."

It will be in the last chapter of her new book.

U.S. nun heads Canadian delegation examining Afghan aid projects

By ART BABYCH
Catholic News Service

TORONTO — A U.S. nun working in Canada has been appointed by the Canadian Catholic Organization for Development and Peace to lead a high-level delegation to Afghanistan and Pakistan.

Sister Mary Pat LeRoy, general superior of the Sisters of the Holy Names of Jesus and Mary of Longueuil, Quebec, and originally from Los Gatos, Calif., will head the five-person delegation to determine what effect aid from Canada is having on the lives of people in the region.

The group is to visit projects in Afghanistan's Kabul and Kandahar regions, and Islamabad and Peshawar, in Pakistan, from Jan. 24 to Feb. 5. The development and peace organization has donated $2 million (US$1.3 million) to help finance projects in the region.

The delegation planned to meet with partners in both countries, review the effectiveness of the programs and report back to Canadians about what still needs to be done.

The group also would try to strengthen ties with religious communities, said Ken Whittingham, development and peace spokesman.

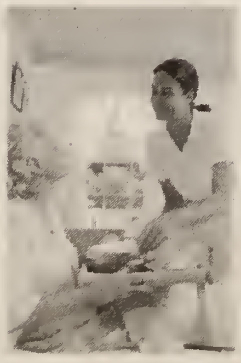
The development agency was already providing emergency aid to the region through its sister agencies in the Caritas Internationalis aid network when the U.S. war against the Taliban regime began in October 2001.

"Support was later given to Afghan refugees living across the border in Pakistan, as well as to Afghans forced to flee to other regions of their own country," the organization said in a press statement.

The statement said the organization initially focused on providing aid for food and temporary shelter. Recently, it has focused on helping returning Afghan refugees rebuild their lives, the agency said.

One aid project involves the Kuchis nomads, originally from southeastern Afghanistan.

"A prolonged drought forced the nomads to flee along with their herds of goats, sheep and camels. Many now live in make-shift camps near Kandahar," the agency said.



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Since the children share in blood and flesh, Jesus likewise shared in them, that through death he might destroy the one who has the power of death, that is, the Devil, and free those who through fear of death had been subject to slavery all their life.

Hebrews 2:14-15

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NEWS & HERALD

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DSA 2003 coverage

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JANUARY 31, 2003 SERVING CATHOLICS IN WESTERN NORTH CAROLINA IN THE DIOCESE OF CHARLOTTE VOLUME 12 № 19

DSA 2003

The means to reaping a fruitful harvest

By KEVIN E. MURRAY
Acting Editor

CHARLOTTE — Last year, through the Diocesan Support Appeal, seeds of hope were planted across the diocese to help many programs and ministries blossom and serve those in need.

This year, the DSA intends to reap a fruitful harvest by continuing to provide the needed support to 36 ministries across the Diocese of Charlotte, including Catholic Social Services, educational and multicultural ministries and the vocations program.

The goal of this year's DSA, themed "Reaping a Fruitful Harvest," is $3,720,000, and it can only be obtained with support from across the Diocese of Charlotte.

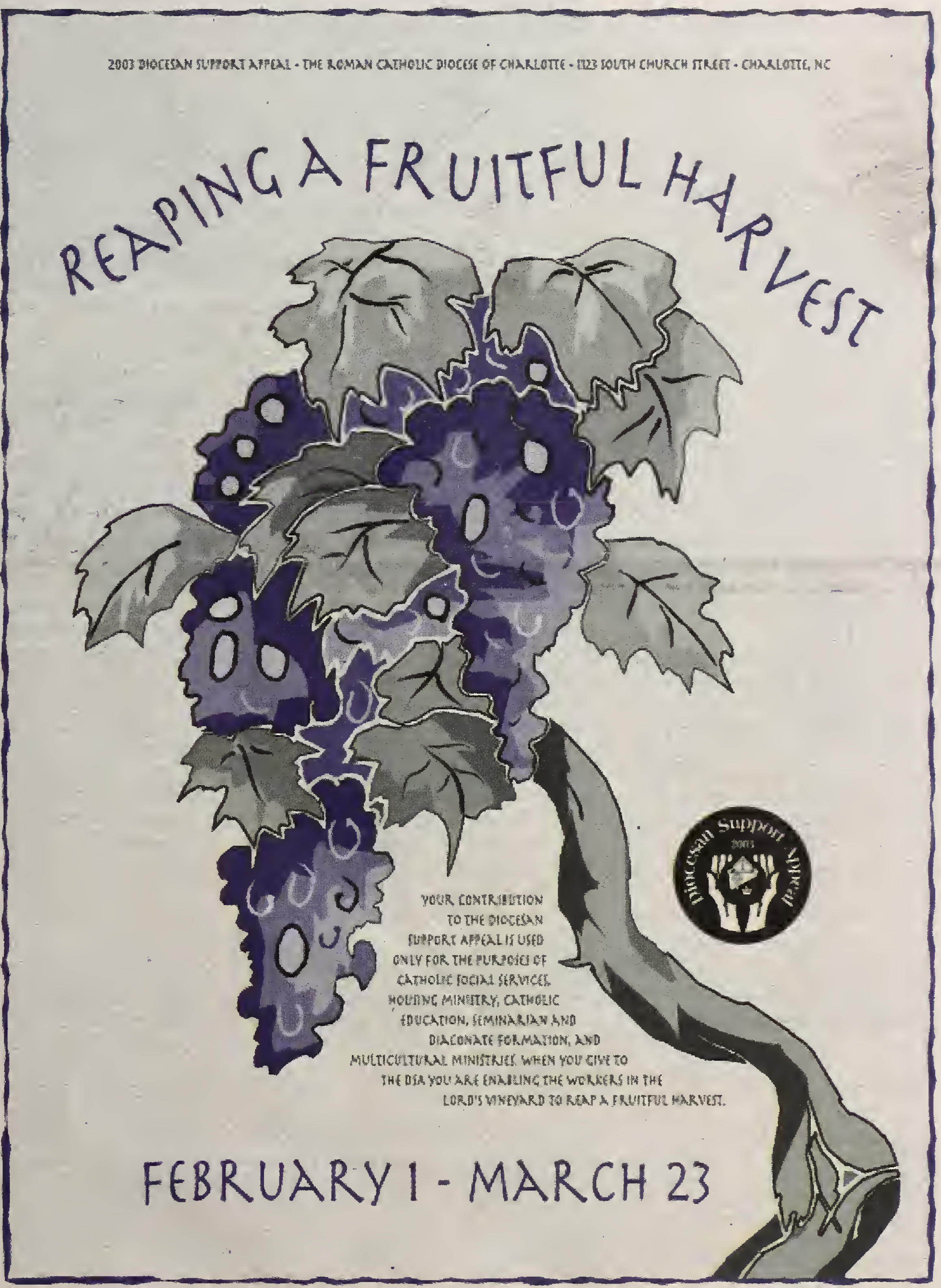
Bill Weldon, diocesan chief financial officer, sat down for a question-and-answer session with *The Catholic News & Herald* to explain the details of the DSA and how people in the diocese can make it a successful campaign.

The Catholic News & Herald: The goal for this year's DSA is $3,720,000. How was that amount determined?

Bill Weldon: As you know, this year's DSA funds 36 ministries for the 2003-2004 fiscal year in the Diocese of Charlotte. The amount was determined by going through a detailed ministry-by-ministry budget process.

Each ministry head prepares a budget, account by account, and also projects other sources of revenue they will have to fund their ministries. When we look at the budgets, we look at two components — program changes as well as cost increases — and scrutinize them. We want to make sure that we have sufficient funds to support each ministry, but we realize that these funds come from parishioners throughout the diocese so we are very cost conscious when approving the budgets.

See DSA, page 8



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Maryknoll Sister brings diverse talents to mission work

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The World in Brief

Joint Catholic-Lutheran worship benefits both faiths, priest says

BEAVERTON, Ore. (CNS) — After 16 years as priest in a community of Catholics and Lutherans worshipping together, Franciscan Father Matt Tumulty is convinced that the faith experiment is working. In February, he will move on from Mission of the Atonement in the Portland suburb of Beaverton. "It really is a grass-roots experience where you begin to see that we are more culturally separated than doctrinally," he said of the mission, founded in 1986. The community gathers as one for prayers and readings and separates for the Eucharist, which takes place in two parts of the building. "Catholics deepen their own sense of what it means to be Catholic and at the same time they see the beauty of another tradition," Father Tumulty says. "It works the same for the Lutherans. I don't see it as replicating itself all over. I just think the grass-roots part is an important element in the overall ecumenical initiative." In the mid-1980s, plans called for Catholics and Lutherans to share the building, but worship at different times. Members of the Lutheran community that had occupied the church, and some Catholic neighbors, wanted more. They persuaded officials in both churches to allow joint worship.

POLICE
BALTIMORE COUNTY
MARYLAND

C NS PHOTO BY OWEN SWEENEY III, CATHOLIC REVIEW

Baltimore officer displays St. Michael medallion

A Baltimore County police officer, Michael Schmitz Sr., shows his St. Michael medallion that was made by students at Our Lady of Mount Carmel Elementary School in Middle River, Md. Students made 700 medallions for police to display in their cruisers.

Family crucial to witnessing Christ in the world, pope says

VATICAN CITY (CNS) — Via satellite from the Vatican, Pope John Paul II told an international gathering of families in the Philippines that while marriage and family life may not always be easy, they are crucial to witnessing Christ in the world. The pope's video appearance Jan. 25, cheered by about 500,000 people at a Manila park, was the highlight of the Jan. 22-26 Fourth World Meeting of Families. It marked the first time the 82-year-old pontiff was unable to personally attend the encounter, which is held every three years. At a noon blessing Jan. 26, the pope said the Manila meeting underscored the value of the family for society — but he stressed he was talking about the traditional family, not "that inauthentic family based on individual selfishness." The pope's satellite message to families gathered in Manila's Rizal Park focused on the theme of the gathering: "The Christian Family: Good News for the Third Millennium."

Vatican confirms excommunications of seven 'ordained' women

VATICAN CITY (CNS) — The Vatican's doctrinal congregation said it had considered and rejected an appeal from seven "ordained" women who sought to have their excommunication decree overturned. In a new decree published by the Vatican Jan. 27, the Congregation for the Doctrine of the Faith said its members examined the appeal during two meetings in December and arrived "at the collegial decision to confirm the decree of excommunication." The new decree was dated Dec. 21 and said Pope John Paul II had approved it and ordered it to be published. "In consequence of the excommunication, (the women) are forbidden to celebrate sacraments and sacramentals, to receive the sacraments and to exercise any function in an ecclesiastical office, ministry or assignment," it said. The women, who included former Ohio first lady Dagmar Celeste, were "ordained" June 29 by a schismatic Argentine bishop on a boat on Europe's Danube River.

Mexican-U.S. bishops' joint letter calls for immigration changes

WASHINGTON (CNS) — With current migration policies essentially creating a new underclass in the United States, the time has come for the governments of Mexico and the United States to make basic changes in immigration law and practice, say the Catholic bishops of the two countries in a new joint letter. The bishops of the United States and Mexico jointly challenged their governments to change immigration policies and promised to do more themselves to educate Catholics and political leaders about the social justice issues involved in migration and address migrants' needs. "Many who seek to migrate suffer inhuman conditions, and in too many cases, die tragically trying to get here," said Miami Auxiliary Bishop Thomas G. Wenski at a Washington press conference Jan. 24 where the document was released. "Many are grossly exploited — both en route and once in the United States — and their human dignity is trampled." Bishop Wenski, who heads the Committee on Migration of the U.S. Conference of Catholic Bishops, said the U.S. immigration system is broken and must be reformed. "Strangers No Longer: Together on the Journey of Hope," the first joint pastoral letter of the two national bishops' conferences, was released Jan. 23 in Mexico City and Jan. 24 in Washington.

Relic diplomacy? Vatican hopes gestures ease relations with Orthodox

VATICAN CITY (CNS) — While words seem to have done little to ease Catholic-Orthodox tensions over the past decade, a renewed focus is being placed on gestures. Vatican officials do not like the description "relic diplomacy," but they do see a series of Catholic gifts of relics to Orthodox churches as one of the few positive areas of current Catholic-Orthodox relations. "Catholics and Orthodox always have venerated the martyrs and their relics. It is part of the life of the church and unites us profoundly," said Jesuit Father Jozef Maj, an official at the Pontifical Council for Promoting Christian Unity. "Diplomacy is too secular a description for an ecclesial gesture which arises out of a common faith and tradition," he said. On the eve of the 2003 Week of Prayer for Christian Unity, Italian Bishop Vincenzo Paglia visited Russian Orthodox Patriarch Alexei II bearing a relic of St. Valentine, the famous martyr buried in his cathedral in Terni, north of Rome. "St. Valentine has given us the occasion for an encounter which otherwise would have been impossible," Bishop Paglia said. "The patron saint of love is our intermediary."

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Diocesan planner

February

1 ALBEMARLE — Today from 9:30 a.m.-12 p.m. Our Lady of the Annunciation Church, 416 N. Second St., will hold a class on "Fashioning a Eucharistic People" presented by Father Larry Heiney. All are welcome to attend. Call (704)982-2910 for information.

1 GREENSBORO — St. Paul the Apostle, 2715 Horse Pen Creek Rd., will hold "Bridges for Women" today after the 9 a.m. Mass - 11:30. The theme is the Gospel of Life. All women are invited for breakfast, a talk and meditation. Register by calling Sue Perez (336)643-6199 or email wperez4@aol.com by Jan. 29. Childcare available upon request.

2 SWANNANOA — Between the 8:30 and 11 a.m. Masses, while the children and youth are in CCD, the adults will be meeting downstairs in the Parish Hall of St. Margaret Mary Church, 102 Andrew Place, for coffee hour. It will be an informal gathering with videos, discussions, guest speakers, etc. Everyone is welcome. You are free to participate in the discussions or not and come and go as you please.

3 BELMONT — The New Century Saxophone Quartet will present a concert of J.S. Bach's Art of Fugue today at 8 p.m. at Belmont Abbey Basilica, 100 Belmont-Mt. Holly Rd. Open to the public. No admission charge. Information? (704)334-3468.

4 MOORESVILLE — Women's Newcomer's Group will meet today from 10-11 a.m. at St. Therese, 217 Brawley School Rd. This is the start of a 10-week program that addresses the spiritual, emotional and practical needs of those women who are new to our area or still feel new. Register by calling Lois Yaniero (704)892-4326.

5 GUILFORD COUNTY — The Ladies Ancient Order of Hibernians Guilford County Division 1, an Irish-Catholic social and charitable inter-parish group, will be having a meeting tonight at 7:30 p.m. St. Pius X Church in Greensboro. For further information, call Elaine McHale at (336) 292-1118.

7 HAMLET — The annual pit-cooked barbecue will be today from 11 a.m.-7 p.m. in St. James Hall at St. James Church, Hwy. 74W. Pork or chicken is cooked on site with cole slaw, baked beans and rolls. Call (910)582-0207 for information.

8 CHARLOTTE — St. Gabriel Church, 3016 Providence Rd., will host Sister Mary Charlene Nowak, CSSF today from 9 a.m.-3 p.m. discussing "Journey into Lent: 'The Cross: A symbol of Christ's love for me.'" For registration call Susan Krasniewski (704)362-5047 Ext. 271.

8 CHARLOTTE — The Vietnamese Cursillo community will meet at 7:30

Texas sports league agrees to admit private schools

DALLAS (CNS) — In a landmark decision, the University Interscholastic League, the athletic organization for Texas' public schools, has agreed to admit private schools. The decision ends a long-standing battle between the league and Jesuit College Preparatory School in Dallas, which led the fight for admittance with a lawsuit and a bill in the Texas Legislature. In a decision announced Jan. 13 by the league, two private schools can apply for membership each year, so long as those two schools meet the league's qualifications — primarily that they are too large to play in the state's private school leagues, the Texas Association for Private and Parochial Schools and Southwest Preparatory Conference. Jesuit College Prep and Strake Jesuit in Houston will be the first two teams to apply. Both have been playing as independents since the Texas Christian Interscholastic League folded in 1999.

Scholarship established at St. Michael's College with $2 million gift

COLCHESTER, Vt. (CNS) — The Cynthia K. and Robert H. Hoehl Scholarship has been established at St. Michael's College in Colchester to support young people "who meet admissions criteria, but who, without financial assistance, could not afford to attend St. Michael's." The scholarship is funded by a $2 million estate gift from the Hoehls, made in celebration of the 40th anniversary of Robert Hoehl's 1963 graduation from the Catholic liberal arts college located in the Burlington area. The Hoehl Welcome Center, currently under construction on campus, was named for the Hoehls because of a $2.1 million gift they made to the college in 1999.

CNS PHOTO BY JOHN STARKEY, THE CRITERION

Parishioner carves crucifix for church

A crucifix made from a 150-pound block of basswood hangs in the Church of St. Teresa Benedicta of the Cross in Bright, Ind. The life-size image of Christ was carved by parishioner Daniel Badinghaus.

India's Latin-rite bishops say evangelization is a human right

TIRUCHIRAPPALLI, India (CNS) — India's Latin-rite bishops declared evangelization a human right and expressed concern about the resurgence of militant nationalism in their country. A statement issued after a recent meeting of 116 bishops of the Latin rite conveyed concern about "the resurgence of a monocultural militant nationalism which identifies Indianness with one culture and religion," reported UCA news, an Asian church news agency based in Thailand. During the meeting, the bishops reiterated that proclaiming the "mystery of Christ is the primary mission of every Christian" and "the essential activity of the church." The statement said, "We are not disciples of Christ if we do not proclaim Christ's message. It is, moreover, a human right."

Church examines draft declaring Islam religion of Palestinian state

JERUSALEM (CNS) — The Latin Patriarchate of Jerusalem is examining a clause in a draft Palestinian constitution that declares Islam the official religion of a future Palestinian state. The patriarchate established a committee of lawyers to see if the language of the clause could be changed to include the existence of other religions within the established state, said a source at the Latin Patriarchate. Such wording could note that Islam is the religion of the majority of Palestinians while allowing room for recognition of other religions, the source said. "If we can have this opening toward another religion, it will be another sign of democracy. Now we are stuck (in the discussion process) because of the situation we are under," he said. Latin Patriarch Michel Sabbah of Jerusalem and other heads of Christian churches were sent a draft of the proposed constitution by the Palestinian National Authority for review, the source said.

Vatican completes dictionary of terms on ethics, family, sexuality

ROME (CNS) — Hoping to clarify debate in international forums, the Vatican has compiled a dictionary of contested or ambiguous words relating to bioethics, family and human sexuality. The Italian version of the nearly 1,000-page "lexicon" contains 78 principal entries, including "gender," "safe sex," "pro-choice," "homophobia" and "reproductive rights." The text was prepared by the Pontifical Council for the Family, which consulted with about 80 experts in some 20 countries. The Italian edition is set for release in late January or early February, according to the publisher, Edizioni Dehoniane Bologna. Cardinal Alfonso Lopez Trujillo, president of the Pontifical Council for the Family, said editions of the dictionary in English, Spanish and French were being prepared, but he offered no timeline for their publication.

International meeting opens with call to preserve family as sanctuary

MANILA, Philippines (CNS) — Attended by more than 6,000 participants from 82 countries, the Fourth World Meeting of Families in Manila opened with a colorful liturgy and a call to preserve the family as a "sanctuary of love and life." It was the first time the international encounter was held in Asia, and Cardinal Jaime Sin of Manila welcomed a roster of delegates that included 1,110 children and 42 babies. "This is truly a gathering of families!" the cardinal said. "You have come from every part of the world, bringing with you the deep conviction that the family indeed is a great gift of God, an original gift, marked by his blessing," he said. Pope John Paul II was unable to travel to Manila for the Jan. 22-26 meeting but planned to address participants via satellite Jan. 25. At an inaugural Mass Jan. 22 at the Philippine International Convention Center, some 5,000 people listened as Cardinal Sin warned that without a Christian vision of the family the future of human civilization is at risk.

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p.m. tonight and every second Saturday of the month for a school of leaders at St. Thomas Aquinas Church, 1400 Suther Rd. For information call Ky Do (704)532-9094.

8 MAGGIE VALLEY — Living Waters Reflection Center, 103 Living Waters Ln., is holding an overnight retreat for sweethearts. The festivities begin with a "sweetheart" dinner at 5 p.m. followed by a conference and faith sharing. Sunday morning after breakfast Eucharist will be celebrated along with a renewal of marriage vows. The retreat will end with lunch on Sunday, Feb. 9. Call (828)926-3833 for further details.

8 SYLVA — The Lay Carmelites of St. Mary, 22 Bartlett St., offer inquiry classes on the second Saturday of the month following the 9 a.m. Mass. Call (828)586-9496 with questions.

8 SYLVA — A Day with the Letters of St. Paul will be given by Father David Valtierra from the Oratory of Rock Hill today from 9 a.m.-3 p.m. at St. Mary Church, 22 Bartlett St. Mass will be at 9 a.m. and refreshments and lunch will be provided. RSVP by Jan. 31 at (828)586-9496 or (828)586-0463.

9 CHARLOTTE — The Ladies Ancient Order of Hibernians, St. Brigid's Division, will celebrate the feast of St. Brigid by being "piped" into the 12:30 Mass at St. Gabriel, 3016 Providence Rd. A brunch will follow. Vocalist, Elizabeth Schmitt will perform. Registration: Maureen (704)362-5718 by Feb. 1. Information: Jeanmarie (704)554-0720 or www.laoh-charlotte.catholicweb.com.

9 CHARLOTTE — A charismatic Mass will be held at St. Patrick Cathedral, 1621 Dilworth Rd. East, this afternoon at 4 p.m. with prayer teams at 3 p.m. and a potluck dinner at 5 p.m. in the school cafeteria. For information contact Josie Backus (704)527-4676.

9 MORGANTON — St. Charles Borromeo Church, 728 W Union St., will have its annual Valentine tea today from 1-4 p.m. in Murray Hall. An organ recital by Peter Hartman will be followed by the tea, featuring Anne Bourg's Decadent Chocolate Delectables. Information: (828)437-3108.

10 CHARLOTTE — A support group meeting for caregivers of people suffering with memory loss will gather today, 10-11:30 a.m., Room E, Ministry Center, St. Gabriel Church, 3016 Providence Rd., and Feb. 18 at Providence United Methodist Church. For information about the support group or the Shining Stars Adult Day Respite Program for the memory-impaired, which meets every Monday and Wednesday at St. Gabriel from 10 a.m.-3 p.m. and every Tuesday and Thursday at Sardis Presbyterian Church from 10 a.m.-3 p.m., call Suzanne Bach (704)376-4135.

10 FRANKLIN — The Women's Guild of St. Francis of Assisi Church, 299 Maple St., will be having their monthly meeting tonight at 7 p.m. in the Family Life Center. Guest speakers and special events are featured periodically. For information call Claire Barnable (828)369-1565.

16 CHARLOTTE - St. Ann Parish Mission is being presented by Passionist Father Jack Conley. The heart of the Mission is the evening service; beginning on Sunday, February 16 at 7:30 p.m. through Wednesday February 19. Morning Mass will be offered at 9:00 a.m. Monday through Wednesday. For more information call the church office at 704-523-4641.

Please submit notices of events for the Diocesan Planner at least 10 days prior to the publication date. E-mail notices to kaevans@charlottediocese.org or fax to 704-370-3382.

CATHOLIC AND ISLAMIC PERSPECTIVES / FINAL IN A SERIES

Workshops discusses church's call to global solidarity

By REV. MR. GERALD POTKAY
Correspondent

GREENSBORO — The final session on "Catholic and Islamic Perspectives on War, Peace and Solidarity: Growing in Knowledge, Seeking Peace" was held at Our Lady of Grace Church Jan. 27.

The workshop format was developed by the diocesan Office of Justice and Peace and based on presentations given during a one-day conference of the same title at St. Thomas Aquinas Church in Charlotte Feb. 9, 2002. The program utilized video presentations of the conference speakers: Joann Rosenhauer, special projects coordinator for the United States Catholic Conference of Bishops; and Dr. Mumtaz Ahmad, author and professor of political science at Hampton University in Virginia.

The workshop, entitled "The Catholic Church's Call to Global Solidarity," focused on the theme, "What's Next?" — specifically, what do the workshop participants do with the information accumulated from the previous three workshops?

Denise Melaska, who is coordinating the workshops with fellow Our Lady of Grace parishioner Christine Mimms, encouraged participants to discuss what they had seen during the week in newspapers and magazines and on television that was relevant to Islam and the Iraq issues that had been discussed in prior workshops.

"There has been a lot of negative talk about (President George W.) Bush (in the news)," offered participant Theresa Hansen. "I feel, like the pope, that we have to do everything we can to prevent war. I truly don't believe we should make the first assault."

"I don't believe war is the solution," said participant John Hunneman. "However, we are getting too close to do anything about it."

Participant John Linn asked, "Can issues of Iraq be resolved without solving the Palestinian issue? In the world view, Iraq is just a small piece of the pie."

Mimms reviewed the reflections of the U.S. bishops on sharing Catholic social teaching and stressed that: people are more important than things; families, family values and human rights must be defended; there must be dignity in the workplace and justice for all workers; and the world needs to work for solidarity in order to achieve justice.

"Most people see charity as the answer, yet the greatest need is for justice," said Mimms. She quoted Pope Paul VI: "If you want peace, work for justice."

Rosenhauer's video presentation, the core of this fourth workshop, echoed that theme. She emphasized that in the "Catholic tradition," "We don't have the luxury to use excuses." She referred to the Catechism of the Catholic Church, section 1939, in which there are four paragraphs dealing with human solidarity, one paragraph dealing with charity, one with spirituality and two with justice (specifically, the just distribution of goods and justice in the workplace).

Rosenhauer emphasized that Catholic teaching stresses action, while accountability sees that call to action as a matter of solidarity. It demands building a world of justice, which is essential to achieving peace. This means getting involved in political life.

Comparing the human community of the world to a spider's web, Rosenhauer noted that when a ripple affects one section of the web, it affects the entire web.

Mimms said those who seek the separation of church and state are in error, for the two are intertwined together. As Catholics, she said, we must make the connection between our lives in the church and our lives within the country. Not only must our church leaders engage parishioners into current events, they must encourage parishioners to bring the values of faith into all of these issues facing us.

"If we as Catholics in the United States were to act with one voice, imagine the power we would have," said participant Paul Schexnayder. "We need to share our Christian values."

"This program is just one of the methods and tools which we have for working towards justice," said Linn.

There was general agreement among the participants for more emphasis from the pulpits on community and global social justice issues.

The session concluded with a call for prayer and fasting for peace and justice in the world. It was recommended that those who answer the call to action go to confession to become right with themselves and with God, so that they may become one in solidarity with community.

For more information on the four-part educational program, contact Joe Purello at (704) 370-3225.

Contact Correspondent Rev. Mr. Gerald Potkay by calling (336) 427-8218 or e-mail gpotkay@triad.rr.com.

Catholic groups hail elements of Bush's State of the Union address

By MARK PATTISON
Catholic News Service

WASHINGTON — Immediate Catholic reaction to President Bush's Jan. 28 State of the Union address showed support for Bush's requests to Congress to pass a faith-based funding initiative as well as bans on partial-birth abortion and cloning.

Catholic groups, though, stayed silent on the subject of the potential for war with Iraq, which dominated the latter part of Bush's address.

One of the guests listening to the address from first lady Laura Bush's box was Sister Maria Fest, a Sister of Divine Providence who founded and directs Catholic Nuns in Service, a family support services center in Pittsburgh. The program offers intervention and counseling to families suffering from domestic abuse, experiencing illness or participating in the welfare system.

The Catholic League for Religious and Civil Rights applauded Bush's comments urging Congress to pass his faith-based initiative. The move stalled in the Senate late last year. After Congress adjourned, Bush issued some executive orders that implemented part of his plan to have religious-based groups get a more equal footing in qualifying for federal funds.

"We know from the work of Harvard economist Richard Freeman that there is an inverse relationship between churchgoing and deviancy," said a Jan. 28 statement from Catholic League president William Donohue. "When his study was replicated many years later by Byron Johnson and David B. Larson, they found that urban black youth were less likely to commit to drugs and delinquency if they were churchgoers.

"And according to Princeton University professor John DiIulio, who first ran the faith-based programs in the Bush administration, there are more than a dozen studies that confirm this relationship," Donohue added. "All the more reason why Bush's proposal should be welcomed by those concerned about urban problems."

The National Right to Life Committee cheered Bush's request of Congress to ban partial-birth abortion and cloning.

Bush said during his speech, "Because no human life should be started or ended as the object of an experiment, I ask you to set a high standard for humanity and pass a law against all human cloning."

The NRLC, in a Jan. 28 statement, said this was "a clear call" for passage of bills in the House and Senate which would ban all human cloning, including the cloning of embryos for research purposes.

"In urging Congress to 'end the practice of partial-birth abortion,' the president was pressing for congressional approval of the Partial-Birth Abortion Ban Act," the NRLC statement said.

Father Michael Place, Catholic Health Association president and CEO, voiced the hope that the White House and Congress could come to an agreement on expanding health care and making it more affordable.

"With nearly one in six of the population uninsured, and millions more underinsured, it is time to turn the health care rhetoric into action because there is no single issue more important to the strength of our nation and no single issue so in need of reform," Father Place said in a Jan. 28 statement.

"Adequate funding of Medicare and Medicaid and of health care coverage expansion should be a priority of the 108th Congress before enacting tax cuts," another part of Bush's State of the Union address, according to Father Place.

Bush had proposed an initiative in which seniors could obtain prescription drug coverage, but it was not clear whether, as charged by health-care advocacy group Families USA, they could do so only through a private plan forcing their exit from Medicare.

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Student recounts marching for life in Washington

By ERIN MORRISON
SPECIAL TO THE CATHOLIC NEWS & HERALD

WASHINGTON — Many college students do not like to get out of bed before 10 a.m. But, on Jan. 21, almost 70 students from Belmont Abbey College climbed aboard a chartered bus and school van at 6:45 a.m.; their destination: Washington, D.C.

The group traveled to join thousands of people from around the country in the annual March for Life, held on the anniversary of the U.S. Supreme Court's Jan. 22, 1973, Roe vs. Wade and Doe vs. Bolton decisions on abortion.

After seven hours, two movies and a handful of rest stops, the "Crusaders for Life" arrived in Washington. After resting for a few hours, the group attended the pro-life vigil Mass at the Basilica of the National Shrine of the Immaculate Conception, presided by Anthony Cardinal Bevilacqua.

During his homily, Cardinal Bevilacqua said that while the 30th anniversary of Roe vs. Wade shouldn't be celebrated, there have been many other progressions that could be celebrated.

"... The pro-life movement (has) grown stronger with each passing day," said the cardinal. "We are in constant prayer and in legitimate actions to end the massacre of innocent unborn children."

Throughout his homily, Cardinal Bevilacqua urged the people to, "Remember the Supreme Court decision ... and why you come back on the anniversary. Reflect on the good things that have happened since Roe vs

. Wade and be filled with hope; and recommit yourselves with greater fervor to being people of life and for life."

Despite the cold and wind, rallies against abortion started early in the morning across the city on Jan. 22. Many people proceeded to the Washington Monument, a starting point for many participants, before proceeding down Constitution Avenue toward the Supreme Court at 2 p.m. The streets were packed with people, many praying the rosary and singing as they marched. People set up folding chairs along the sidewalk, as if preparing for a parade.

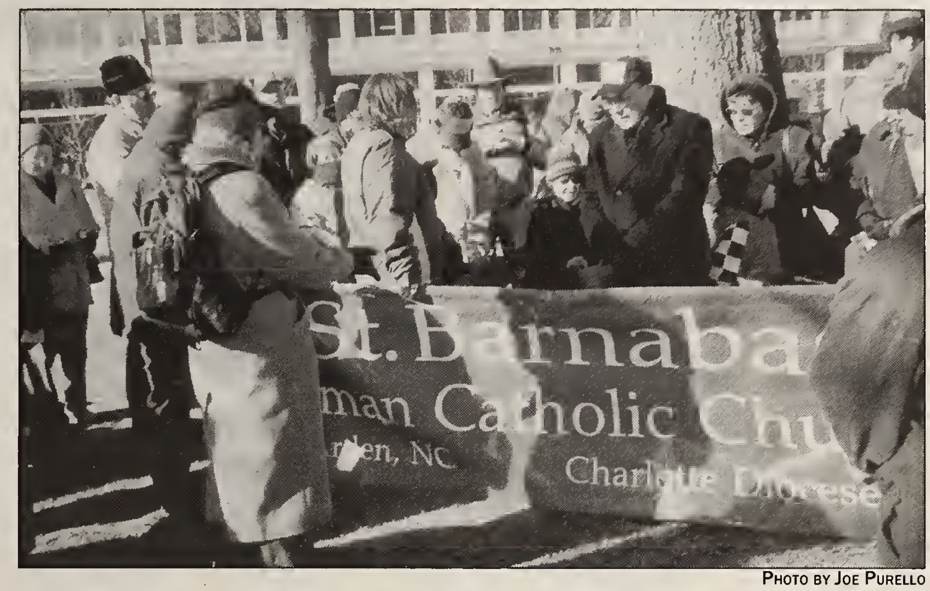

PHOTO BY JOE PURELLO

Father Roger Arnsparger, pastor of St. Barnabas Church in Arden, leads a group from the Diocese of Charlotte in prayer after the March for Life in Washington Jan. 22, which memorializes the U.S. Supreme Court's 1973 Roe vs. Wade and Doe vs. Bolton decisions on abortion.

Marchers set out for the plaza in front of the court led by a battalion of police cars and motorcycles. At the head of the march was a group of youths wearing red ponchos. Some carried a March for Life banner, others carried large placards listing the death toll for each one of the 30 years abortion has been legal. A large silver bell, pulled by a car, tolled every few seconds.

Everywhere balloons and flags, signs and banners rose above the crowd, identifying parishes, dioceses, schools, organizations and even nations. Some signs were simple: "Stop Abortion Now"; "Women deserve better than abortion." A boy in a tree held a "Jesus was a Fetus" sign.

The Knights of Columbus Holy Spirit Council No. 11922 of nearby Fairfax, Va., handed out picket signs to passers-by, directed the tens of thousands of marchers and helped the police control traffic flow on Constitution Avenue. They wore white plastic windbreakers and white baseball caps with American flag bills. "I'm Proud to Be An American" played on loudspeakers in the background.

Across the street from the Knights, a group of teen-agers waved "Rock for Life" signs. While his companions handed out picket signs, one teen, dressed all in black with a mohawk haircut, his jacket full of safety pins, posed for photographs.

"That must be aerodynamic in this wind," a passer-by shouted at him, referring to his hairstyle.

The group stood a few feet from a set of 200 waist-high wooden crosses, sticking out of the ground in neat rows and columns. It was an "Unborn Cemetery," according to a sign in the corner.

Further down Constitution Avenue was a display of a dozen six-by-12-foot banners by an organization called the Center for Bioethical Reform. One banner linked breast cancer to abortion. A few showed tiny, bloody arms, legs, torsos and heads alongside dimes and quarters. Others drew parallels between the aborted and the victims of the bombing of Hiroshima and the terrorist attacks of Sept. 11. Still others compared the wording of abortion proponents to the phraseology used by American segregationists and German Nazis to dehumanize blacks and Jews.

By the time the bell reached the Supreme Court, marchers sprawled out along the entire route. Some prayed the rosary as they marched. Others chanted. One marcher led a dog wearing a blanket and sign: "Save the baby humans."

"Pregnancy is not a disease and abortion is not a cure," someone shouted at the plaza. "You're not fixing anything."

Masses were held all day at the Basilica of the National Shrine of the Immaculate Conception. Bishop William Curlin, bishop emeritus of Charlotte, presided over a morning Mass attended by approximately 500 people from the dioceses of Charlotte and Raleigh, including students from Belmont Abbey College and from Charlotte Catholic and Bishop McGuinness high schools. Charlotte Catholic and Belmont Abbey students also participated in the Mass, delivering the readings and the music.

In his homily, Bishop Curin told a story of a young pregnant woman who was told by her doctors to abort her baby due to complications with her pregnancy. Refusing to give up, the woman kept her baby and gave birth to a boy who grew up to become a priest; later, the bishop of Charlotte.

Bishop Curlin emphasized the need to thank God for life and to realize that life is "beautiful and precious." The bishop encouraged the people to live as Christ would and to march for the sanctity in life.

Catholic News Service contributed to this story.

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Faith formation directors work to unite community

By MARY MARSHALL
Correspondent

KANNAPOLIS — "The goal of our faith formation program is to give all the children a well-rounded faith education to prepare them for the sacraments," said Redemptorists Father Al Requelme, who is pastor of St. Joseph Church.

Father Requelme, a native of Chile who was raised in the states and is bilingual, finds unity as the key to his work as pastor. The predominately Hispanic parish has a ratio of three Hispanics to one English-speaking person.

"The Spanish speaking population has grown tremendously in the past eight years," said Father Requelme. "When I worked as a seminarian in this area in 1995, there was just one Spanish Mass per month with 75 people attending. Today, St. Joseph has two Spanish Masses per week with an attendance of 800 to 1,000."

"The parish is striving to unite our programs — faith formation, RCIA and youth groups — for the Hispanics and Anglos so they follow the same curriculum," said Father Requelme. "For example, the diocese requires two years preparation for first Communion. Many in the Spanish-speaking community, who traditionally migrated frequently, wish to honor their cultural tradition of one-year preparation. Today, we try to cater to their needs as we balance between what they need and desire and still abide by diocesan guidelines."

Under the guidance of Claudine Cabral, St. Joseph's catechetical leader, and Leticia Juandeigo, Spanish coordinator of faith formation, a new vision for their faith formation classes, which reaches out to 180 students in grades K-eight, blossomed this year.

Student choice enabled students to sign up for either an English or Spanish speaking class. Unity evolves through the use of the bilingual book, "Christ Jesus, the Way," which has English and Spanish lessons adjacent to each other.

For the past four years, Cabral and Juandeigo felt a void in the program as they combined efforts to meet the needs of the two parish communities. Often, materials were in English, which made it difficult for Juandeigo to teach her students. Cabral dreamed of the day when the two communities could be united under one program — a reality that now exists thanks to grants from the diocesan Foundation, the Catholic Church Extension and the Committee on Home Mission, which enabled the parish to purchase bilingual books and materials for all levels.

Volunteers are the key to implementing the program. Ten English-speaking and six Spanish-speaking catechists prepare lessons adding activities to stimulate children's creativity.

The separate classes follow the same guidelines thereby establishing continuity in the program. Cabral oversees the program, making sure teachers are in place accomplishing the program's goals. Juandeigo teaches as well as oversees the needs of the Spanish classes.

"The parents are pleased that the children can choose which class they prefer to attend," said Juandeigo. "We see parents who attend the classes gaining insight as they help their children with the sign of the cross and prayers."

"We're making progress," said Cabral. "One of the best ways to bring the communities together is through the children. Parents often attend classes eager to see what their child is learning. We combine the classes for special liturgical events."

A reconciliation retreat, which involves both the students and their parents, is one of the special events that brings the two groups together. The children make a candle representing the light of Christ. Taking a mason jar, they pick a color of sand — red represent the love of God, blue represents the waters of Baptism, yellow represents light — and fill the jars. An adult adds a wick along with a coating of wax.

After their first reconciliation, the child lights the candle.

English and Spanish classes are held on Sunday morning for grades K-six. Seventh- and eighth-grade English and Spanish students meet together on Wednesday evenings and are taught by a bilingual teacher who teaches in English and repeats the material in Spanish for those who don't understand English.

"The parish is thrilled with the idea of working together," said Cabral. "English students can see the Spanish translations and vice versa."

Parish catechetical leaders and catechists are trained by programs offered by the diocesan Office of Faith Formation.

Coordinators like Claudine Cabral and Leticia Juandeigo are reaping a fruitful harvest thanks to your contribution to the DSA.

Diocese continues efforts to provide affordable housing

New DSA-supported ministry will help many in diocese

By KAREN A. EVANS
Staff Writer

CHARLOTTE — The Catholic Diocese of Charlotte Housing Corporation (CDCHC) is continuing to make strides towards meeting the needs of senior citizens, families with low-to-moderate incomes and other special-needs populations throughout the diocese.

Ten years ago, the diocese laid the foundation of a structure to provide affordable housing for these groups. In 1997, a diocesan-wide task force on aging held dialogues with senior citizens to determine their needs. Housing was repeatedly identified as a pressing need for a large percentage of seniors. Four years later, the CDCHC was established.

> "Wherever there is a need, we hope to be able to provide housing,"
>
> — Gerald Carter

While the establishment of the CDCHC is a milestone in meeting the requirements of the three populations in question, there is still much work to be done before moving day. In recent months, pastors from throughout the diocese have been requested to make nominations to development committees, the first of which will meet in early February.

Each committee will represent a vicariate or other region and will determine which group's needs should be addressed first. The committees will also determine the ideal location for each housing facility.

Finding the ideal site is critical, according to Gerry Carter, director for Special Ministries with diocesan Catholic Social Services. If a housing facility is located near a parish church, the two can form a mutually beneficial relationship. Residents can readily participate in a variety of parish ministries, and parishioners can lend their talents and skills to the physical and spiritual maintenance of the facility.

This year, the Diocesan Support Appeal will contribute funds to the CDCHC for the first time. This money will be used to launch the project, rather than for the construction of buildings.

The CDCHC is a self-supporting ministry which will facilitate the construction or renovation of affordable housing. Funding will come primarily from low-interest loans, donations and other contributions.

The CDCHC will contract with professional management companies to manage the finished properties, with CDCHC oversight. Before construction can begin, a site must be secured, a time-consuming task in itself. The CDCHC hopes to have its first site selected by the end of 2003. From there, it will likely take three years until the first facility is ready for occupancy.

The CDCHC hopes to have over 1,000 units occupied over the next 10 years.

"Wherever there is a need, we hope to be able to provide housing," said Carter. The number of units in each location will be determined by need. "One building may contain six apartments, while another may have 48," he added.

The CDCHC will reap a fruitful harvest thanks to your contribution to the DSA.

Contact Staff Writer Karen A. Evans by calling (704) 370-3354 or e-mail kaevans@charlottediocese.org

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Hmong community celebrates freedom, faith

By KAREN A. EVANS
Staff Writer

CHARLOTTE — Throughout Western North Carolina, thousands of Catholics attend Masses spoken in their native language. This is not so unusual if you speak English or Spanish, but if you speak Hmong, finding a Mass you can understand can be difficult.

Fortunately, the Multicultural Ministry of the Diocese of Charlotte has encouraged Hmong-language Masses and other ministries to reach out to this growing population.

With the encouragement of the Multicultural Ministry, Catholicism is thriving in the Hmong community. Hmong-language masses are held at St. Charles Borromeo Church in Morganton, St. Ann Church in Charlotte and Our Lady of the Annunciation Church in Albemarle. A communion service is held twice monthly at St. Aloysius Church in Hickory.

The Hmong are one of several ethnic groups which inhabit the highland regions of Southeast Asia. During the Vietnam War, tens of thousands of Hmong provided ground support for U.S. troops in the then-secret wars in Laos. After the Communist Pathet Lao takeover of Laos, the Hmong were targeted for genocidal extinction by the new government. An estimated 100,000 Laotian Hmong sought refuge in Thailand, only to be forced to live in the refugee camps for years.

In the mid-1970s, the Hmong began to immigrate to the United States, settling primarily in California, Minnesota, Wisconsin and North Carolina. The 2000 U.S. Census lists the Hmong population at 169,428, but figures given to the Hmong National Development, Inc. by local Hmong leaders lists the population as high as 283,239.

North Carolina's Hmong population is the fourth highest in the United States, between 7,093 (U.S. Census) and 20,000 (HND). About 10 percent of Hmong living in the United States are Catholic, according to the U.S. Catholic Bishops Office of Migration & Refugee Services.

When the Hmong started coming to the United States in the late 1960s and early '70s, a need arose for ministries for the refugees. Two former missionary priests were selected for their prior work in Southeast Asia: Oblate Father Daniel Taillez began serving the Hmong in the mid-West and South in 1981, and Oblate Father Umberto Nespolo took over the responsibility of Hmong on the West Coast in 1984. Father William Tanguay, formerly of St. Aloysius in Hickory, was later permitted to minister with the Hmong on the East Coast.

Another local ministry is Scripture study groups, where Hmong can study the Bible in their native language. The first week of each month, a group of approximately 60-70 Hmong, made of members from about 13 families, meet at St. Ann Church. Led by Pe Lee, a Hmong refugee originally from Laos, the group seeks to further their understanding of Jesus' message.

But this group is unique compared to other Bible studies, because its members would not be able to worship so freely in their own homelands, where Communist rule prohibits the right of freedom of worship.

Lay ministers like Pe Lee are reaping a fruitful harvest thanks to your contribution to the DSA.

Seminarian reflects on calling to serve God and others

By KEVIN E. MURRAY
Acting Editor

PHILADELPHIA — Seminarian Patrick Toole looks forward to his ordination, but considers each day until that time as an individual blessing.

"I felt like I had a calling," said Toole. "Through a lot of prayer and thought, I realized it was good for me to find out if God wanted me to do this.

"That's the whole point of seminary — to every day ask the Lord who he is and to ask yourself who you are," he said. "When ordination day comes, you can say 'I'm supposed to be here. I'm meant to be a Catholic priest.'"

Toole, a native of McClain, Va., will be graduating with a bachelor's in philosophy this spring from St. Charles Borromeo Seminary in Overbrook, Pa. As one of 23 seminarians for the Diocese of Charlotte, Toole will have four more years studying theology before he can be ordained.

> "The big thing I'm learning and want to make fundamental in my life is serving the people every day,"
>
> — Patrick Toole

A typical day at the seminary starts early for Toole.

"I try to have a holy hour of meditation in the morning, by being in the chapel in the presence of God, listening to him," said Toole.

His day officially begins at 7 a.m. with morning prayer. Mass is at 7:25 a.m., and classes start at 8:50 a.m. Toole then has what he considers a "normal school day" until the afternoon, when he works or studies, or plays basketball and football with his fellow students.

Evening prayer follows at 5 p.m. In the evening, Toole relaxes or attends the many meetings and seminars held by the school. Despite the long days and hard work, Toole is confident he's on the path God set before him.

"It seems overwhelming becoming a priest, but when I have any anxiety, I try to discern where I am," he said. "I feel like I've grown in a deeper relationship with Jesus Christ ... I know what he has planned for me."

Toole said his parents were very supportive of his decision. "They were excited for me," he said. "I was very blessed in that sense."

He credits his short time in the Diocese of Charlotte as positive.

"I had a lot of priests who influenced me over the years," he said, "but I spent two years at Belmont Abbey (in Belmont) and was really influenced by Abbot Placid Solari and the monks there."

While in Belmont, Toole met Father John Allen, director of vocations for the Diocese of Charlotte and then-pastor of St. Michael Church in Gastonia.

"Father John let me come to St. Michael's and serve Mass with him," said Toole. "Witnessing his work and being at that parish really helped me grow in my love of being a parish priest."

"Patrick volunteered in many ways at St. Michael. He helped at Mass, taught in the school and visited homebound parishioners," said Father Allen. "He impressed me as being extremely personable and he has a deep sense of reverence for the sacred, for the Mass and for people."

Another local influence for Toole was Bishop William G. Curlin, bishop emeritus.

"I was really influenced by Bishop Curlin's zeal to serve the people of God and the poor, and to live out God's love and mercy in his life," said Toole.

Toole hopes to take those influences and incorporate them into his future as a priest.

"The big thing I'm learning and want to make fundamental in my life is serving the people every day," he said, "and serving the church of God and living out life with Jesus in my life."

"Like all of our seminarians, Patrick is a very outstanding candidate for the priesthood," said Father Allen. "Any diocese or bishop would be grateful to have him as a candidate."

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DSA, from page 1

CNH: The goal is based on budgeted amounts for the next year. How are actual costs tracked and reported?

BW: During the year, we have a very detailed monthly reporting process, in which all the amounts that are spent are reported to the ministry directors so they can monitor spending relative to their budgets. At the end of every year, we issue a report to all Catholics in the diocese as part of the annual financial report included in *The Catholic News & Herald* around the end of October.

CNH: What types of expenses are included in the DSA program budgets? For example, is your salary paid from the DSA?

BW: Most of the programs and services offered by the DSA are provided by staff of the Diocese of Charlotte. So, the largest category of expense is personnel-related. But the DSA provides funding for direct program costs only. There is no allocation of indirect costs such as for myself. Accounting and finance are not direct program costs; we are considered general and administrative expenses, and none of the expenses in that category are funded by the DSA.

CNH: Tell me about the new diocesan ministry supported by the DSA this year.

BW: The diocese has been studying the need for elderly and low-income housing for some time. After a lot of planning, the diocese established a housing ministry, and we are at the point now where we'd like to see the fruits of that planning. The DSA includes $85,000 to go toward this housing initiative to fund the cost of a program director and other setup costs to make this ministry a reality.

That $85,000 is approximately half of the increase in the DSA over last year's goal.

CNH: With the current economy, is it realistic to increase the goal?

BW: The percentage increase in the goal is almost exactly the same as the increase in parish offertories. The goal of $3,720,000 represents an increase of $170,000, which is less than five percent over last year's goal.

After the housing initiative, the next largest increase in funding is to Catholic Social Services, who will receive an additional $75,000. This is indicative of the fact that during these harder economic times there is a greater need in the social service area.

We would ask those who are blessed and have the resources, to do whatever they can to help, because their neighbors may not be as blessed and may not be able to be as generous as they would like to be.

CNH: I understand that each parish is assigned a target. How are these amounts determined?

BW: What we do is take the total goal and allocate it to all the parishes in the diocese. We use a formula that's been developed by a task force of lay people, pastors and finance council people. We take the offertory amount from the last fiscal year for each parish, then subtract 25 percent of total subsidies provided by the parish to Catholic schools. Then we take that number and mathematically determine each parish's pro-rata share of the DSA goal.

CNH: What if a parish doesn't reach its target?

BW: If through parishioner contributions, a particular parish goes over its target, then the amount that they go over is rebated to the parish. If a parish doesn't make its target, then the parish is expected to make up the difference out of their own budget.

CNH: So, specifically, how does one contribute to the DSA?

BW: Each registered parishioner will receive a pledge card and a letter at their home from Msgr. Mauricio West, asking for their support of the DSA. We ask that everyone give careful consideration to his or her donation, and complete the pledge card and send it in. You may send in a donation with that card — for all or part of your pledge. We will send you reminder cards starting in May for the amount that you have not paid, and that amount may be paid over a period of six months.

CNH: Can I select which ministry my contribution supports? Or, can I decide how much of my contribution goes to each of the 36 ministries?

BW: Our process and pledge cards do not provide for those types of selections. However, the amount budgeted for each ministry is published in this issue of T*he Catholic News & Herald*. If you wanted to make a separate contribution to the diocese restricted to a specific ministry, that would also be welcomed.

CNH: Does it matter how much a parishioner contributes to the DSA? And does each contribution really make a difference?

BW: Absolutely it makes a difference. While we are grateful for the very large donations, the vast majority of them are not large donations, so every contribution counts.

CNH: How important is the DSA to these ministries in the Diocese of Charlotte?

BW: The DSA is important in a number of ways. It's certainly important from a financial perspective, because although there is outside funding for almost all of our ministries, the DSA is the primary funding source for them, with the exception of Catholic Social Services.

Yet, while Catholic Social Services receives grants and other outside funding, it still receives almost $1.3 million from the DSA. So, although the DSA isn't the primary source, it's still a major source of funding for Catholic Social Services.

So, all of our diocesan ministries rely heavily on the DSA.

And, just as important, contributing to the DSA gives the Catholics of Western North Carolina an opportunity to be a part of something bigger, and to help the church at large in its ministry throughout the western part of the state.

I hope that everyone will read Msgr. West's letter, as well as have an opportunity to see the DSA video that will be played in churches on Feb. 2, because they will see first-hand how these ministries really do touch the lives of so many people. These are real, tangible good works from which so many people benefit.

And on behalf of Msgr. West, I would like to thank all of the people who support the DSA so faithfully.

DSA SUPPORTED AGENCIES AND MINISTRIES

Social Services Ministries	704-370-3262
Diocesan Ministries	704-370-3228
Disability Ministry	704-370-3250
Disaster Relief	704-370-3225
Elder Ministries	704-370-3220
Family Life	704-370-3250
Marriage Preparation	704-370-3228
Natural Family Planning	704-370-3230
Prison Ministry	704-370-3250
Refugee Resettlement	704-370-3277
Respect Life	704-370-3229
Office of Justice and Peace	704-370-3225
Campaign for Human Development	704-370-3234
Catholic Relief Services	704-370-3231
Education - Issue Response	704-370-3225
Social Services / Western Regional Office	828-255-0146
Hispanic Social Services - Adoption - Counseling	
Crisis Intervention -Foster Care - Pregnancy Support	
Social Services / Charlotte Regional Office	704-370-3232
Adoption - Counseling - Crisis Intervention	
Foster Care - Pregnancy Support - Programa Esperanza	
Social Services / Piedmont-Triad Regional Office	336-727-0705
Casa Guadalupe - Adoption - Counseling	
Crisis Intervention - Foster Care - Pregnancy Support	
Office of Economic Opportunity	828-835-3535
Hispanic Center-High Point	336-884-5858
Housing Ministry	704-370-3250
Multicultural Ministries	
African American Ministry	704-370-3399
Hispanic Ministry	704-335-1281
Hmong & Lahu Ministry	704-327-2341
Educational Ministries	
Vicar for Education	704-370-3210
Campus Ministry	704-370-3212
Catholic Schools Administration	704-370-3270
Evangelization / Ministry Formation	704-370-3274
Faith Formation	704-370-3246
Media Resources	704-370-3241
RCIA	704-370-3246
Young Adult Ministry	704-370-3212
Youth Ministry	704-370-3211
Vocations	
Permanent Diaconate	704-370-3344
Seminarian Education	704-370-3353

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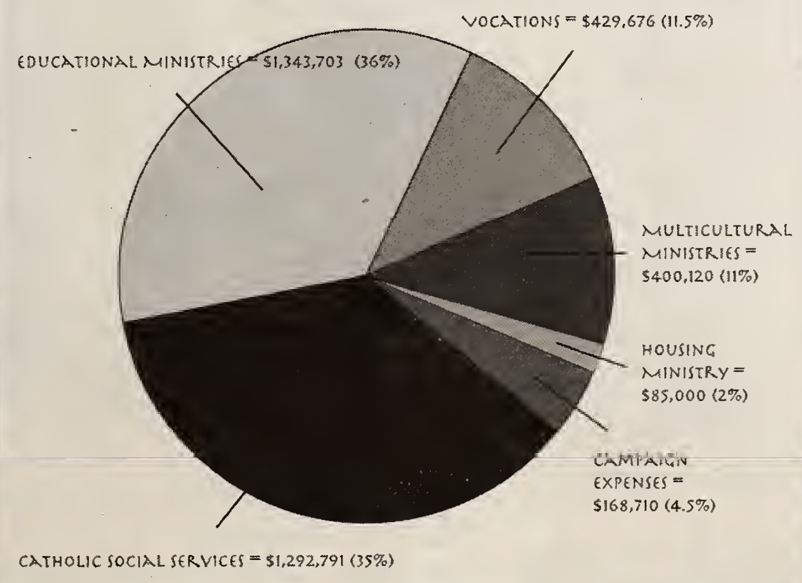
PARISH NAME	ORGINATED CITY	2003 GOAL
Our Lady of the Annunciation Parish	Albemarle	$19,812.00
Holy Redeemer Parish	Andrews	$3,668.00
St. Barnabas Parish	Arden	$53,500.00
St. Joseph Parish	Asheboro	$27,421.00
Basilica of St. Lawrence Parish	Asheville	$48,237.00
St. Joan of Arc Parish	Asheville	$24,454.00
St. Eugene Parish	Asheville	$80,320.00
Queen of the Apostles Parish	Belmont	$33,534.00
Our Lady of the Americas Parish	Biscoe	$9,157.00
St. Elizabeth Parish	Boone	$38,807.00
Sacred Heart Parish	Brevard	$45,173.00
St. Joseph Parish	Bryson City	$5,106.00
Sacred Heart Mission	Burnsville	$4,097.00
Immaculate Conception Mission	Canton	$4,233.00
St. Vincent de Paul Parish	Charlotte	$111,371.00
St. Thomas Aquinas Parish	Charlotte	$110,340.00
St. John Neumann Parish	Charlotte	$88,243.00
Our Lady of Consolation Parish	Charlotte	$38,101.00
Our Lady of the Assumption Parish	Charlotte	$38,769.00
St. John Lee Korean Parish	Charlotte	$7,276.00
St. Luke Parish	Charlotte	$58,394.00
St. Matthew Parish	Charlotte	$308,556.00
St. Ann Parish	Charlotte	$58,831.00
St. Peter Parish	Charlotte	$71,924.00
Our Lady of Guadalupe Parish	Charlotte	$12,116.00
St. Patrick Cathedral Parish	Charlotte	$81,831.00
St. Gabriel Parish	Charlotte	$287,357.00
St. Joseph Vietnamese Parish	Charlotte	$8,839.00
Our Lady of Guadalupe Mission	Cherokee	$2,547.00
Holy Family Parish	Clemmons	$91,186.00
St. James Parish	Concord	$63,643.00
Holy Spirit Parish	Denver	$18,965.00
St. Joseph of the Hills Parish	Eden	$9,616.00
St. Stephen Mission	Elkin	$6,862.00
Immaculate Conception Parish	Forest City	$22,501.00
St. Francis of Assisi Parish	Franklin	$19,735.00
St. Michael Parish	Gastonia	$75,106.00
Our Lady of Grace Parish	Greensboro	$118,180.00
St. Benedict Parish	Greensboro	$20,616.00
St. Paul the Apostle Parish	Greensboro	$132,877.00
St. Pius Tenth Parish	Greensboro	$94,029.00
St. Mary Parish	Greensboro	$25,441.00
St. James Parish	Hamlet	$12,056.00
Immaculate Heart of Mary Mission	Hayesville	$12,704.00
Immaculate Conception Parish	Hendersonville	$98,613.00
St. Aloysius Parish	Hickory	$82,677.00
Immaculate Heart of Mary Parish	High Point	$88,877.00
Christ the King Parish	High Point	$17,127.00
Our Lady of the Mountains Parish	Highlands	$12,825.00
St. Mark Parish	Huntersville	$126,162.00
St. Francis of Assisi Parish	Jefferson	$10,123.00
St. Joseph Mission	Kannapolis	$14,234.00
Holy Cross Parish	Kernersville	$41,540.00
Good Shepherd Mission	King	$9,771.00
Christ the King Mission	Kings Mountain	$4,939.00
St. Francis of Assisi Parish	Lenoir	$18,781.00
Our Lady of the Rosary Parish	Lexington	$15,853.00
St. Dorothy Parish	Lincolnton	$22,017.00
St. Bernadette Mission	Linville	$14,919.00
St. Margaret Parish	Maggie Valley	$16,138.00
Our Lady of the Angels Mission	Marion	$6,166.00
St. Andrew the Apostle Parish	Mars Hill	$5,614.00
St. Francis of Assisi Parish	Mocksville	$10,979.00
Our Lady of Lourdes Parish	Monroe	$27,512.00
St. Therese Parish	Mooresville	$86,722.00
St. Charles Borromeo Parish	Morganton	$34,168.00
Holy Angels Parish	Mount Airy	$13,568.00
St. William Parish	Murphy	$15,438.00
St. Joseph Parish	Newton	$18,693.00
St. John Baptist de La Salle Parish	North Wilkesboro	$12,833.00
Holy Infant Parish	Reidsville	$16,682.00
Prince of Peace Mission	Robbinsville	$2,621.00
Sacred Heart Parish	Salisbury	$64,260.00
St. Jude Mission	Sapphire Valley	$14,190.00
St. Mary Parish	Shelby	$28,399.00
St. Frances of Rome Mission	Sparta	$6,633.00
St. Helen Mission	Spencer Mountain	$2,886.00
St. Lucien Parish	Spruce Pine	$5,671.00
St. Philip the Apostle Parish	Statesville	$42,397.00
St. Margaret Mary Parish	Swannanoa	$23,422.00
St. Mary Parish	Sylva	$13,413.00
Holy Trinity Parish	Taylorsville	$6,224.00
Our Lady of the Highways Parish	Thomasville	$12,789.00
St. John the Baptist Parish	Tryon	$32,243.00
Sacred Heart Mission	Wadesboro	$2,510.00
St. John the Evangelist Parish	Waynesville	$17,736.00
Our Lady of Mercy Parish	Winston-Salem	$51,227.00
St. Benedict the Moor Parish	Winston-Salem	$11,378.00
St. Leo Parish	Winston-Salem	$116,823.00
Our Lady of Fatima Parish	Winston-Salem	$16,673.00

2003 DSA MINISTRIES BUDGET

CATHOLIC SOCIAL SERVICES DIOCESAN MINISTRIES

Special Ministries	$217,674
Natural Family Planning - Respect Life - Prison Ministry Elder Pastoral Services (CRISM) - Elder Social Services - Widowed/Separated/Divorced - Family Life - Marriage Preparation	
Office of Justice and Peace	$164,296
Campaign for Human Development - Catholic Relief Services Parish Social Ministry - Voices for Justice - Legislative Network	
Refugee Resettlement Program	$32,097
Catholic Social Service Administration	$101,714
Regional Services	
Western Regional Office - Asheville	$191,220
Hispanic Services - Adoption - Counseling - Crisis Intervention - Foster Care - Pregnancy Support	
Charlotte Regional Office	$286,602
Adoption, Counseling, Crisis Intervention, Foster Care, Pregnancy Support, Programa Esperanza	
Piedmont Triad Office - Winston-Salem	$299,188
Casa Guadalupe, Adoption, Counseling, Crisis Intervention Foster Care, Pregnancy Support	
Housing Ministry	$85,000
Multicultural Ministries	
African American	$20,647
Hispanic Ministry	$336,378
Hmong Ministry	$43,095
Educational Ministries	
Faith Formation	$376,784
Catholic Schools	$217,595
Campus Ministry	$437,410
Evangelization & Ministry Formation	$83,580
Media Resources	$66,491
Education Office	$30,500
Youth Ministry	$131,343
Vocations	
Permanent Diaconate	$127,700
Seminarian Education	$301,976
Campaign Expenses	$168,710
Total	$3,720,000

DSA 2003 ALLOCATION OF FUNDS



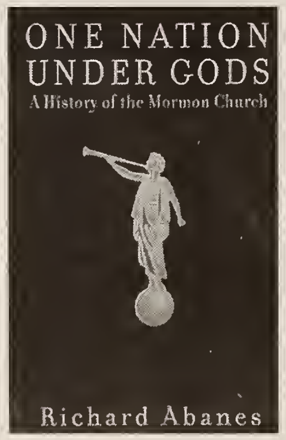
Book Review

Book reveals history, ideals of Mormon church

REVIEWED BY MITCH FINLEY
CATHOLIC NEWS SERVICE

Journalist-historian Richard Abanes has done everyone — Mormons included, although they aren't likely to be grateful — a great service by writing the first complete, up-to-date history of the Church of Jesus Christ of Latter-day Saints.

Abanes tells the whole truth, and, if anything, he went overboard in footnotes and the bibliography in order to document every claim he makes. There is no doubt that this is the best account of exactly how the Mormon church came into existence, the colorful, frequently astonishing story of its nearly 200 years of existence, and what it stands for today.



This may sound harsh, but if "One Nation Under Gods" tells the truth — and I think it does — then the LDS church is founded on and rooted in an extensive web of lies, fabrications, deceptions and revisionist history. Some may say that, even if this is so, the Mormon church does considerable good today. Besides, the Catholic Church hardly has an unblemished historical record over the past 2,000 years. Granted. But the only way to evaluate a religion, or any other institution, philosophy or social organization, is to examine its most basic ideals, principles and goals.

No religion succeeds in living up to its ultimate ideals perfectly, but that's the nature of any human endeavor. You can't look at how successfully a group embodies its ultimate ideals in order to evaluate that group or you'll always be disappointed. You can make a valid evaluation only by examining the ultimate ideals. For example, you may come across a group that does much good in the community. But upon closer examination you find that what you found is a group of neo-Nazis. It doesn't matter what good this group does in the community — its ultimate ideals and values make it unacceptable.

Given the current official Mormon strategy to present to the world an image of itself as just another bland Christian denomination — while at the same time carrying out an aggressive campaign to win converts — it's important for Catholics to be as well-informed as possible about the LDS church's ultimate values, ideals and goals. As Abanes illustrates in great detail, however, the ultimate values, ideals and goals of the Mormon church have changed not a little over the decades. Time was, for example — and well into the 20th century — official LDS doctrine declared that salvation depended absolutely on the practice of polygamy.

Abanes divides his book into four sections: the early years (1805-1830), the foundational years (1831-1844), the early years in Utah (1845-1901), and the years during which the Mormon church entered the mainstream of American life (1902-2002). He also provides helpful appendices, including a glossary of Mormon terms and a list of the many prophecies Joseph Smith made that never came true.

Along the way, Abanes raises alarms about Mormon political goals. He gives this example: "Listeners of KSL Radio's 'The Doug Wright Show' were surprised on Nov. 9, 1999, when Wright's guest, Republican Sen. Orrin Hatch (a devout Mormon) quoted the infamous 'White Horse' prophecy. The prediction by Mormonism's founder, Joseph Smith, contains what has always been the Mormon American dream — i.e., the transformation of the U.S. government into a Mormon-ruled theocracy divinely ordained to 'not only direct the political affairs of the Mormon community, but eventually those of the United States and ultimately the world.'"

We also learn from Abanes that the Mormons were thrilled and excited when, in 1860, the Civil War broke out. They interpreted it as the beginning of the end of the government of the United States and the beginning of the era in which the Mormon church could take over control of the country.

In this book — which should be required reading for adult Catholics, clergy and youth ministers — Abanes presents the true origins of Mormonism, the socioeconomic factors that contributed to its growth, its ongoing political agenda and its ever-fluctuating religious teachings.

Finley is the author of numerous books, most recently "What Faith Is Not" (Sheed & Ward).

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Word to Life

Sunday Scripture Readings: Feb. 2, 2003

Feb. 2, Presentation of the Lord

Cycle B Readings:
1) Malachi 3:1-4
Psalm 24:7-10
2) Hebrews 2:14-18
3) Gospel: Luke 2:22-40

BY BOZENA CLOUTIER
CATHOLIC NEWS SERVICE

The first of our children was getting married. Amid the joy and excitement, other feelings also were surfacing in the family: a sense of loss, a vague anxiety, even some sadness.

So a few weeks before the wedding we held a goodbye ceremony for Andrew.

We gathered for a meal at our familiar round kitchen table, and as we finished and the candle in the center shone steadily, we began. My husband and I talked first — how it had been when we found out we were pregnant, our boundless joy at the safe birth of a beautiful son, stories of his babyhood.

Then gradually Andrew's three siblings joined in with memories of their own — funny stories and poignant ones, regrets, appreciation, questions and resentments.

Next it was Andrew who talked of his memories, his relationship with each one of us, the double-edged privilege of being the eldest. We laughed a lot, we cried some, and then we said goodbye to Andrew our son and brother as we had known him thus far.

Finally, we said hello to Andrew as Carrie's husband.

Later, reflecting on this rich evening, I realized that for all the guidance and work we as parents had put into raising our son, his maturing to this point had been not so much the result of our efforts but rather the fulfillment of a promise. From the hour he was born, Andrew had the potential, the inexorable drive to grow into an adult, into a man who imaged the God who made him.

Simeon and Anna, whom we meet in the Gospel this Sunday, were keepers of a promise. They carried a vibrant hope that they would live to see the promise come to pass. Unerringly they recognized that the promise given to them was fulfilled in this humble family from Nazareth.

We too are people of the promise. The promises the Lord has given us are many: "I am with you always," "Do not be afraid," "Ask and it shall be given unto you," "Your sins are forgiven," "I have prepared a place for you." And there are others. Like Simeon and Anna we need to trust those promises and live joyfully because they are true, and we shall see them fulfilled.

Weekly Scripture

Scripture for the week of February 2 - February 8

Sunday (Presentation of the Lord), Malachi 3:1-4, Hebrews 2:14-18, Luke 2:22-40; **Monday (St. Blase, St. Ansgar),** Hebrews 11:32-40, Mark 5:1-20; **Tuesday,** Hebrews 12:1-4, Mark 5:21-43; **Wednesday (St. Agatha),** Hebrews 12:4-7, 11-15, Mark 6:1-6; **Thursday (St. Paul Miki and Companions),** Hebrews 12:18-19, 21-24, Mark 6:7-13; **Friday,** Hebrews 13:1-8, Mark 6:14-29; **Saturday (St. Jerome Emiliani),** Hebrews 13:15-17, Mark 6:30-34

Scripture for the week of February 9 - February 15

Sunday (Fifth Sunday in Ordinary Time), Job 7:1-4, 6-7, 1 Corinthians 9:16-19, 22-23, Mark 1:29-39; **Monday (St. Scholastica),** Genesis 1:1-19, Mark 6:53-56; **Tuesday (Our Lady of Lourdes),** Genesis 1:20—2:4, Mark 7:1-13; **Wednesday,** Genesis 2:4-9, 15-17, Mark 7:14-23; **Thursday,** Genesis 2:18-25, Mark 7:24-30; **Friday (Sts. Cyril and Methodius),** Genesis 3:1-8, Mark 7:31-37; **Saturday,** Genesis 3:9-24, Mark 8:1-10

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'Amen' is anything but spiritual

By GERRI PARE
Catholic News Service

NEW YORK — The Vatican's reaction to the Holocaust is the subject of director Costa-Gavras' blend of historical fact and fiction in "Amen" (Kino International).

The film is based on Rolf Hochhuth's 1963 anti-papal play, "The Deputy."

Although presented as a true story, the movie focuses on two characters: a conscience-stricken Nazi SS officer who existed, and a Jesuit priest who didn't. Moreover, a key scene in which the Nazi meets personally with the papal nuncio never happened, casting further doubts about the film's integrity.

The movie was shot in English, but the accents of the European actors at times prove difficult to understand. Just as confusing is the time frame, which is jumbled and unclear. Events appear to immediately follow one another but actually jump forward without warning, leaving the viewer uncertain at what point in the war, or year, the on-screen action is taking place.

In the drama, devout Protestant chemist and SS officer Kurt Gerstein (Ulrich Tukur) sees first-hand that the Zyklon B gas he thought was decontaminating water for German soldiers was also being used to exterminate Jews in death camps in Poland. Horrified, he passes this secret information along to the Swedish ambassador's secretary and to Protestant leaders, but nothing is done.

Gerstein tries to alert the papal nuncio, who refuses to believe an SS officer would come to the church with such a story. And, as the Vatican had declared neutrality, the nuncio says he has no right to be in contact with the German army. The nuncio's assistant, Jesuit Father Riccardo Fontana (Mathieu Kassovitz), however, is willing to listen — and his father (Ion Caramitru) is part of Pope Pius XII's inner circle at the Vatican.

The Jesuit speaks to a cardinal (Michael Duchaussoy) who admits the Vatican and America have heard rumors about the atrocities being committed against the Jews but remain skeptical. His pleas to an American envoy also fall on deaf ears, but the cardinal is seen as the primary villain of the story, making anti-Semitic remarks and caring nothing about non-Catholics. The pope (Marcel Iures), on the other hand, is depicted less as an individual than as an aloof and ineffectual figure, not wanting to provoke a further escalation of Nazi violence.

Gerstein gets to Rome, hoping to speak with the pope just as the Nazis begin rounding up Roman Jews and Jewish converts to Catholicism alike — and the enraged cardinal forbids the meeting. When the Jesuit fails to convince the pope to take immediate action, he places a Star of David on his clerical garb and joins the round-up to the camps. Gerstein tries to rescue him but the priest refuses to leave Auschwitz.

At war's end, Gerstein is arrested for war crimes and is found hanged in his cell 20 days later, an apparent suicide. Gerstein's murderous Nazi superior (Ulrich Muhe), however, is last seen conspiring with a monsignor in Rome who will arrange for his escape and safe passage to Argentina.

The movie will be especially hurtful to the Catholic audience, given how many nuns and priests risked their lives in efforts to protect Jews and others, a fact that is underplayed given the agenda of this film. The war years were a complex time with no simple solution. Yet Costa-Gavras' film would have the audience believe that a few words from Pius XII would have touched Hitler and halted the Holocaust, a proposition that is improbable and highly speculative at best, considering the anti-Catholic stance of Nazi ideology and practice.

To its credit, the film confronts the gravely serious issue of genocide and it does show some church leaders attempting to save individuals from Nazi persecution. It also spreads around the blame to the Allies and unresponsive Protestant leaders. But the depiction of Pope Pius XII appears more the result of historical revisionism than with how he was generally perceived in his own time. It is the serious lack of perspective and the mixture of fact with fiction that are ultimately misleading.

It is filmed as if it was a historical documentary, so the audience has no reference points from which to distinguish what actually occurred or did not. Instead, it is considered politically correct these days to condemn Pope Pius XII for his perceived silence, without any consideration of the Vatican's role as a neutral entity in wartime Europe and or its humanitarian efforts which included the covert rescue of many individuals endangered by the Nazis.

While the film addresses a subject we must never forget — the Holocaust — it tends to support prejudices that position the Catholic Church as a scapegoat rather than to encourage reflection in the spirit of truth about man's inhumanity to man.

The film's poster artwork — of a crucifix superimposed upon the Nazi swastika — also clearly points to how the church is to be regarded in "Amen."

Because of its historical revisionism and ensuing lack of perspective in depicting the Vatican during World War II, as well as brief violence including shootings and suicides, the U.S. Conference of Catholic Bishops classification is O — morally offensive. Not rated by the Motion Picture Association of America.

Pare is the director of the U.S. Conference of Catholic Bishops' Office for Film and Broadcasting.

CNS photo courtesy United Artists

Michael Moore's 'Bowling for Columbine' asks tough questions
Filmmaker Michael Moore, a practicing Catholic, holds a rifle to make a point in his film "Bowling for Columbine" — a successful documentary that takes a hard look at gun violence in America. Moore credits his Catholic upbringing for the values represented in his films. Due to recurring rough language and some intense images in video and newsreel clips, the U.S. Conference of Catholic Bishops gave the film a classification of A-III — adults. The Motion Picture Association of America rating is R — restricted.

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The Pope Speaks

POPE JOHN PAUL II

Pope says people who seek God's wisdom also ask for his presence

By CINDY WOODEN
Catholic News Service

VATICAN CITY — By beginning the day praying for the gift of wisdom, believers ask God to be alongside them throughout the day, guiding them toward everything that is good and away from what is wrong,. Pope John Paul II said.

Continuing a series of general audience talks about biblical texts used in morning prayer, the pope focused Jan. 29 on the prayer for wisdom attributed to King Solomon, "who, in the biblical tradition, is considered the just and wise king par excellence."

The fact that the prayer is a plea from a man already considered wise underlines the fact that the wisdom sought from God "is not simple intelligence or practical ability, but participation in the very mind of God," the pope said.

As he has done for several weeks, Pope John Paul read only a small part of his prepared remarks, although his voice was clear and at the end of the audience he spent more than a half-hour greeting individuals and posing for photographs with visiting groups.

After Polish pilgrims, led by a group of priests and seminarians, sang a Christmas carol, the pope offered his thanks and praised them for maintaining the tradition of keeping the Christmas spirit going until the feast of the Presentation of the Lord, celebrated Feb. 2 this year.

Without God's gift of wisdom, the pope said in his main talk, a believer is aware of "being without a guide, almost deprived of a North Star, which gives orientation in the moral choices of existence."

The text of Solomon's plea is included in the church's morning prayer, "precisely so that God, with his wisdom, is alongside of us, assisting us and supporting us in our daily struggles, revealing that which is good or evil, just or unjust," he said.

Guest Column

BARBARA GADDY
Associate Director of Development

DSA sends workers into the fields

When I reflect on the theme of the Diocesan Support Appeal 2003, "Reaping a Fruitful Harvest," I can't help but think about my mom's cousin, Tom. He was a commercial artist who designed a mail-order catalog for a major seed company.

Tom told me that every year the company plants acres of test gardens where they try new varieties of vegetable plants, often resulting in an abundant crop of tomatoes, beans, peas, cucumbers, and squash, just to name a few. At the end of the growing season, the company workers are invited to harvest as much as they want for their own personal use. Needless to say, they never pick everything, so there are still bushels and bushels of vegetables remaining in the fields.

They then invite the townspeople to come into the fields and pick whatever they want. They even provide transportation for the poor of the town to come to the field and pick as much as they are able to carry away.

Volunteers then finish picking the crops. The vegetables are then taken to a food bank and distributed to homeless shelters in the region. Such an abundant harvest brings quite a variety of laborers into the fields. From the botanist who experiments with a new hybrid variety of tomato to the volunteer who brings it to the shelter, each has a role in reaping the harvest.

It is easy for me to compare the Diocesan Support Appeal to this image of the laborers in the field. For example, one mission of the church is to nurture the growing faith of the community of believers. Those seeds of faith are cultivated through the expertise and direction of dedicated professionals in the Office of Faith Formation, as well as the volunteer catechists in the parishes.

As these seedlings grow in our young people, they produce a fruitful harvest that we are all called, as stewards of our faith, to gather. Some are called to serve as parish catechetical leaders, others serve as catechists or aids. We can all participate in that harvest through a financial contribution to the DSA.

There is an abundant harvest in every field fertilized by DSA funding. Workers are needed in the housing, multicultural, vocational, CSS and educational fields. The funding provided by generous donors helps assure that there will be a variety of workers to gather the harvest.

Working Matters

JOANITA M. NELLENBACH
Guest Columnist

The 51st state

What's our second most populated state?

The Catholic Campaign for Human Development (CCHD) says that, "With nearly 33 million residents, Poverty, USA, is the second largest state in America. Today, nearly 12 million children — one in six — live in poverty. Yet a March 2000 Gallup poll found that only 5 percent of Americans believe that poverty and homelessness are important problems for the country" (www.povertyusa.org). Not surprising that CCHD calls Poverty, USA, "the forgotten state."

What constitutes poverty?

CCHD reports that the federal government considers that a family of four (two adults, two children) is living in poverty if its annual income is $18,100 or less. However, "a 2000 poll revealed that a majority of Americans believe it takes at least $35,000 to adequately provide for a family of four."

That majority would agree with the North Carolina Living Income Standard. LIS means that that family of four in an urban area needs a $33,626 annual income, while a four-person family in a rural area needs $30,060 per year.

To meet that standard, both adults in that four-person urban family should earn $8.12 an hour, and the rural family's adults must each earn $7.12 per hour. Yet the minimum wage comes nowhere near those figures. A Department of Labor bulletin for Jan. 27, 2003, states that the federal minimum wage is still $5.15 per hour. Some states have a state minimum wage, but North Carolina follows the federal guidelines.

No wonder people are living in poverty.

"Working Hard Is Not Enough" (Sorien K. Smith, Dan Gerlach, N.C. Justice and Community Development Center, January 2001) notes that poverty isn't restricted to rural areas. For instance, the report shows that in far Western Cherokee County, 38.3 percent of people live below the LIS, while Mecklenburg County's rate is 31.5 percent living below the LIS.

This report is two years old, so the figures are probably worse now.

Go to www.povertyusa.org and click on "Tour Poverty USA" for the two-minute program. While it's downloading, picture yourself as a member of that urban family of four. In case you don't have access to the Internet (you'll get more details if you actually tour Poverty, USA), I'll tell you that you'll start with $18,100 earnings per year.

After deducting rent, utilities, bus transportation to and from work, food, health and child care, you're $448 over budget. You have to cut expenses to stay under budget, and you can't have clothes, health and auto insurance, cleaning and school supplies, and so forth. Recreation of any kind is out of the question if it costs money.

Poverty, USA, is our state. We're all affected by it, even if we are making ends meet. We are all the body of Christ, so what diminishes one person diminishes all.

I've heard that Jesus' statement, "[Y]ou always have the poor with you" (Matthew 26:11), has been used to justify ignoring poverty: Jesus said the poor will always be here, so we don't have to do anything about it.

There isn't room here to go into the reasons that people don't earn enough to live on, but there are things you can do to alleviate the situation.

For instance, CCHD has a list of ways to get involved. Three of the suggestions:

— Evaluate political candidates and ballot initiatives by how they would impact the poor in your neighborhood.

— If you're an employer, pay a "living wage" even for traditionally low-paying jobs.

— Become a member of a community-based, self-help project and work together with low-income people to break the cycle of poverty.

We can help people move to a better state.

Coming of Age

CHRISTOPHER CARSTENS
CNS Columnist

Parents and those music lyrics

Usually I write this column for kids. This one is for the parents and is likely to annoy teens. Sometimes that happens.

Last night I watched one of the music awards shows that pop up so often. Usually awards shows are fun in a mindless sort of way. But this one was different.

The hosts were devoted to using as much filthy speech as they could. Almost every sentence had words bleeped out — some whole paragraphs disappeared. Clearly these guys set the tone and everybody else continued the trend. Award-winning groups were described in terms like "bleeping-amazing" or the "best bleeping band of the bleeping bleeping year."

In the past, bands would play down their dirty lyrics when they performed on television. Not on that show. Instead of just watching people dance around, I actually tried to listen to what they were saying. There's an instant recorder on my television, so I can play back a sentence to make sure I heard it right. When I heard a woman sing "I'm not a prostitute, but I can give you what you want," I was through for the night.

If you are the parent of a young teen, you probably cut your pop music teeth during the '70s and '80s. Suggestive lyrics are nothing new. Part of the charm of youth music is being "anti-establishment" or at least anti-grownup. But it really has gotten much worse.

Filth and violence have become regular fare for the big labels in the music business because it sells. For example, Eminem's movie "8 Mile" was a big hit and in many ways an uplifting film. But the soundtrack CD is full of raps about celebrating violence, degrading sex and racism.

You can't judge music by broad category. Rap, rock or dance music is not evil. But within each category, some songs are really disgusting.

Your kids will say, "I don't listen to the words, I just like the music." That isn't true. By the third or fourth time they listen, they can chant word for word with the group. If it goes in their ears, it sticks in their heads.

You can't judge the music by the band's name unless you're really knowledgeable. POD, Skillet, DC Talk, Third Day and Creed sound like any other band names, but these are all groups with generally uplifting themes and lyrics. Good stuff to have in your head.

So what's a parent to do? Simple. You need to make a clear rule that you will listen to every CD your kids bring into the house. You will listen to every cut and, if necessary, listen enough times to hear the words.

If the lyrics of the songs advocate taking drugs, shooting people or casual and licentious sex, the kid can't keep the CD. If the lyrics are full of language that would get a kid kicked out of school — and you know what I'm talking about — the disc goes.

There will be some judgment calls. Creed, for example, carefully avoids foul language, but there is one rather notorious exception. Would I toss out their work because of that? No way.

But there is plenty out there that ought to be tossed. The big record companies won't make the call. As a parent, you need to make it yourself. It won't gain you any points, but it's the right thing to do.

Your comments are welcome. Please address: Dr. Christopher Carstens, c/o Catholic News Service, 3211 Fourth St. N.E., Washington, D.C. 20017.

Question Corner

FATHER JOHN DIETZEN
CNS Columnist

Who decided that the Bible is God's word?

Q. Your recent answer about the authority of the Bible confuses me. You state on one hand that the Bible is the word of God. However, you then say anyone can write a book and declare in it somewhere that it is the word of God.

True authenticating of the Bible, according to you, is by some group of Christian believers. Doesn't this suggest that the Bible has in fact been authenticated, so we can believe it is the word of God?

Please clarify. Who is the authority that says it is the inspired word of God? (New Jersey)

A. As you are aware, the Bible is a series of books that together are called the canon, the authoritative list of books contained in the Bible, designating them as God's revealed word.

It is important to note first that not all holy writings, even some letters or "gospels" supposedly written by the apostles or other early Christian leaders, are included in the canonical books of our Scripture.

Your question is, then, Who determines which specific "sacred writings" can be proposed to Christian believers as the word of God and source of God's revelation? How do we know which ones to accept as God's revealed truth and which ones not to accept?

In Catholic belief, the identity of the true books of the Bible is determined by the living tradition of the church through the centuries. The community of believers, in communion with teachings of the bishop of Rome and other bishops, determines which are the sacred books demanding biblical faith.

In Protestant belief, canonicity is generally determined more by the ability of a book to enkindle and proclaim religious experience, or because it has roots in ancient Jewish tradition or was written in the era of the early Christian apostles.

For these and other reasons, the canon accepted by most Protestants is somewhat shorter than the Catholic, mainly because several parts of the Old Testament are considered apocryphal, not enjoying divine authorship.

The process by which the canons of the present Christian Bible were formed by Catholics and Protestants, especially the Old Testament, is long and complex. It began in the first decades after Jesus, and continued for centuries.

The content of the Catholic biblical canon was finally defined in 1546 at the ecumenical Council of Trent. This canon includes, in the New Testament, the four Gospels, the Acts of the Apostles, 14 letters traditionally attributed to St. Paul (Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, Philemon, Hebrews), 1 and 2 Peter, 1,2 and 3 John, James, Jude and Revelation.

Finally, contrary to an implication in your question, there is a significant difference between inspiration and canonicity. Inspiration, according to our understanding, means a document was authored by God, using a human writer as his instrument.

A book is canonical, part of the biblical canon, when, as I explained, it is recognized by the church as inspired and is presented to Christian believers as the word of God and a source of revealed truth.

A free brochure on ecumenism, including questions on intercommunion and other ways of sharing worship, is available by sending a self-addressed, stamped envelope to Father John Dietzen, Box 325, Peoria, IL 61651.

Guest Column

MSGR. MAURICIO W. WEST
Diocesan Administrator

Helping to reap a fruitful harvest

I am very grateful for the expertise and assistance of many gifted and dedicated co-ministers.

When I receive a phone call from a concerned parishioner regarding the need for Hispanic resources for their burgeoning community, I know that I can rely on the assistance of Sister Andrea Inkrott, diocesan director for Hispanic Ministry. When I meet a distressed mother grieving the death of her child, I am grateful for Catholic Social Services and the compassionate counseling of people like Sister Marie Frechette, who help people deal with their grief.

As I travel in poverty-stricken areas of the Smoky Mountains, I know that economic assistance is available through Joan Furst and the Office of Economic Opportunity. When I receive a letter requesting information on our diocesan policy regarding the sacrament of Confirmation, I can be assured that the family will receive a prompt response from Dr. Cris Villapando and the Office of Faith Formation.

I know that I can depend on Alberta Hairston, campus minister at North Carolina A&T in Greensboro to help incoming freshmen adjust to the challenges of college life.

Yes, I am fully aware of my dependence on countless professionals in the various diocesan ministries to provide the services necessary to reap a fruitful harvest.

Jesus said, "The harvest is abundant ... Let us send workers out to gather it in." The ministries funded by the Diocesan Support Appeal send laborers into the Lord's vineyard to gather the harvest. DSA funds provide services that are beyond the scope of any one individual parish. Imagine the expense to each individual parish if they had to hire professionals in such areas as natural family planning, family counseling, marriage preparation, adoption programs, or refugee resettlement.

Thanks to your DSA contributions, the parishes can turn to Catholic Social Services for assistance in these areas. At the same time, your DSA contribution provides training programs for your own parish catechists and youth ministers. Parishes are enriched when their staff and volunteers participate in Lay Ministry Training.

Vocational ministries will touch the lives of people throughout the diocese. One of the 23 young men studying for the priesthood today might be serving in your parish just a few years from now. Deacons are now making a difference in the lives of the faithful in nearly three-fourths of our parishes.

Thousands of laborers for the Lord work in our parishes, agencies and ministries. Because of them, I can be assured that the abundant harvest Jesus speaks about is being gathered. Everyone who makes a gift to the DSA becomes a worker for the Lord and participates in "reaping a fruitful harvest."

Thanks so much for your consideration and generosity.

Sisters of Mercy campaign hopes to 'Bring Mercy to the World'

BELMONT — According to the Sisters of Mercy, everyone is capable of living out the universal qualities of mercy — compassionate service, joyful community living and prayer coupled with action — through such activities as building, dancing and growing.

The Sisters of Mercy of the Americas, an international community of Roman Catholic women vowed to serve people who suffer from poverty, sickness and ignorance, are promoting that message in a yearlong campaign entitled, "Let's Bring Mercy to the World." Models used in the campaign photographs, which help to dispel stereotypes of vowed religious life, are Sisters of Mercy who have engaged in the activities shown, such as building a house, dancing by the sea and working the soil.

The campaign is being rolled out in three phases throughout the year. The first phase began on Jan. 31, with the message "Let's Build and Bring Mercy to the World."

Unlike many other campaigns, this is not an appeal of any sort. Its sole purpose is to invite people to think about the way they live, to recognize opportunities for performing small acts of mercy in their daily lives, and to make choices consistent with their values and the world in which they would like to live.

"'Let's Bring Mercy to the World' campaign hopes to create a new springtime of creativity in bringing peace among peoples and working together for the care of our earth and all humanity," said Mercy Sister M. Rosalind Picôt, president of the Sisters of Mercy Regional Community of North Carolina.

For more information, or to receive a free "Let's Build" bookmark with practical ideas for bringing mercy to the world, the public is invited to call toll-free (877) 50-MERCY (506-3729), or visit www.bringmercy.org.

The "Let's Dance" bookmark with new ideas will be released May 31 and the "Let's Grow" bookmark will be available Sept. 30. The bookmarks are available in both English and Spanish.

The Catholic NEWS & HERALD

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Salesian missionary poses with Korean youths

CNS PHOTO COURTESY OF SALESIAN MISSIONS

Wisconsin native Father Robert Falk is pictured with a group of Korean youths in this undated photo. Father Falk, a Salesian missionary who went to South Korea after the Korean War ended, has seen dramatic changes in the country where "everything is car s and computers."

Classifieds

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PRINCIPAL: Asheville Catholic School, an interparochial school of 250 students in the mountains of western North Carolina with programs from pre-K through eighth grade, seeks a dynamic, innovative leader to work with an established staff in our SACS accredited elementary program. Candidate must be a practicing Catholic with a strong commitment to Catholic education in the spirit of Vatican II. Candidate must have at least a master's degree in education or educational administration and experience in elementary administration, preferably in a Catholic school. Generous benefits package and salary commensurate with experience and qualifications. Position available August 2003. Please send materials to: Principal Search, 12 Culvern Street, Asheville, NC 28804.

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Staff writer joins The Catholic News & Herald

By KEVIN E. MURRAY
Acting Editor

CHARLOTTE — *The Catholic News & Herald* welcomed Staff Writer Karen A. Evans to the editorial staff Jan. 27.

As staff writer, Evans fills a position that calls for many skills. In addition to writing, photography and editing, Evans will maintain the weekly Diocesan Planner.

"I am very excited to be working for the *News & Herald.* I hope to make a real contribution to the success of the newspaper and the diocese," said Evans.

Evans, whose byline appears in this edition for the first time, has lived in Charlotte since 1980. She received her bachelor's in English from Miami University in Oxford, Ohio, before working for both the Charlotte Symphony Orchestra and Opera Carolina, as well as writing for the Charlotte Chamber of Commerce's *Ventures Monthly* newsletter.

A convert to Catholicism, Evans feels this job will be a good blending of her work and her faith. "Working for the Diocese allows me to focus on my faith throughout the day, as I am continually involved with activities of the church," she said.

Karen A. Evans

An avid sports fan, Evans admits to being a Chicago Cubs fan. "It has taught me patience," she said, referring to the team's failure to win the World Series since 1908.

Evans also appeared as a contestant on the television game show "Jeopardy!" last June. "My mother had always said I should try out for the show, because I have great memory for trivia," said Evans. "Even though I didn't win, I had a lot of fun."

Evans fills the staff writer position previously held by Alesha Price, who accepted a teaching position in Charlotte in September 2002.

Contact Correspondent Karen Evans at (704) 370-3354 or e-mail kaevans@charlottediocese.org.

BAC sponsors summer school in France

BELMONT — Belmont Abbey College will be holding a summer school open to all college students and rising college students in Poitiers, France June 28-July 18.

The program, sponsored by the College, is specifically designed for students who have not necessarily done previous work in the French language, but who wish to experience life in France while earning academic credit.

"Belmont Abbey College is pleased to make available a program that exposes students to so many different religious, historical and cultural aspects of France," said Dean de la Motte, academic dean of the College and director of Summer School in Poitiers. "We hope that students from around the diocese, including those just graduating from high school, will consider joining us."

Poitiers, once the capital of the Roman province of Aquitania, is located midway between Paris and Bordeaux. A city renowned for its Romanesque architecture, Poitiers is also home to France's oldest Christian monument, St. Jean Baptistery.

Classes are held each weekday morning, with frequent walking tours planned for afternoons. The program also features a three-credit interdisciplinary course that uses the history, monuments and literature of Poitiers and the surrounding area to trace the development of key institutions, social practices and cultural movements from the end of the Roman Empire to the early 16th century.

Highlights of the program in past years have included excursions to the Loire Valley; numerous weekly dinners and a farewell party; a daylong hike along the Clain River to Ligugé, home of St. Martin's fourth-century monastic community; and a medieval tour and reception at the Abbey of Nouaillé, site of the famous Battle of Poitiers of 1356.

"There is nothing quite like following the footsteps of St. Martin of Tours, attending mass where Richard the Lion-hearted made his first communion, or following the route of Joan of Arc," said de la Motte. "We are also excited about this year's trip to Lourdes, which we've arranged at no additional cost."

While in Poitiers, students stay at the Foyer des Feuillants, a former convent that now serves as a boarding house for university students, still operated by the French Sisters of the Sacred Heart. Students receive a generous food stipend and have access to a common kitchen equipped with a microwave oven, refrigerator, stovetop and all necessary utensils and tableware.

Students wishing to attend daily Mass are just footsteps away from Notre-Dame-la-Grande, a 12th century Romanesque church.

Cost of the program is $2,150 ($1,550 for auditors), which includes Belmont Abbey College tuition and fees, spring orientation program and all photocopies for program and course materials, room and board, travel between Paris to Poitiers and a weekend trip to Lourdes, as well as other program-related travel and entrance fees.

Airfare, books, passport and additional spending money are not included.

College-age students and rising college students (current high school seniors) in good academic standing at other institutions are accepted on a first-come, first-serve basis if space allows. The entire group is limited to 18 students.

Applications and a non-refundable deposit of $500 are due on Feb. 20, 2003. Students may pay the balance in installments between February and May, but payment in full is due by May 1. For more information, please contact Dean de la Motte at (704) 825-6728.

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Maryknoll Sister brings talents to mission work

By JOANITA M. NELLENBACH
Correspondent

HENDERSONVILLE — Maryknoll Sister Theresa Mangieri was teaching in St. Albert's Mission in Zimbabwe. "I said to Eleanor (Maryknoll Sister Eleanor Keeney, a nurse in the mission hospital), 'Why do they always find me so easily?' She said, 'You forget, you're the only white person at the school.'"

Theresa grew up in Bronx, N.Y. She was the youngest of five children whose parents taught them to look at goodness, not color.

She accompanied one of her Walton High School friends to an interview with the Maryknoll vocations director. Theresa herself resisted the Sisterhood, but, she said, "the Hound of Heaven came after me."

"Once I saw Maryknoll, I was very enamored with the whole idea of mission," she said. "While I was in business school, I taught catechism with Maryknoll Sisters."

She studied at Grace Business Institute, run by the Sisters of Charity, but their only mission was in Jamaica.

"I was interested in the whole thrust of Maryknoll," Sister Theresa said. "It was very important to me. Once you enter Maryknoll, you're sitting at table with women from all over the world, and the stories they tell really enkindle the spirit of Maryknoll in you. When you're in Maryknoll and somebody says, 'Where are you from?' it's not where are you from in the United States" (but where you are from in the missions). In the old days, each house wrote a diary. They would send these to Maryknoll, and they would be read to us while we ate in silence."

Maryknoll Sister Theresa Mangieri

She made her final profession in 1953. She earned a bachelor's in education at Teacher Training College in Maryknoll, N.Y.

"I went to the Philippines (in 1958) for 19 years," she said. "I was 30 when I went there. I really feel I grew up there and matured as a woman. I had to take responsibility."

The Filipinos taught her much, she said, including a lot about connectedness.

"They have in their culture what they call SIR — Smooth Interpersonal Relationships," she said. "We tend to be very brusque and direct. We want everything now. They have the patience to wait. The relationship is very important. When we did mission spirituality, the highest facet was relationship. When I came back from the Philippines in 1977, I was in culture shock," because of the faster pace in America.

Sister Theresa worked for four years in the Motherhouse in Maryknoll, N.Y., also earning a certificate in spiritual direction and retreat work. She planned to return to the Philippines, but in 1982, Maryknoll asked for volunteers to go to Zimbabwe. After two weeks of community discernment, she was one of six selected to open St. Albert's Mission.

"The principal of the school looked up my CV (curriculum vitae) and saw that I had a year of business school, so he decided I could teach typing," she said. "I had 12 typewriters and 90 students."

She also learned how to fix the typewriters. "You just do it," she said. "We were so far from everything; all we had was a general store."

Her next assignment was in Harare, Zimbabwe's capital. Near the city, she and a group of laypeople opened Zimbabwe's first home for young women whose families abandoned them because they were pregnant out of wedlock, a disgrace in their culture. The home was called Mwana Anokosha (Shona for "The Child is Precious").

"As soon as they came into the home, they had a bed and food," Sister Theresa said. "They were transformed in a week to women who were happy to be having a baby. When somebody had a baby, we would celebrate. Everybody would hold the baby and play with it."

The girls, who had journeyed to Harare to find work, were often hundreds of miles from home and unable to get in touch with their families. Some slept by roadsides and had little or no food. After the child's birth, if the girl could contact her family, she and baby could go home because the families never denied their grandchildren.

The Sisters also opened a school, Mufanatimuka ("To Rise Above Where You Are"), to teach the girls skills such as sewing, knitting and cooking. They made layettes and maternity dresses for themselves and for poor pregnant girls who lived at home (not all families rejected their daughters).

"We started the school because they were baby-dumping," Sister Theresa said. "They would give birth and then kill the babies because they had no jobs and were in desperate situations."

What has been the most satisfying to her, Sister Theresa said, is "working with women, empowering women, because women haven't gotten the respect that men have. In all cultures, women have been put down, so my ministry has been to make them be aware of their own potential, to raise their self-esteem, to see their own dignity."

Contact Correspondent Joanita M. Nellenbach by calling (828) 627-9209 or e-mail jnell@dnet.net.

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The Catholic
NEWS & HERALD

Catholic Schools Week coverage

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FEBRUARY 7, 2003

SERVING CATHOLICS IN WESTERN NORTH CAROLINA IN THE DIOCESE OF CHARLOTTE

VOLUME 12 Nº 20

Parish choir promotes peace in Paris

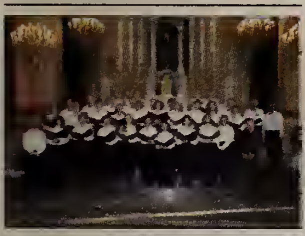
International music festival seeks friendship through music

By ELLEN NEERINCX SIGMON
Correspondent

HICKORY — Armen Hareyan, director of music ministry at St. Aloysius Church, received a letter last February inviting his choir to represent the United States in the IX International Paris Ile de France Choir and Music Festival. He put the letter aside.

"I didn't believe we would go," said Hareyan. His choir members were spread out among three Masses, and rarely, if ever, sang or practiced all together. They would have to pay their own way to Paris.

But, at the insisting of Father Bill Tanguay, former Hmong and Lahu ministry director at St. Aloysius, Hareyan decided to approach the choir about the festival. He told his choir about the invitation right before the 8 a.m. Mass one Sunday, and asked them to give the matter prayerful consideration.



Choir member Betty Purcell said, "I immediately told him to go ahead and put my name down now."

The choir members sent their initial deposits for the trip

See CHOIR, page 14

'Making a World of Difference'

Catholic schools participate in annual celebration

Courtesy Photo

Students and staff of Our Lady of Grace School in Greensboro say the Pledge of Allegiance during a flag-raising ceremony at the kickoff of Catholic Schools Week Jan. 27. For more Catholic Schools Week coverage, please see pages 4-9.

By KEVIN E. MURRAY
Acting Editor

CHARLOTTE — "Making a World of Difference" was the theme for the 29th annual celebration of Catholic Schools Week Jan. 26-Feb. 1. The centerpiece of the week — National Appreciation Day for Catholic Schools — was Jan. 29.

The purpose of the week was to build support and recognition for the over 8,100 Catholic elementary and secondary schools nationwide, including the 17 schools in the Diocese of Charlotte.

"We should celebrate Catholic schools. We should be able to brag about the wonderful things that we do," said Janice Ritter, assistant superintendent of diocesan schools.

"Catholic schools are able to blend the academics and the spirituality," she said. "There are many things going on in the world, and it's wonderful for the students to be able to respond in a prayerful way."

"Catholic schools provide a wonderful place to get an outstanding academic education while also learning to love, grow in the faith together, and share the message of Jesus to all that we meet," said Deborah Butler, assistant principal of St. Gabriel School in Charlotte.

"There are many fine educational programs around the world and in North Carolina, but there's that one feeling you get when you walk into a Catholic school," said Linda Cherry, superintendent of diocesan schools. "In addition to strong academics, there's something that brings everyone together,

See SCHOOLS, page 8

Youth groups celebrate 3rd anniversary of Hispanic ministry

By KAREN A. EVANS
Staff Writer

MOORESVILLE — The activity center of St. Therese Church was infused with music and energy on Feb. 1 as 260 Hispanic youths from more than 15 parishes clapped and danced to the rhythm of live Latin music.

A sense of unity filled the room as youths from many different countries and from parishes across the Diocese of Charlotte came together to celebrate their oneness as Hispanics and Catholics, at the first-ever Convención Juvenil Diocesana (CJD), or Hispanic Youth Conference. The conference celebrated the three-year anniversary of the diocesan Hispanic Ministry.

"The purpose of the CJD is to connect the Hispanic youths to the diocese and let the CDC know how young our community is," said Sister Andrea Inkrott, diocesan director for Hispanic ministry. "This (event) gives them a chance to get connected, have fun and to celebrate that we are one church."

The CJD allows young people to see although they come from many different parishes, they are unified by their Catholic faith and their Hispanic culture, she said.

The focal points of the conference were topics relevant to the life of a young Hispanic living in the United States. Ricardo Veloz, director of the Hispanic youth ministry, addressed the achievements and goals of the Hispanic Youth Ministry. Father Fidel Melo, parochial administrator of Christ the King/

See MINISTRY, page7

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Two books on faith help readers face fear and grief
...PAGE 10

Adorers celebrate 10th anniversary of perpetual adoration
...PAGE 15

Sister of St. Joseph brings heart and soul to CCHS
...PAGE 16

CNS photo by Karen Callaway, Northwest Indiana Catholic

Valentines for veterans

Kindergartener Shannon Mahoney cuts out a heart-shaped valentine at St. Mary School in Griffith, Ind., Jan. 31. Student cards made during Catholic Schools Week were destined for veterans, who will receive the greetings for St. Valentine's Day, Feb. 14.

After-school programs bring Latin to life

WILMINGTON, Del. (CNS) — Don't tell students in an after-school program at St. Peter's Cathedral School in Wilmington that Latin is a dead language. Fifth-grader Kristen Marbury said Latin might be dead in the sense that no new words are being added. But twice a week, she and 15 classmates from third through sixth grades bring the language back to life. They're learning Latin vocabulary and grammar and the lifestyle of the Roman Empire-era while also learning more about the English language they use every day. Latin, an enhanced math class and time for homework are included in the three-hour enrichment program Kristen attends Tuesdays and Thursdays after regular classes end at St. Peter's. On Mondays and Wednesdays, a similar "achieving" program meets for three hours to help students who fall below grade level. Because of these programs, some students are at the school from 8 a.m. to 6 p.m. four days a week.

Maryknoll missionaries in Venezuela say Chavez helping poor

WASHINGTON (CNS) — Maryknoll lay missionaries in Venezuela praised beleaguered President Hugo Chavez for improving conditions for the poor and said that unconstitutional means should not be used to topple the democratically elected president. "Our low-income communities give testimony to the fact that the government has indeed given priority to the poor," said a statement signed by all nine missionaries in the South American country. "If unconstitutional or violent means are used to overthrow a democratically elected government here in Venezuela, this may set an undesirable precedent for other countries of Latin America," said the statement. In subsequent telephone interviews with Catholic News Service, several signers said that under Chavez they could see benefits to the poor in terms of better education, health and housing conditions in the low-income neighborhoods where the missionaries work.

Students' embrace of Catholicism belies school's secular reputation

PORTLAND, Ore. (CNS) — At least two students at Lewis and Clark College in Portland are giving the lie to the tired notion that theirs is a "Godless" campus. Taking part in a fledgling Catholic ministry at the school, Diana Wiener and Zoe Romero have decided to embrace Catholicism. At Easter, Wiener will be baptized and Romero will be confirmed and receive the Eucharist. Both young women approached Franciscan Sister Loretta Schaff, who initiated an on-campus Catholic ministry just over two years ago, with the support of the Rev. Mark Duntley, a Presbyterian who is head chaplain at the school. "God gives such surprises," Sister Loretta said of the women's interest. She herself went though formation in religious life in a nearby house once owned by the Sisters of St. Francis of Philadelphia and now owned by the college. Her community focuses on deep prayer, environmental spirituality and simplicity of life. Lewis and Clark students have found those charisms interesting.

Catholic schools serving low-income students to open in Delaware

WILMINGTON, Del. (CNS) — Two Catholic schools aimed at serving low-income students are scheduled to open this September in the Diocese of Wilmington. The Oblates of St. Francis de Sales are planning to open a tuition-free school called Nativity Prep for boys of middle-school age. Initially, the school will have classes for 15 to 20 fifth- and sixth-grade students and eventually it will expand to include 60 boys in fifth through eighth grades. The Ministry of Caring, an interfaith group led by Capuchin Franciscan Brother Ronald Giannone, plans to open a co-ed Catholic high school, tentatively called St. Francis Prep. It is envisioned as a cooperative venture between the interfaith group and local businesses that will keep tuition low for its students. Both schools will strive to meet what organizers see as a lack of educational opportunity for students from low-income families.

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February

9 CHARLOTTE — A charismatic Mass will be held at St. Patrick Cathedral, 1621 Dilworth Rd. East, this afternoon at 4 p.m. with prayer teams at 3 p.m. and a potluck dinner at 5 p.m. in the school cafeteria. For further information, contact Josie Backus at (704) 527-4676.

9 CHARLOTTE — The Vietnamese Cursillo community will meet at 7:30 p.m. tonight and every second Saturday of the month for a school of leaders at St. Thomas Aquinas Church, 1400 Suther Rd. For further information, call Ky Do at (704) 532-9094.

10 CHARLOTTE — A support group meeting for caregivers of family and friends suffering from Alzheimer's/dementia will be held today and February 24 from 10-11:30 a.m. in room E of the ministry center at St. Gabriel Church, 3016 Providence Rd., and February 18 at Providence United Methodist Church. With advanced notification, activities for the memory-impaired can be provided. For more information about the support group or the Shining Stars Adult Day Respite Program for the memory-impaired, which meets every Monday and Wednesday at St. Gabriel from 10 a.m. to 3 p.m. and every Tuesday and Thursday at Sardis Presbyterian Church from 10 a.m.-3 p.m., call Suzanne Bach at (704) 376-4135.

10 FRANKLIN — The Women's Guild of St. Francis of Assisi Church, 299 Maple St., will be having their monthly meeting tonight at 7 p.m. in the Family Life Center. The meeting features guest speakers and special events periodically. For more information, call Claire Barnable at (828) 369-1565.

11 CHARLOTTE — The St. Gabriel Church Arthritis Support and Education Group will meet this morning from 10-11 a.m. in Room D of the parish ministry center located at 3016 Providence Rd. For further details, call (704) 362-5047, Ext. 217.

12 CHARLOTTE — The 50+ Club of St. John Neumann Church, 8451 Idlewild Rd., will be conducting a meeting this morning at 11 a.m. with a program and lunch in the parish center. Donations are being accepted during the meeting. For more information, call Bobbe Conlin at (704) 643-1376 or Gloria Silipigni at (704) 821-1343.

16 CHARLOTTE — St. Ann Parish Mission is being presented by Passionist Father Jack Conley. The heart of the Mission is the evening service, beginning on Sunday, February 16, at 7:30 p.m., through Wednesday, February 19. The services will last about an hour or less. Morning Mass will be offered at 9:00, Monday-Wednesday. Fr. Jack will be

Pope sends greeting of peace to millions celebrating Chinese New Year

VATICAN CITY (CNS) — Pope John Paul II sent a greeting of peace to the millions of people celebrating the Chinese New Year, which began Feb. 1. Speaking at a noon blessing Feb. 2, the pope said he was thinking of the many Chinese, Vietnamese and Koreans who were celebrating the start of the New Year with festivities in their homes and communities. "To all of them, I repeat the wish I made in my message for the recent World Peace Day, that the new year be a period of peace, founded on the four precise requirements of the human spirit: truth, justice, love and freedom," he said. "I would like my affectionate greeting to reach the hearts of all those people. My prayer accompanies them every day," he said.

Denver-based company delivers prayer reminders to cell phones, e-mail

DENVER (CNS) — Many people have good intentions to pray for someone, but frequently forget. Now there's help, electronically. Light of Heaven Rosary, a Catholic family business promoting the power of prayer, recently announced the availability of Psalm Weaver, a yearly subscription service that delivers daily psalms to cell phones or e-mail. The service provides a daily "prayer break" through an easy-to-use, online system that allows recipients to customize the delivery time and method of their psalms. "A hundred years ago the church bells would ring daily and workers would kneel in the fields to offer a prayer in unity," said Alan Wostenberg, 44, founder of Psalm Weaver. "Today, there is a growing community of people who pause every day at 3 p.m. to offer a prayer for their spouse, family or pastor. Daily Psalms promotes daily prayer through the convenience of cell phones and e-mail." The service, currently offered in English only, is available immediately online via: www.psalmweaver.com. The annual subscription costs $19.95, plus a one-time $4 set-up fee.

Pope expresses sadness at explosion of space shuttle Columbia

VATICAN CITY (CNS) — Pope John Paul II expressed his sadness at the explosion of the space shuttle Columbia and asked for prayers for the seven astronauts who died in the accident. The pope was informed of the tragedy shortly after news agencies reported Feb. 1 that the space shuttle had broken up on re-entering Earth's atmosphere over Texas. Aides said he received the news with "extreme sadness" and prayed for all those touched by the disaster. Speaking to several thousand people at a noon blessing the following day, the pope expressed his spiritual closeness to the families and friends of those killed. "The sad news of the tragic explosion of the U.S. space shuttle Columbia has stirred deep emotions in everyone. I ask everyone to pray for the victims, who died while fulfilling an international scientific mission," he said.

Catholics grieve, pray for astronauts killed in shuttle catastrophe

WASHINGTON (CNS) — Catholics grieved and prayed over the fate of the seven astronauts who perished Feb. 1 when the space shuttle Columbia exploded on re-entry into Earth's atmosphere over Texas following a 16-day mission. The pilot, Navy Cmdr. William C. McCool, 41, was a Catholic. It was McCool's first space mission. His pastor, Carmelite Father J.J. McCarthy of St. Bernadette Parish in the Houston suburb of Clear Lake City, Texas, said McCool left behind a wife and three children. "We're here to serve them," he said. Father McCarthy said St. Bernadette is one of three Catholic parishes with a large contingent of NASA workers and their families. He said he detected "shock, grief, an outpouring of grief" the weekend of the accident. "The long-timers, they had the Challenger some years ago (in 1986). They see it as round two," the priest said. "They're just stunned."

CNS PHOTO BY CHRIS SHERIDAN

Dancers mark Black History Month at Apollo Theatre
The Ruth Williams Dance Studio showcases its talent during performances at Harlem's famed Apollo Theatre Feb. 2 in New York. The show marked the start of Black History Month and was coordinated partly by the New York Archdiocese.

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available for the Sacrament of Penance and spiritual counseling during the days of the mission. For information call the church office at (704) 523-4641.

16 ASHEVILLE - Has your faith walk become hum-drum? Would you like to re-energize your spiritual journey? To strengthen your connection to the vine? To experience a new level of joy in the Lord? Here's the perfect opportunity. Come to St. Eugene Church, 72 Culvern St. tonight for a praise and worship service at 7 p.m. Our newly formed Praise Team will lead us in song, prayer and devotions. Come as you are, and bring a friend. For more information, call Doug Hauschild at (828) 253-8971.

16 CHARLOTTE — St. Thomas Aquinas Church, 1400 Suther Rd., will be hosting an Ultreya today at 1:30 p.m. There will be a family potluck and childcare will be available. For more information, call Dan Hines at (704) 544-6665 or visit www.charlottecursillo.org. To receive Cursillo information via e-mail contact bmayer@alltell.net.

17 ASHEVILLE — The St. Martin De Porres Pro-Chapter of the Dominican Laity will be meeting tonight and every third Monday at 7 p.m. in St. Justin's Center at the Basilica of St. Lawrence, 97 Haywood St. Inquirers are welcome. For more information, contact Beverly Reid, OPL, at (828) 253-6676.

17 CHARLOTTE - The Ladies Ancient Order of Hibernians Division 1 Mecklenburg County-St. Brigid, an Irish-Catholic social and charitable inter-parish group, will meet tonight at 7:30 p.m. at St. Gabriel Church, 3016 Providence Rd. Anyone interested in their Irish-Catholic roots, call Jeanmarie Schuler at (704) 554-0720 for further information.

17 BELMONT — Visiting artist Jennifer Stephens will perform songs by Sondheim, Schubert, Bizet and contemporary pop composers as she presents "The Joy of Singing" tonight at 8 p.m. at Belmont Abbey Basilica. The performance is free and open to the public. For more information contact (704) 334-3468.

21 CHARLOTTE — Thank God It's Friday (TGIF), a weekly support group for separated and divorced women, meets tonight at 7 p.m. in the St. Matthew Church parish center, 8015 Ballantyne Pkwy., with its monthly potluck dinner with a guest speaker from the community. TGIF is a healing ministry sponsored by Catholic Social Services, Charlotte Regional Office and St. Matthew Church. For details, call Trish Wilson at (704) 543-8986.

22 SALISBURY — School of Leaders will meet at Sacred Heart Church today from 9 a.m. to 11:30 a.m., following the 8 a.m. Mass. For more information, call Dan Hines at (704) 544-6665 or visit www.charlottecursillo.org. To receive Cursillo information via e-mail contact bmayer@alltell.net.

22 CHARLOTTE — St. Matthew Church, 8015 Ballantyne Commons Parkway, will host a Mardi-Gras style Christian Coffeehouse tonight at 7:30 p.m. Single and married adults of all ages are invited to join this Christian celebration of words, music, food and drink. Kathy and David with "Redeemed" with provide the music. Admission is free, although donations are appreciated. For more information, please call Kathy Bartlett at (704) 614-9100.

23 HENDERSONVILLE — The St. Francis of the Hills Fraternity of the Secular Franciscan Order will meet today from 3-5 p.m. at Immaculate Conception Church, 208 7th Ave. West. Visitors and inquirers are welcome, so for more information, call Helen Gillogly, SFO, at (828) 883-9645.

Students collect 2,048 books for Washington children

Program fosters reading among students

By KAREN A. EVANS
Staff Writer

CHARLOTTE — On Jan. 29, students at Our Lady of the Assumption School were treated to a sight you don't often see — their principal, Patricia Murphy, wore a purple wig to school as part of Catholic Schools Week. Murphy was fulfilling her end of a bargain she had made with her students: if they collected 500 books for needy students, she would wear the wig for an entire school day.

The students responded to the challenge enthusiastically. They collected 2,048 new and gently used books, which will be given to school libraries and to needy students in the Washington, D.C. metropolitan area. The book drive is part of "Books From The Heart," a program established by The Heart of America Foundation. This was the first year of the book drive, and Murphy said that she plans to repeat the drive next year.

Students brought in books which they had collected from family, friends and neighbors. Many of the books were ones which the students had outgrown and no longer read. Students in Shari Miller's kindergarten class accumulated 400 hundred books—80% of goal for the entire school. First-grader Kerri Smetana and her sister, Cecilia, a third-grader, each brought in 15 books. Thinh Tran, a fifth-grader, collected 12 of the approximately 150 books his class contributed to the drive. "I found some books in my old closet," he said.

The mission of Books From The Heart is to ensure that all students in the Washington area have personal access to books. The Heart of America Foundation states that, "By supplying underprivileged and needy children with books at no cost, they will ultimately have access to greater opportunities in life."

THOMAS
HANS CHRISTIAN ANDERSEN
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book

Photo by Karen A. Evans

Principal Patricia Murphy wears a purple wig at Our Lady of Assumption School. She told her students that she would wear the wig if they collected 500 books for needy students in Washington. Kindergarteners from Shari Miller, Donna Howell and Leigh Ann Lausterer's classes show off some of the 2,048 books they collected.

New superintendent brings experience to diocesan schools

By KEVIN E. MURRAY
Acting Editor

CHARLOTTE — Linda L. Cherry began her new position as superintendent of the diocesan Catholic Schools Administration Feb. 3.

"I am very excited to begin this new chapter and challenge in my life," said Cherry, who served as the director of school finances and government programs in the Diocese of Columbus.

She previously served as principal of St. Mary Catholic School in Delaware and St. Anthony Catholic School in Columbus, Ohio.

"They were looking for someone who had been a principal, and had experience with finance and technology," said Cherry, who now supervises two high schools, one middle school and 14 elementary schools and more than 7,300 students in the Diocese of Charlotte.

Linda Cherry

Cherry is already "very impressed" with the diocesan schools across western North Carolina. "I think it's a plus that no matter where you look in the diocese, there are Catholic school facilities available," she said.

"Everyone I've met so far has been very positive about the diocesan schools and how they want them to grow," she said. "We want to provide Catholic education so it's there for everybody."

Her plans include pursuing any state and federal programs that may be available to non-public schools.

"Over the next 10 years, I would like to see our school enrollments grow and our schools become more diverse," she said. "I'd like to open them up to both those who can and cannot afford them, and make them high institutes of learning."

Cherry is no stranger to North Carolina. She and her family have vacationed in North Topsail Beach for the last 16 years, and would often stop over in the Charlotte and Hickory areas.

"We had always loved this area," said Cherry. "When the call came, my husband said, 'That would be perfect.'"

Cherry's husband, Rick, is a teacher at St. Andrew School in the Diocese of Columbus and will join her in Charlotte at the end of the school year.

Cherry holds a bachelor's in education and a master's in administration and supervision from Bowling Green State University in Ohio, and an advanced certification in religion and enrichment studies from the Diocese of Columbus. She has served as convention chairperson for both the National Catholic Education Association and the Ohio Catholic Education Association.

"I am confident that the personal and professional gifts that Linda brings will enrich significantly the educational mission of our diocese as manifested within Catholic schools," said Father James Hawker, vicar for education.

Contact Acting Editor Kevin E. Murray by calling (704) 370-3334 or e-mail kemurray@charlottediocese.org.

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Students learn fine art of making newspapers

Club teaches fourth- and fifth-graders all aspects of print media

PHOTO BY MARY MARSHALL

Kim Brown is interviewed by fifth-graders Julia Neal and Andrew Desmond, members of St. Ann School's newspaper club, Feb. 3.

By MARY MARSHALL
CORRESPONDENT

CHARLOTTE — Julia Neal and Andrew Desmond, students at St. Ann School, had pencils and pads in hand Feb. 3 as they interviewed special guest Kim Brown, sister of Marc Brown, author of the popular "Arthur" children's books.

For Neal and Desmond, both fifth-graders, Brown's visit was a chance to test their interviewing and writing skills. Poised and well organized, the students asked Brown what motivated her brother Marc to become a writer.

"He likes to write because he wants kids to read," said Brown, who visits schools to introduce students to the "Arthur" books and television show. "The stories are related to actual experience in their lives."

Neal and Desmond are members of St. Ann's newspaper club for fourth- and fifth-graders. The purpose of the club, formed by four mothers of students, is to get children excited about writing, as well as introduce them to the various aspects of the media.

"We were amazed when 50 enthusiastic students signed up for the chance to learn about the operations of a newspaper," said Tami Miller, who has a writing background and works with the students on the business angle of the newspaper.

Miller, along with Peggy Anderson, a freelance writer; Jill Carson, a professional photographer; and Grace Narus, who has layout and design experience, serve as advisors to the students, help them with organizational skills and make sure they follow through with their assignments.

Students get the opportunity to be budding writers, artists, photographers, graphic designers and ad managers. The size of the club necessitated the enlistment of additional volunteers who break the club into smaller groups.

The club began meeting last fall during lunchtime and recess, but the large group required additional time, so the advisors are working out a schedule with teachers to integrate the club into the classroom setting — specifically, the fourth-grade social studies class and fifth-grade language arts class.

Students are currently busy with assignments that will appear in their trial edition — a mock issue of four to eight pages in tabloid format to be published in May. Next year's schedule calls for publication of a quarterly newspaper.

"This is great training," said Sister Helene Nagle, principal of St. Ann School. "They are learning all aspects of publishing, writing, ad preparation, photography, illustration and layout. At the same time, they're learning to appreciate the work of other journalists. Perhaps, through this experience, they will read the newspaper in a different light."

"These students will be an asset to newspaper staffs at Holy Trinity Middle School and Catholic High," she said. "One of them may pursue a college major in communications and establish a career in the media field."

The students come up with ideas for articles. They cover sports, special events such as Masses, collections for the poor and the Living Rosary. Movie buffs recently compared the differences between the Harry Potter book and movie, as well as the similarities and differences between the "Lord of the Rings" book and movie.

"One of the first assignment was to write about events occurring in the classrooms. Students wrote about their teachers as well as field trips," said Miller. "It gave them an opportunity to get to know their teachers better and share events."

The advisors assign the stories to the writers, who hand in rough drafts to the editor. The editor makes comments for improving the articles. The writers then revise and submit new copy. Photographers uses digital and film cameras to introduce the students to both.

"The students are used to creative writing," said Miller. "This gives them the opportunity to write to inform. We emphasize good writing and communications skills. Students learn to edit, rewrite and review."

"I stress to the students that they can do anything if they can write well," said Anderson. "For example, I'll read a sentence from the newspaper and point out how much is said in 14 words."

The mothers are excited about the program, eager to share their experiences and assist the students.

"We're vesting our interest in the students," said Cason, who is an alumna of the school. "We're reaching new heights as we help broaden our students' education."

"This is our gift of treasure," said Anderson. "We're happy to come in and enhance the school's programs."

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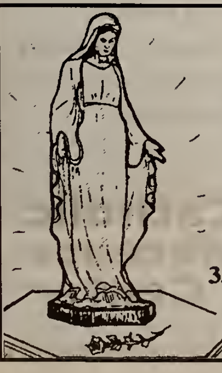

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Sacred Heart students get physical about fitness

Walking program to develop both physical and mental health

By KEVIN E. MURRAY
Acting Editor

SALISBURY — Students at Sacred Heart School are donning their walking shoes for some good old fun and fitness.

"Walking is important, especially today because obesity is a huge problem with children," said Lisa Lucas, the school's physical education teacher. "They're not getting enough exercise. If they can get that here at school, that's great."

The kindergarten through fifth-grade students are participating in the "Feelin' Good Mileage Club," a fitness incentive program developed by Michigan-based Fitness Finders, Inc., to enhance health and fitness in young people.

According to the Fitness Finders Web site, the program: motivates kindergarten through sixth-grade students to become fit; helps students control body weight; helps students burn off excess energy; helps build self-esteem, all while building muscles, burning calories and creating good lifetime habits.

"Walking is an activity they can do their whole life," said Lucas. "It's the least amount of stress on the body as far as exercise goes."

Students walk or run laps for 30 minutes a day, three days a week for 12 weeks. Students keep track of their distance with Mile Marker Cards. Upon completing five miles, the students are rewarded.

"You get prizes to put on your shoe strings," said Kelly Dulkaski, a second-grader.

The prizes are Toe Tokens, bright-colored plastic charms for their shoelaces.

Photo by Kevin E. Murray

Second-graders at Sacred Heart School in Salisbury run laps as part of the school's new fitness program, which aims to improve students' physical health and mental discipline.

"You get to sign your name (on a poster) when you run 15 miles," said classmate Jessica Winters.

The awards are designed to be a source of accomplishment, recognition and positive image building.

"The rewards keep them motivated and going along," said Lucas. "They are really excited about the program, and most are running for the whole 30 minutes."

"I think this is a good way to encourage the students to be active and develop a life-long commitment to being healthy," said Kathleen Miller, principal.

"Ideally, students should exercise three days a week," said Lucas. "If they are walking or running for 30 minutes a day, three days a week, they should be showing benefits in their overall health after 12 weeks."

The program also improves the students' school performance.

"It's difficult for students to sit still for long periods of time," said Miller.

"It's been proven that physical activity helps with discipline and keeping focus in the classroom," said Lucas. "The walking releases stress."

The program also states that students will enhance their scholastic skills: first-graders learn fractions by counting laps; students learn geography by plotting miles on a map; and children learn to set goals, work to achieve those goals and evaluate their achievements.

"In sports, there's so much competition," said Lucas. "Walking teaches people to set their own goals and to go from there."

"The students progress at their own level," said Miller.

Second-grader Spencer Dixon thought the program was a good idea. He cited his reasons: "Fresh air, exercise and having fun."

Contact Acting Editor Kevin E. Murray by calling (704) 370-3334 or e-mail kemurray@charlottediocese.org.

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The Newman Lecture is an annual gift from the Oratory to the regional Church to celebrate the life and ministry of Cardinal John Henry Newman of the Oratory. The Newman Lecture is open to all without charge or pre-registration. The schedule includes noontime Eucharist.

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Middle-school students learn compassion by tutoring English

By KAREN A. EVANS
Staff Writer

HIGH POINT — Students at Immaculate Heart of Mary School (IHM) in High Point are taking on a new role — that of teacher.

In an effort to reach out to the Hispanic community, all sixth-, seventh- and eighth-grade students are spending an hour each week helping kindergarten through second-grade students at Thomasville Primary School improve their English.

The Hispanic Outreach Program began in January 2002 as way for students at Immaculate Heart of Mary School to share their gifts with their neighbors. This is the only private-public school partnership in the area.

Each "IHM Amigo" is assigned one or two Hispanic students to work with over an eight-week period. They help the 65 students in the program with their homework, particularly reading and writing skills.

Shortly after Ned Forney became the principal at IHM in the fall of 2002, he was contacted by Vicki Miller, assistant principal of Thomasville Primary School. When Miller had come to Thomasville Primary as assistant principal, she recognized the need for one-on-one help with the Hispanic students. A former ESL teacher, Forney saw a way his students would benefit by helping the students of Thomasville Primary and conceptualized the Hispanic Outreach Program.

Miller has no doubts that the program is a success. According to Miller, often the only day of the week that the Hispanic students turn in their homework the way the classroom teachers want it is Wednesday — the day after the IHM Amigos have worked with the students.

Miller is also impressed with the attitudes of the IHM Amigos. "They genuinely want to help, and it's so rewarding to see a group of young people who look outside of themselves," she said.

"One of our goals is to decrease the number of students who need ESL once they leave Thomasville Primary and enter the third grade," said Forney.

After only one semester, the program has seen positive results. Every one of the students who participated in the program last year placed out of ESL services this year.

With the rapidly growing Hispanic population in the Triad, Forney believes it is important to offer one-on-one tutoring to Hispanic students.

"Last year there were about 50 students in the English as a Second Language program. This year there about 150," said Forney. It is also valuable for IHM students to learn about the Hispanic culture and that we are not so different from one another. "It's good for the kids to get out of their comfort zone," he said.

The Hispanic students are not the only one benefiting from the Hispanic Outreach Program, according to Forney. "It's good for our kids, too. Even students who are not that interested in their own academics feel as if they're really doing something," he said.

Forney considers community involvement to be so important to his students' education that he has made the Hispanic Outreach Program a part of the curriculum.

"These are two of our fastest-growing population segments," he said. "Our young people need to understand that."

At the end of the semester, all the tutors and their students gather for a party to celebrate their success. The students become extremely attached to their middle-school friends.

"One kindergartener was crying because she would no longer get to see her IHM Amigo. The most important thing are the bonds that are made between our students and theirs," Forney said.

Photo by Karen A. Evans

Voila!
Mika Magic, also known as Mike George, entertains kindergarteners and first graders of St. Patrick School. Mika Magic performed his unique blend of comedy and magic as part of Catholic Schools Week.

MINISTRY, from page1

Sacred Heart of Jesus Church in Boonville, spoke on the defense of the faith and Enedino Aquino, Hispanic ministry coordinator for the Greensboro Vicarate, spoke about vocations.

The Hispanic Youth Ministry, which defines youths as those men and women who are ages 16 to 25 years old and unmarried, is working to involve all Hispanic youths as a diocese, not just on the parish level.

Anna Morales of Greensboro said she came to the conference because she wanted to meet new people. Originally from Mexico, Morales said the best part was the music. "I like to sing," she said.

Another participant, Sergio Mendez, said, " I feel good with these people." When asked how he thought he would benefit from the CJD, he said, "It will help me pay more attention at work."

Another goal of the Hispanic Youth Ministry is to encourage the conversion of Hispanic youths, according to Veloz. Many young Hispanics have not had a Catholic upbringing, some because of a lack of interest in their families and others became involved in gangs.

"We invite them to learn about their faith," Veloz said.

Part of the program is Encuentro Con Cristo, or Encounter with Christ, a program that trains youth counselors to help young people learn about their faith.

The Hispanic Youth Ministry will reap a fruitful harvest thanks to your contribution to the Diocesan Support Appeal.

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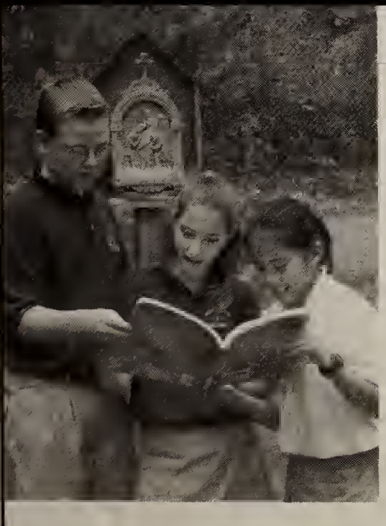

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Topics of discussion will include formation of the PTO, Athletic Association, school mascot, colors, uniforms and cafeteria program. There will also be time for a Q&A session involving all participants.

The Town Hall Meeting and family pizza night will be held Friday, Feb. 21 from 6:30-9:00 p.m. at St. Mark Church Family Center, 14740 Stumptown Road in Huntersville, NC.
• Please note that there will be a minimum charge for pizza and drinks. •
For more details contact the Catholic Schools Office at (704) 370-3270.

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SCHOOLS, from page 1

Catholics and non-Catholics — everyone is treated with the same feeling, loving and caring as they should be."

During the week, Catholic schools celebrated the parish family, the community, the volunteers and the students. The week ended with National Appreciation Day for Catholic School Teachers, to recognize the 167,000 teachers serving 2.6 million Catholic school students.

"It's a community effort," said Carmel Kessler, assistant principal at St. Pius X School in Greensboro. "We recognize the teachers, students, parents and grandparents, and that what we do is for the betterment of all."

"Catholic Schools Week is probably the most unique opportunity we have to proclaim the genius of Catholic schools," said George Repass, principal of Bishop McGuinness High School in Kernersville. "It gives us the opportunity to reflect on how our schools are doing, so it's not only a celebration but a self-examination, and a renewal based on the self-examination."

"Catholic Schools Week is a good time to reflect on who we are as a faith community — what we've done and are doing, and to challenge each other to do more in a school structure," said Gerald Healy, principal of Holy Trinity Middle School

The first annual Catholic Schools Week was in 1974, and became part of The National Marketing Campaign for Catholic Schools in 1991, a joint effort by the National Catholic Educational Association (NCEA) and the United States Conference of Catholic Bishops (USCCB).

"Catholic education is one of the great and generous works of the church. Our graduates have become leaders of this country, teachers, religious men and women and business entrepreneurs," said Michael Guerra, NCEA president. "Without a doubt, our schools have had a far-reaching impact on shaping the world."

National Appreciation Day was established to showcase the great accomplishments and contributions of Catholic schools to the country. A delegation of over 150 Catholic school students, teachers and parents visited Capitol Hill to meet with congressional leaders to promote Catholic schools Jan. 29.

The delegation hand-delivered letters from chief administrators of Catholic education to their representatives and provided a background package on Catholic schools to every congressional office.

Dan Curtin, executive director of Chief Administrators of Catholic Education at NCEA, said distributing the letters gave Catholic leaders an opportunity to tell Congress about Catholic schools in their localities. "Many of our superintendents use this initiative as a timely reminder ... about our priorities for Catholic education," said Curtin.

Contact Acting Editor Kevin E. Murray by calling (704) 370-3334 or e-mail kemurray@charlottediocese.org.

Catholic School Highlights:

— Total Catholic school enrollment for the 2001-2002 academic year in the United States is 2,616,330: 1,971,627 in elementary/middle school; 644,703 in secondary school.

— Total enrollment for the 2002-2003 academic year in the Diocese of Charlotte is 7,120: 4,713 in elementary; 969 in middle school; 1,438 in high school.

— Minority student enrollment is 682,136, which is 26.1 percent of the total enrollment.

— Non-Catholic enrollment is 344,397, which is 13.2 percent of the total enrollment.

— There are 8,114 Catholic schools; of these, 6,886 are elementary/middle and 1,228 are secondary.

— 49 new schools opened; 93 consolidated or closed.

— Two new schools will open in the 2003-2004 academic year in the Diocese of Charlotte.

— 3,477 schools have a waiting list for admission.

— Coeducational schools comprise 99.1 percent of elementary and 64.6 percent of secondary schools. At the secondary level, 14.8% of single gender schools are male and 20.6 percent are female.

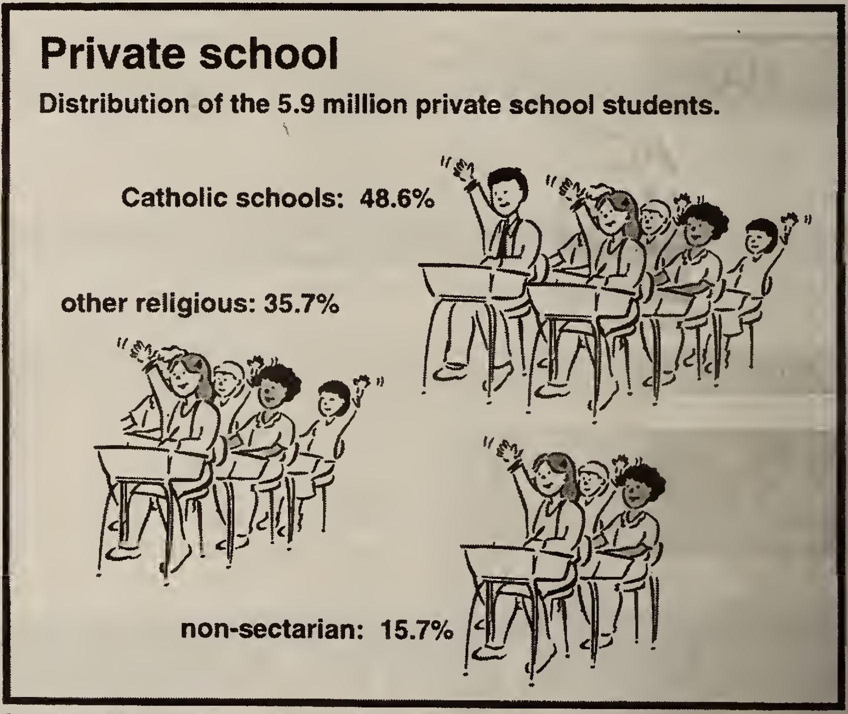
— Full-time equivalent professionals staff numbered 155,658 — laity 94.2 percent, religious/clergy 5.8 percent: lay women 75.0 percent; lay men 19.2 percent; sisters 4.4 percent; brothers 0.07 percent; priests 0.07 percent.

— The student/teacher ratio was 17:1.

Sources: U.S. Catholic Elementary and Secondary Schools 2001-2002: The Annual Statistical Report on Schools, Enrollment and Staffing; and the Diocese of Charlotte Catholic Schools Administration.

CATHOLIC SCHOOLS SNAPS

A quick take on issues and statistics



Source: The National Catholic Educational Association (NCEA), 2002.

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DELICIOUS HOT PIZZA

PHOTO BY KEVIN E. MURRAY

Students from St. Michael School in Gastonia turn in tickets for prizes at nearby Kate's Skating Rink. The entire student body went skating Jan. 31 as part of Catholic Schools Week.

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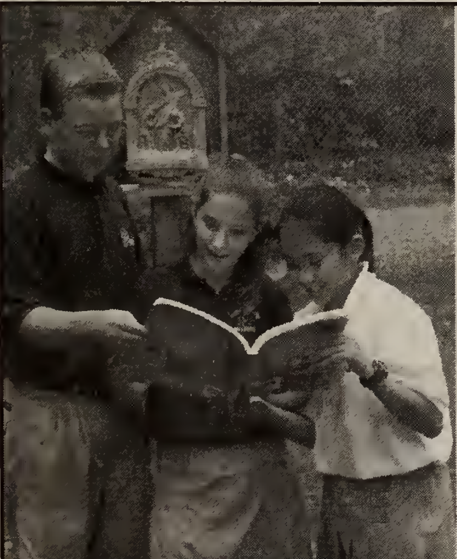

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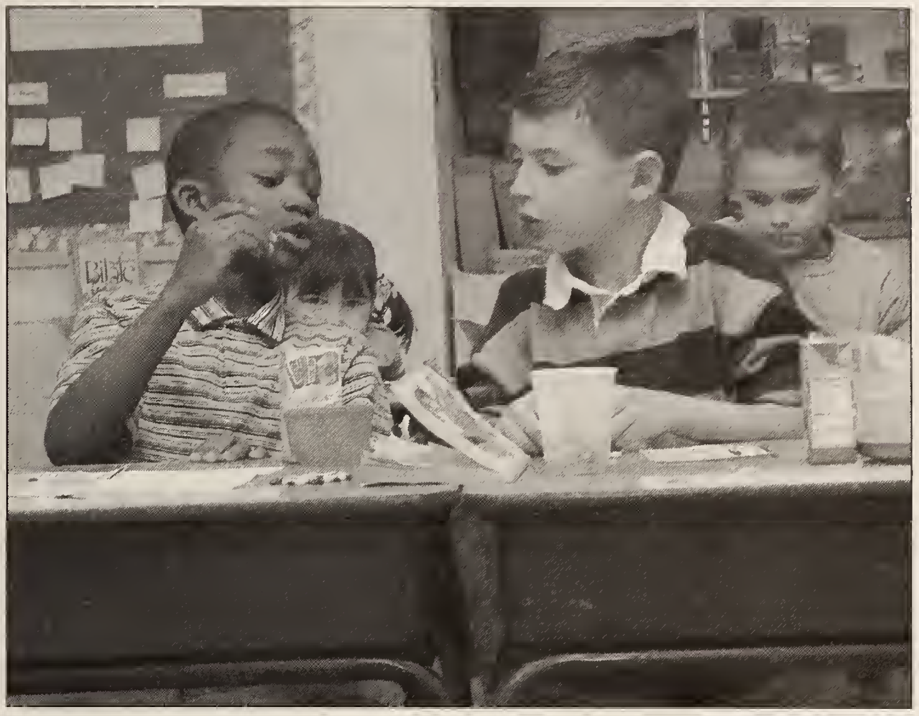

PHOTO BY KAREN A. EVANS

First graders Tochi Ogu and Scott Miller contemplate their bingo cards. The school-wide bingo game was part of Student Appreciation Day on January 31. The boys are students in Courtney Walls and Diane Bivens' class at All Saints School in Charlotte.

LION'S PRIDE

PHOTO BY SUSAN DEGUZMAN

Helen Rasmussen, a teacher at St. Leo School in Winston-Salem, holds the students' attention during the school's academic challenge Jan. 31 as part of Catholic Schools Week. The student body divided into two teams in the gym and competed for points.

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Book Review

Two books on faith help readers face fear and grief

Reviewed by ELIZABETH RACKOVER
Catholic News Service

What to make of "Facing Fear With Faith," especially when our current fear is created by someone else's version of faith? Even faith gone bad — politicized and distorted beyond God's own recognition — still may be called faith. How can we propose to face fear with our version of faith? It is with such skepticism that I approached this book.

And then the big break. Dolores Leckey writes two simple sentences: "I join with those I will never know, but with whom I share God's world, and God's profound sorrow. I pray these lines with them." And these words affect me like no others since that horrible night when, with my daughters pulled close to me, we tried to say a Hail Mary for every soul who had jumped out of those buildings or been plowed under by the diving, building-burrowing jet airplanes. Leckey goes on to say "Faith is where we find the strength to relight the candles the hurricane of terrorism blew out" and that "faith ... has a twin, endurance."

Interspersed through Arthur Jones and Leckey's joint prose are poems and prose excerpts, many of which were similarly inspired by those horrific terrorist attacks against America. One of my favorites is a poetic treatment about boarding an airplane shortly after the skies were reopened to passenger airlines: "Today we're going to learn how to bloom in the dead of our winter" (C. Richardson, "Flying in America").

It struck me as funny that the moment I found myself thinking "I love this book" was just when I reached the chapter called "Love." The love that the authors remind us of surrounds us every day. It may not make as much noise as the anger and madness, but it is the precept by which we are called to faith and through which we are to show our faith. Love is at the heart and root of the Christian faith, the Jewish faith and the Muslim faith, all of which claim and answer to the one God.

Cynthia Kuhn Beischel's "From Eulogy to Joy" is, true to its title, an anthology on how it feels to be left behind after a death. Personally felt and deeply painful reflections, in a multitude of styles, evolve almost without the reader's knowing it into the requisite (but no less rewarding) affirmation of life. Yes, life is for the living. Yes, there is great pain to be left on this side of a grave.

As Achilles says in Homer's "The Odyssey," "I would rather be a paid servant in a poor man's house — and be above ground — than king of kings among the dead." We are here, and we have suffered loss: How we feel about that fact, and what we do about it, is subject to emotional ebb and flow and changes from moment to moment.

The ebb and flow are mapped in this anthology, whose brilliance lies in its variety of voices. This is no proliferation of sickly sweet, "God-has-a-plan" sermons. Overall, the writing is refreshingly unslick.

There is also a fascinating set of essays, written by the daughter of one of the editors, which anchors the progression toward joy. It is painful to follow, but the story of how the wonderful first morning of a beach vacation turned into a nightmare of loss, recrimination, sorrow and discovery ought, at the very least, to inspire the reader to run out and kiss every living family member, every friend and foe with gratitude for the grace of being alive.

This book gives voice to every imaginable category of loss, and whether you read it while steeped in grief or years after the funeral, there are riches within. The editors don't try to tell you how to grieve, survive, or recover; they know better. They have simply put together a variety of selections which say, "I understand. It's OK to feel the way you do."

Word to Life

Sunday Scripture Readings:
Feb. 9, 2003

Feb. 9, Fifth Sunday in
Ordinary Time.

Cycle B. Readings:
1) Job 7:1-4, 6-7
Psalm 147:1-6
2) 1 Corinthians 9:16-19, 22-23
3) Gospel) Mark 1:29-39

By JEAN DENTON
Catholic News Service

My neighbor Gerald is a retired physician and a Christian committed to periodic short-term missionary service. Before his retirement, Gerald and his wife Eleanor had long been active lay leaders in their Church of the Brethren, especially in marriage and family ministry. Their mission work is not focused on medical care, but when they travel to the impoverished communities they serve — well, as Gerald said, "I was only there about two days before they found out I was a doctor, and they began bringing their sick family members to see me." He wasn't surprised, nor did he mind.

During their most recent six months in a rural Nigerian town, Gerald examined all who came to him with their physical ailments. He treated those simple cases that he could and tried to help others find the more acute medical care they needed. He hadn't gone there with a supply of medicine or equipment. He and his wife had come there to bring God's message about mutual love, caring and respect within marriage and family. They brought this message to a community wracked by deprivation in a culture that tends to the oppression of women.

But Gerald was known to be a healer, and families brought their loved ones to him in their need. Gerald offered compassionate and deft hands with a wealth of knowledge and experience. The families got comfort and hope from him. Then, when he and Eleanor spoke to this community about family unity and respect between husbands and wives, they listened with open hearts to someone who, they knew, cared for them. They trusted him, and they believed. In fact, as Gerald and Eleanor — their trusted friends — offered this new perspective to them on loving and respecting one's spouse, they said, "Tell us more!"

Gerald and Eleanor's approach to ministering remind me so much of this weekend's Gospel. They embody how we are called to bring what healing we can to people's immediate suffering, while never failing to offer the hope of the life that will last. Jesus' obvious desire and ability to heal brought people to him. He gave them that and so much more. As he said, it was the purpose for which he had come.

Weekly Scripture

Scripture for the week of February 9 - February 15

Sunday (Fifth Sunday in Ordinary Time), Job 7:1-4, 6-7, 1 Corinthians 9:16-19, 22-23, Mark 1:29-39; **Monday (St. Scholastica),** Genesis 1:1-19, Mark 6:53-56; **Tuesday (Our Lady of Lourdes),** Genesis 1:20—2:4, Mark 7:1-13; **Wednesday,** Genesis 2:4-9, 15-17, Mark 7:14-23; **Thursday,** Genesis 2:18-25, Mark 7:24-30; **Friday (Sts. Cyril and Methodius),** Genesis 3:1-8, Mark 7:31-37; **Saturday,** Genesis 3:9-24, Mark 8:1-10

Scripture for the week of February 16 - March 1

Sunday (Sixth Sunday in Ordinary Time), Leviticus 13:1-2, 44-46, 1 Corinthians 10:31—11:1, Mark 1:40-45; **Monday,** Genesis 4:1-15, 25, Mark 8:11-13; **Tuesday,** Genesis 6:5-8; 7:1-5, 10, Mark 8:14-21; **Wednesday,** Genesis 8:6-13, 20-22, Mark 8:22-26; **Thursday,** Genesis 9:1-13, Mark 8:27-33; **Friday,** Genesis 11:1-9, Mark 8:34—9:1; **Saturday (The Chair of Peter),** 1 Peter 5:1-4, Mark 16:13-19

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'The Guru' lacks wisdom on Catholic teachings

By GERRI PARE
Catholic News Service

NEW YORK — Despite its humor and charm, "The Guru" (Universal) is misleading about Catholic Church teaching and disturbing in its benign depiction of pornographers.

The comedy hopes to be this year's "My Big Fat Greek Wedding" and its winsome central character, Indian immigrant Ramu (Jimi Mistry), is quite sympathetic. A handsome dancing instructor, he leaves his adoring family in India in hopes of becoming an actor-dancer in America.

Rooming with three other Indians in New York City and scratching out a living as a waiter, Ramu wanders into an audition unaware it's a porn shoot. Embarrassed and horrified, he meets sweet-faced porn starlet Sharonna (Heather Graham), who is pretending to her Catholic firefighter fiance, Rusty (Dash Mihok), that she's a substitute teacher. Sharonna's ashamed of her work but rationalizes it's paying for a house for them after they wed.

One evening at a ritzy catered party, Ramu is pressed into pretending he's a wise Hindu guru and babbles about the beauty and power of sex to the very receptive wealthy guests.

One in particular, dippy socialite Lexi (Marisa Tomei), becomes his patron and lover, trumpeting him as the much-sought-after "Guru of Sex." He's soon the toast of Broadway and TV talk shows, but he knows he's a fraud.

Realizing he loves Sharonna, Ramu rushes to stop the wedding at the church where Catholic priest Father Flannagan (Malachy McCourt) is officiating. After Ramu convinces the bride to marry him instead, Rusty's fellow firefighter, Randy (Bobby Cannavale), declares his love for the groom and the two men kiss on the lips. The priest beams at this and declares, "Let's celebrate!" The church clearly teaches that active homosexual relationships are wrong, as are a priest's public approval of them — but you wouldn't know that from watching this movie.

Nor is the cutesy depiction of pornographers at work to be taken so lightly. By making it seem comical and almost innocent, the film undermines how pornography is a scourge on society, poisoning young minds and distorting God's gift of loving intimacy.

And so, in spite of its colorful visuals and a few spirited musical numbers inspired by India's "Bollywood" film industry, "The Guru" lacks wisdom.

Due to a priest's approval of the active gay lifestyle, sexual situations with vulgar dialogue and brief nudity, and some rough language, the U.S. Conference of Catholic Bishops' Office for Film and Broadcasting classification is O — morally offensive. The Motion Picture Association of America rating is R — restricted.

Pare is the director of the U.S. Conference of Catholic Bishops' Office for Film and Broadcasting.

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Movie Capsule

NEW YORK (CNS) — The following is a capsule review of a movie recently reviewed by the U.S. Conference of Catholic Bishops' Office for Film and Broadcasting.

"Biker Boyz" (DreamWorks)

High-octane foray into the world of Southern California's underground motorcycle scene.

Despite action-packed race sequences and a solid cast, director Reggie Rock Blythewood's contrived story about an aging street racer (Laurence Fishburne) and a brash contender (Derek Luke) gunning for his title hits more than a few narrative speed bumps, never kicking into second gear.

Brief violence, much peril, occasional sexist stereotypes and some crude expressions.

The U.S. Conference of Catholic Bishops' Office for Film and Broadcasting classification is A-III — adults.

The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned. Some material may be inappropriate for children under 13.

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The Pope Speaks

POPE JOHN PAUL II

Pope says witness of prayerful people important in secularized world

By JOHN NORTON
Catholic News Service

VATICAN CITY (CNS) — Pope John Paul II said the witness of prayerful people was especially important in today's technological, secularized world.

Speaking Feb. 5 at his weekly general audience, the pope focused on Psalm 117, which he said at two sentences long was the shortest of the psalms but still "captures the essence of prayer as a personal encounter with God."

In the psalm, "the mystery of the divinity is revealed as faithfulness and love," he told about 3,500 pilgrims in the Vatican's Paul VI audience hall.

"In a technological world undermined by an eclipse of the sacred, in a society that congratulates itself in a certain self-sufficiency, the witness of the prayerful person is like a ray of light in the darkness," he said.

"Today's world greatly needs the witness of men and women who pray and encourage others to pray," the pope said.

At first, encountering a prayerful person is likely to arouse an observer's simple curiosity, but for those who are reflective it also can lead to "questioning oneself about the meaning of prayer, and finally, it can prompt a growing desire to experience it," he said.

"For this reason, prayer is never a solitary event, but tends to spread itself as far as involving the whole world," he said.

As in past weeks, the 82-year-old pontiff read only a portion of his prepared audience text. But he spoke in a clear, relaxed voice and looked up frequently from his text when emphasizing points. After reading a greeting to English-speaking pilgrims, he looked up and added, "Thank you very much. God bless you."

Guest Column

FATHER JAMES HAWKER
Guest Columnist

'Making a World of Difference'

Recently, I was privileged to be numbered among those who celebrated Catholic Schools Week at Charlotte Catholic High School. The spirit of enthusiasm was electric as, young and old alike, we praised God and expressed gratitude for His goodness.

The theme, "Making a World of Difference," summarizes so succinctly the magnificent mission of Catholic schools. Within their graced environment, all the participants are invited and enabled to know, love and serve the Lord. The vocation of each person is to mature as a friend, disciple and witness of Jesus. All within the Catholic schools are privileged to hear the Word in Scripture, participate in the celebration of the Word in Eucharist, reflect upon the Word in catechetical classes and share the Word by exemplifying the care and compassion of the One Who is the Way, the Truth and the Life.

The world in which they are called to make a difference begins within as each believer accepts, appropriates and assimilates the peace and joy of the risen Lord. How often the children and youth share the sentiment of St. Francis of Assisi when they sing, "Let there be peace on earth and let it begin with me." To quote a Latin maxim: "Nemo dat quod non habit." ("You can't give what you don't have!")

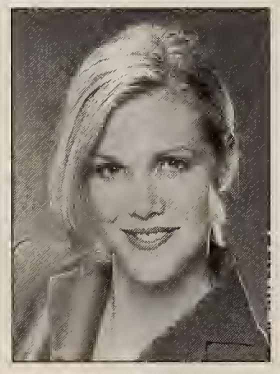
As I prepare to celebrate the 40th anniversary of my ordination to the ministerial priesthood, my presence at Charlotte Catholic High School reminded me of history and the impact of Catholic schooling upon my life. For 22 years, I had been blessed beyond measure by my involvement in various educational settings within which I was confronted and challenged by teachers and administrators who touched my life deeply.

Each of them was a wonderful witness of the vision, values and virtues proclaimed and exemplified by Jesus Himself. Not only did they assist me to cultivate my intellect, talents and skills; they guided me to hear and heed the gospel message as a beacon for living. They reminded me that Catholic education, in whatever setting, is not attentive simply to the head, but to the heart and soul as well. They manifested for me that an essential goal of the Catholic school is to share the truth that I am not my own, that I am rooted in God's love and that my mission in life can only be discovered and implemented by my being open to and receptive of God's passionate presence within me.

As I observed the hundreds of young people gathered around the altar at Charlotte Catholic High School, I was impressed by their youthful exuberance. I realized, however, that they are far from finished yet. Then too, I acknowledged that neither am I.

I prayed that all of us would continue to open our hearts to the Love of the Lord, open our minds to His Truth and open our souls to His Life. I prayed that as their lives unfold, the young people will be as grateful for the gift of Catholic schools as I have been and am. I prayed that all of us will continue to be converted to Christ so that each of us might make a world of difference by who we are, what we say and how we act.

Father Hawker is the vicar for education and pastor of St. Luke Church in Mint Hill.



Our Turn

THERESE J. BORCHARD
CNS Columnist

Our son's future school

Talk in my small circles suddenly has turned to education. It's that season of our young adult lives when the organized moms generously or reluctantly pass on all of their research on the region's public and private schools to the not-so-organized moms. Playgroup has become a safe haven where anxious moms swap notes and recommendations, rumors, horror stories and general gossip.

Although I'm always eager to eavesdrop on the report cards of various schools in the area, I never really questioned where little David would be learning his math and English.

St. Mary's, of course, if he gets in. Because Catholic schools make a difference. Yesterday, today and tomorrow.

I speak as a product of 18 years of Catholic schooling: from first grade through graduate school; from St. Charles Borromeo to Archbishop Alter High School to St. Mary's College to the University of Notre Dame. It doesn't get much more Catholic than that.

I used to think my mom sent her four girls up the street to the Catholic school because she thought the school uniforms would eliminate arguments over borrowing clothes and because St. Charles was closer than the closest public school in Kettering, Ohio. Now I know she and my dad bought my childhood home because of its proximity to the parochial school.

She knew the secret of Catholic schools. She herself was taught by priests, brothers and sisters. And so was her mom. And her grandmother.

It's difficult to explain to my non-Catholic friends why I want David to attend a Catholic school. I describe the firm structure, the religious instruction, the Judeo-Christian values that constitute the fabric of Catholic institutions.

But it's more than that. It's the community that never goes away, a kind of support group that has been with me long after baccalaureate Mass. It's because of the unifying spirit exemplified in the opening and closing liturgies of the school year. It's because of the strictness of Sister Dennis and the compassion of Sister Carol. It's because of the whole package, the extension of the faith community of our parish.

"Eight years at St. John's taught me the value of Catholic schools as a believing community," writes Marianist Brother Thomas E. Oldenski in the book "Catholic School Leadership: An Invitation to Lead." "There is no doubt in my mind that these religious women who were my teachers taught as Jesus did. They created a community spirit within the school, which was a key part of the parish community."

This enduring sense of community, this frightening sense of accountability and blinding compassion is what kept me from straying from my faith in moments of weakness. I didn't want to disappoint Father Mike or Mr. Trohah or Ms. Kearns. I still don't.

Sure, you can squeeze a lesson on values into the curriculum of public schools. You can add a morality seminar into a private institution. But Catholic educators get to rely on the wisdom of a tradition that is extends back 2,000 years and more. And that's worth a lot.

Light One Candle

MSGR. JIM LISANTE
Guest Columnist

Meeting Samantha again

When you're a priest in a large church, you know people by sight. But truth is, you don't always get to know everyone's name. In a parish like mine, with over 4,000 families, you're fortunate to learn a few hundred first names. Some people understand this; others don't. They'll come up to you and very aggressively ask, "Do you know my name, Father?" I used to say, "Sure," and try to change the topic. But too often they'd call me on it. So now I just tell the truth: "No, I know your face, but your name escapes me." Some get a little miffed. "But you did my sister's wedding three years ago," said one. "That," I responded, "was 300 weddings ago." A similar moment happened recently, but I was happy for the confrontation.

An attractive young woman approached me after Mass. She waited until all the other folks had left before asking, "Do you know who I am?" I didn't. So I asked, "Have we met before?" "Well, yes, in a very unusual way." Now she had my curiosity aroused. "Tell me where and when," I asked. "My name is Samantha. I'm 18. You actually knew my mother back when she was pregnant with me. So that's when we met, it just wasn't face to face."

I asked her to tell me more. "My mother raised me alone. She had very little financial or emotional support. Her parents didn't like my biological father. He apparently left the scene once Mom became pregnant. So here she was, just 19 at the time — pregnant, alone, poor and scared."

How, I wondered, did I fit into this story? Samantha continued: "I recently asked my mother why she didn't get an abortion. She said she almost did. But she happened upon a priest who gave a talk on the beauty of human life, and the need to protect it. You. She looked for you after Mass and you two talked. Just like we're talking now. My mom says she expected you to get angry at her when she said that she was pregnant and considering an abortion. But you didn't. You just hugged her and offered to help her to have me. She said that when she cried with fear about raising a child alone, your eyes filled up, too."

I asked Samantha to tell me more. "My mom says you two talked for over an hour. And then, as Mom said she needed time to think about her options, you offered her a blessing and prayed for me, too. Mom says that blessing made her realize that there really were two of us, Mom and me. I stopped being a problem and became a someone to her for the first time. I stopped being a crisis and became her child."

I wish I could say that I knew or remembered the encounter, but I don't. I wish I could say that I knew just the right words to say back then, but I didn't. Like many times in my life as a priest, I think God just used me as his instrument, and it's foolish to claim credit for saying the good stuff!

Samantha concluded, "When I heard that story I had to find out where you worked. I just needed to tell you that I'm grateful that you and my mom met when you did. She needed someone to listen, someone to care. She needed not to be condemned for what she was thinking of doing, but to be loved enough to see the positive possibilities. You did that and I think that's why I got to be born. So, listen, when you're tired or having a bad day or when all the scandal stuff in the church gets you down, please don't forget that sometimes your life has more meaning than you know. Thanks for being there for my mom. Thanks for being there for me."

I'm going to pay more attention to those faces from now on. Sometimes they have the most beautiful stories to tell.

Question Corner

FATHER JOHN DIETZEN
CNS Columnist

Did Jesus have a brother named James?

Q. The news media recently reported evidence that Jesus had a brother James. An inscription to this effect was supposedly found on a burial container. If this is true, why has the holy family only been referred to as Jesus, Mary and Joseph?

We are aware that years ago brothers and sisters did not necessarily refer to real brothers and sisters as we call them. Considering our belief that Mary was a virgin even after the birth of Christ, how do we interpret these findings? (Wisconsin)

A. The Gospels of Matthew (13:55-56) and Mark (6:3) mention four brothers of Jesus: James, Joses (Joseph), Judas (Jude) and Simon, along with some unnamed sisters.

As you note, in the Bible the title "brother" in conversation may refer to a close friend or fellow member of a group. As a family reference, however, as in these passages, brother seems always to have meant a blood relative.

Accepting the ancient Christian belief that the virgin Mary had no other children, various explanations have been offered about who these sisters and brothers might be. One is the possibility you mention, that they were cousins or distant relatives of Jesus.

After long examination of other tentative explanations, the predominant assumption today, I believe, is that these brothers and sisters were children of Joseph by a previous marriage.

As unfamiliar, perhaps even unpleasing, as this may appear to some people, it is not a new idea, nor does anything in the Gospels or in official Catholic teaching conflict with this possibility.

Early Christian documents, among them the second-century Gospel of Peter and the Protoevangelium (First Gospel) of James, identify the brothers of Jesus as children of a union before Joseph's marriage to Mary.

While these Gospels are not in our canon of Scripture, they are valuable windows into the thoughts and beliefs of the first 100 or 200 years of Christianity. Many Christian traditions that we readily accept find their source in these documents. The names of the parents of Mary, Joachim and Anne, for example, come to us from the Protoevangelium.

Similarly, their view of the sisters and brothers of Jesus seems most probable. If this explanation is true and Joseph was deceased before Jesus began his public life, it helps explain also why Mary would have accompanied these brothers and sisters, as Mark and Matthew tell us, and perhaps even raised them.

As anyone familiar with Christian art is aware, a long-standing assumption in Christian devotion is that Joseph was somewhat older than Mary.

This explanation in no way reflects negatively on the church's doctrine concerning the perpetual virginity of Mary and that she had no other children.

Please note that I am speaking here about official Catholic doctrine. Later private revelations, beginning from the Middle Ages to modern times, spread the opinion that Joseph, like Mary, lived a virginal life before and after Christ's birth.

Perhaps this trend is what led to the decline of the older "previous marriage" theory. Whatever the case, private revelations to saints or other visionaries about details of Joseph's life may be fascinating; they are not, however, a necessary part of Catholic belief.

Family Reflections

ANDREW & TERRI LYKE
Guest Columnists

Celebrating Valentine's Day

Valentine's Day is just days away. Dating, engaged and married couples pronounce more clearly their professed love for each other on this annual "day of confection." Convention would have us believing that we best pronounce our love through boxes of candy, greeting cards, dinners at expensive restaurants, or even diamond studded rings. One can see why Madison Avenue would prescribe such consumerism. But, perhaps there are other ways.

Terri doesn't like chocolate. So, I (Andrew) learned very quickly during our dating years that buying a box of chocolates was not an option. Our frugal tastes ward off the option of diamonds. So, we usually go to a fine restaurant and/or greeting cards. However, after six years of dating and 27 of marriage, even those options are trite. We want to do something to help us grow in our love.

So, what can we do on this annual day for lovers that would say "I love you" and at the same time stretch us? These are a few ideas we've tried and some we hope to try:

For married people, do a household chore that is usually done by your spouse. It's a way of walking in the other's shoes, and way to be a gift to your spouse.

For any couple, write letters to each other that state at least three ways your relationship is appreciated. Make sure that at least one of the reasons is something fresh that you haven't shared before.

For married people, go on a marriage retreat. The Sunday after Valentine's Day is World Marriage Day. A weekend retreat that focuses on marriage is an excellent way to celebrate. Organizations like Worldwide Marriage Encounter, National Marriage Encounter, and others are excellent resources.

For married people, on Valentine's Day and World Marriage Day, be especially aware of your public role as ambassadors to the institution of Christian Marriage. Be together among people who can appreciate your sacramentality — God-in-you" — and tap into the grace that flows from your union. And most importantly, know that this is what is happening!

For any couple, volunteer together at a soup kitchen or homeless shelter. Rolling up your sleeves to serve others together as a couple is a way of entering the life of God and doing what Jesus would do. This is especially good to do if you're engaged. Experiencing your relationship in service and seeing each other in service can be wonderful discovery.

For any couple, if you go out to a restaurant, go with another couple. If you're not married, go with a married couple. If you're married, go with a dating or engaged couple.

These are just a few creative ways to celebrate Valentine's Day. Perhaps they won't boost the economy. But, they'll give a real boost to your relationship.

CHOIR, from page 1

and started to practice.

"We grew individually and collectively," said Purcell. "New people joined. Armen had a vision of what we could become, and was unwavering in his faith and support."

The 50-member choir left for a seven-day stay in Paris on Jan. 1. The festival, organized by the United Nations Educational, Scientific and Cultural Organization (UNESCO), seeks to promote peace, friendship and harmony among the nations through music. Thirty-one choirs from around the world participated in the festival this year, performing friendship concerts with each other in various churches across Paris during the week.

The St. Aloysius parish choir is one of only four choirs from the United States to participate in the festival in the nine years that it has been held.

"This was a great honor for us," said Hareyan. "It was a mission trip. UNESCO promotes understanding and peace through culture, through the instrument of singing, through the instrument of music. (The concerts) were such a beautiful manifestation of the spirit."

In Paris, the choir sang at Holy Cross Armenian Catholic Cathedral, along with a German choir and the host French choir. They also sang at La St. Croix Catholic Church and at St. Eustache Catholic Church, the second-largest church in Paris, for the Mass of Epiphany. Then the choir sang in the auditorium of the UNESCO Palace located near the Eiffel Tower for the grand finale concert, along with all of the other 31 choirs at the festival.

The parishioners of St. Aloysius were treated to a special concert Jan. 29, at which the choir members sang the songs that they had performed during the Paris trip. A slide presentation and a video of the trip to Paris were also presented.

The choir members sang a variety of songs during the concert, some accompanied by piano, others by guitar, clarinet, or bongo drums. One song was sung in both Spanish and English.

Dr. John Cheek, professor of music at Lenoir-Rhyne College in Hickory, served as the piano accompanist at the concert and on the trip to Paris.

"How proud you would have been of your choir," he told the assembled parishioners. "They were so well rehearsed, there was nothing they could have done but hit a home run. And that's what they did."

Father Ed Sheridan, pastor of St. Aloysius, thanked Hareyan and the choir members for the work they had done to blend three choirs into one.

"It was done very, very beautifully," he said. "It was a great team effort for a very important cause, and a great sign of peace and goodwill for the Lord."

Purcell said that there were more than just musical benefits in blending the church's three choirs. "We are no longer strangers or nodding acquaintances," she said. "Our trip was a resounding success. I personally enjoyed every minute of every day."

The Catholic NEWS & HERALD

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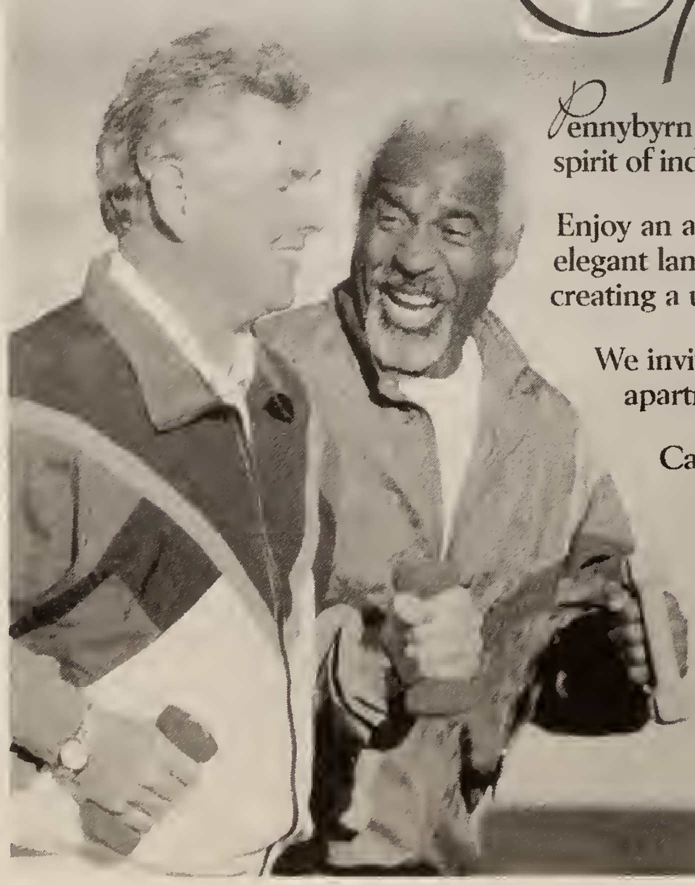

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EQUAL HOUSING OPPORTUNITY

CCHS teacher asks for administrative leave

Doherty hopes to clear name again in light of old allegations

By KEVIN E. MURRAY
Acting Editor

CHARLOTTE — Mark Doherty, a Charlotte Catholic High School teacher, asked to be placed on administrative leave in light of public concern over past allegations made against him in the Archdiocese of Boston.

At the request of Msgr. Mauricio W. West, diocesan administrator, the matter is being investigated by the Charlotte Diocesan Lay Review Board, which was established in the summer of 2002 for the purpose of reviewing allegations.

Archdiocesan records made public Feb. 4 through a court order included two allegations of sexual misconduct involving Doherty, reported to the Archdiocese of Boston in the mid-1990s while Doherty was a transitional deacon.

The case was closed after an investigation by the archdiocese's review board uncovered no substantiating evidence, and psychological evaluations concluded that Doherty posed no threat in his work with children and adults.

No criminal or civil proceedings were filed.

Although the psychological reports indicated Doherty should remain in serious consideration for the priesthood, Doherty was not ordained in the Archdiocese of Boston.

In 1997, Doherty took the position of religion teacher at CCHS. However, he was not incardinated — the legal term for the attachment of a deacon or priest to a diocese — in the Diocese of Charlotte.

All files regarding Doherty's allegations have been turned over to the diocesan lay review board, which will issue their independent recommendation to the diocese. The board is free to make any inquiries that they deem necessary and appropriate.

Since 2002, the Diocese of Charlotte has trained over 3,500 employees and volunteers in more than 75 sessions throughout the 46-county diocese to recognize and prevent the sexual abuse of children and young people.

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Adorers celebrate 10 years of perpetual adoration

By KATHY SCHMUGGE
Correspondent

CHARLOTTE — Over 200 adorers of the Blessed Sacrament gathered to celebrate their 10th anniversary of perpetual adoration at St. Gabriel Church Feb. 2.

Perpetual adoration is the practice in some Catholic parishes and religious communities of exposing the Eucharist 24 hours a day in a chapel for continuous adoration by members of the community.

Father Edmund McCaffrey, guest speaker for the celebration, was called the "right man for the job" by Ken Dowd, a parishioner of St. Gabriel who was inspired by the spirited talk given by the former abbot of Belmont Abbey in Belmont.

"America the beautiful, or America the ugly — it all depends on you," said Father McCaffrey, who recently retired as pastor of Holy Family in Hilton Head. "The world is a mess. Reparation must be made and it is done in eucharistic adoration.

"You are the ones who can re-evangelize America because you have the greatest power — Jesus Christ," he said. "The most important weapon for change is right here."

Father McCaffrey discussed some of today's tragedies, such as abortion, war, church scandals and weak leadership, and said that solutions to many problems come from prayer before the Blessed Sacrament. "Through adoration, the Christian mysteriously contributes to the radical transformation of the world," he said. "That is your work — to transform the world."

He quoted Mother Teresa, who gave this advice: "I beg you to get closer to the Eucharist and to love Jesus." As a personal friend of Mother Teresa, Father McCaffrey remembered how she was always eager to spend time before the Eucharist, from which she said she received her strength.

Devotion to perpetual adoration should be nurtured, said Father McCaffrey, and children should be exposed to adoration in the womb so they could feel the vibrations of love.

Father McCaffrey said all people are called to be saints and that all saints were Eucharistic people, such as St. Maximilian Kolbe, who gave his life for another, and St. Teresa of Avila, a great doctor of the church. Father McCaffrey also talked about some of the great Catholic writers and speakers who said they received their inspiration before the Eucharist.

"I congratulate you on the occasion of the 10th anniversary of perpetual adoration, but you are only doing what you are suppose to be doing," he said.

After the Benediction and talk, the adorers enjoyed a reception where Kathleen Potter, coordinator of St. Gabriel's perpetual adoration, was recognized. Potter ensures that someone is before the Eucharist every hour and every day of the year.

Potter played down her role, one that requires great commitment. "I found anything that is worthwhile has its struggles," she explained. When asked how she handles finding replacements for someone who is sick or who moves away, she replied that the angels always send her someone.

One of the adorers, Audrey Potts, said she is so grateful for the 24-hour availability of the chapel. When her husband was dying and she was going from hospital to hospital, she took "pit stops" at St. Gabriel's perpetual adoration chapel, often in the middle of the night.

Photo by Kathy Schmugge

Father Edmund McCaffrey (right) talks with adorers at the 10th anniversary of perpetual adoration at St. Gabriel Church Feb. 2.

"I don't consider myself a very religious person, but I would always find others who were light years ahead of me in their spirituality praying in that chapel," said Potts. "No matter what the hour was, someone would be there and my burden was lifted."

Mark Maier, a young adult and parishioner of St. Vincent de Paul Church in Charlotte, considers his hour commitment essential to his life. "Along with Mass on Sunday, my holy hour gives spiritual structure to my week."

A new adorer, Lynda Evers from St. Gabriel, was thrilled to find perpetual adoration available at the church. The advice she gives to others who take on the job of starting adoration is to have faith.

"When Peter walked on the water, he did not stick his foot in and pull it out, he just started walking," she said.

But Evers cautions that the faith must be constant, or life's obstacles will cause one to sink as Peter did when he took his eyes off of Jesus.

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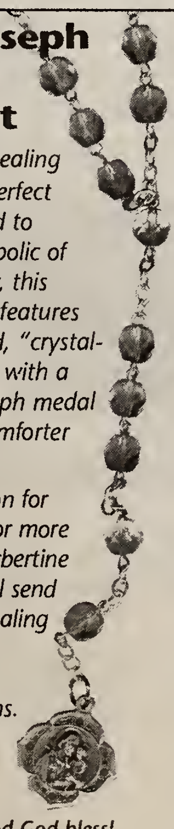

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Sister of St. Joseph brings heart and soul to CCHS

By MARY MARSHALL
Correspondent

CHARLOTTE — It's 4:45 p.m. on Wednesday and Sister of St. Joseph Janis McQuade is on Charlotte Catholic High School's basketball court shouting out plays to members of the girl's varsity basketball team.

Sister Janis' day began at the high school teaching theology to sophomores and juniors. At 1 p.m., she became engrossed in her afternoon responsibilities, that of campus ministry and spiritual director.

Sister Janis began her ministry at Charlotte Catholic last fall, quickly adapting to the academic and extra curricular activities offered on campus. She seems right at home and completely in command — yet very relaxed — in the various roles she serves.

It's her soft-spoken, gentle manner and her love for God that's captivating to many.

"As spiritual director, I'm walking one-on-one with folks who are trying to understand God's dream for them," said Sister Janis. "What is God calling us to be? God's challenging us to do our own 'heartwork,' to look at all aspects of our faith journey and reflect upon them."

Sister Janis grew up one of eight children in Bryn Mawr, Pa., a suburb of Philadelphia. As part of an avid sports family, Sister Janis has been playing basketball and other sports since third grade.

"My family and Catholic schools are the core to my formation," said Sister Janis. "They helped shape and form me as a Catholic Christian from grade one through graduate school. The Sisters of St. Joseph enriched and deepened what I learned at home and in the classroom."

Photo by Mary Marshall

Sister of St. Joseph Janis McQuade instructs members of Charlotte Catholic High School's girl's varsity basketball team.

Five religious communities taught at the high school she attended. She was drawn to the Sisters of St. Joseph, whom she felt excelled in serving as models for the students.

"The sisters were a part of our lives," said Sister Janis. "They taught in the classroom, attended all basketball games and proms and supported families in times of joy and in times of sorrow. They were with us in every life experience. In those days, they didn't drive, but all 30 of them would find transportation in order to support us along our journey."

Sister Janis joined the order after graduating from high school. She continued her education at Chestnut Hill College in Philadelphia, earning a bachelor's in education and then a master's in theology and pastoral ministry from LaSalle University. She took her final vows in 1973.

"One of the privileges of religious life is that you have the blessing of being with people in different situations and experiences," said Sister Janis. "You're with people for their sacramental moments as well as the day they lose a job, experience a family illness or loss. It is truly a privilege to walk with people and experience their intimate trust as they include you in their faith journey."

"The Sisters of St. Joseph's charism is unity and reconciliation," said Sister Janis. "At Catholic High, I have daily opportunities to model these graces with students who are trying to find their place in a highly competitive world. I believe in modeling what it means to be a person of faith, to accept my giftedness as well as my brokenness.

"It's important for young people to recognize that it's acceptable to make errors; this is part of the journey," she said. "It's how we live and grow from our mistakes that helps form the character of our faith."

Sister Janis has taught in grade schools and high schools, serving with all socio-economic groups. She has served in campus ministry at the high school and college levels. Sister Janis taught and was the gospel choir director and basketball coach in Washington's inner city.

"In an environment where drugs prevailed, school become the only safe community for these children," said Sister Janis.

She ministered in similar roles in Winston-Salem and Chapel Hill in North Carolina, and in Columbia, Md., reaching out to those who were affluent when compared to the inner city.

At Charlotte Catholic, Sister Janis teaches theology — Christian morality to the sophomores and social justice to the juniors. Each is rooted in church teaching and Gospel tradition.

Her afternoons are shared in campus ministry with M.J. Dawson. Together, they represent the school in love and support for students and faculty alike. Sister Janis is the advisor for the student-based liturgy committee that prepares all the Masses held on campus.

For the Catholic Schools Week theme, "Making a World of Difference," the students prayed the General Intercessions at Mass in five different languages — German, French, Italian, Vietnamese and Spanish — and decorated the environment with flags representing many nations to stress the necessity of making Jesus' presence more visible in the world.

Sister Janis firmly believes that people are past the question-and-answer-sessions of the catechesis.

"The demands of faith are catalytic. If we, as individual and church, begin to grasp what God's dream is for us, then the visible and the invisible injustices will be reconciled," she said. "It's important that we place ourselves in the heart of God, waiting, listening and including God in our day-to-day experiences and decisions."

"In ministry here at Catholic High, I'm discovering God's dream for me," said Sister Janis. "I believe this is God's hope for me now and what I'm suppose to be doing in my life journey."

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Whether you eat or drink, or whatever you do, do everything for the glory of God. Just as I try to please everyone in every way, not seeking my own benefit but that of the many, that they may be saved. Be imitators of me, as I am of Christ.

1 Corinthians 10:31,33—11:1

The Catholic
NEWS & HERALD

Permanent diaconate set to expand diocesan prison ministry

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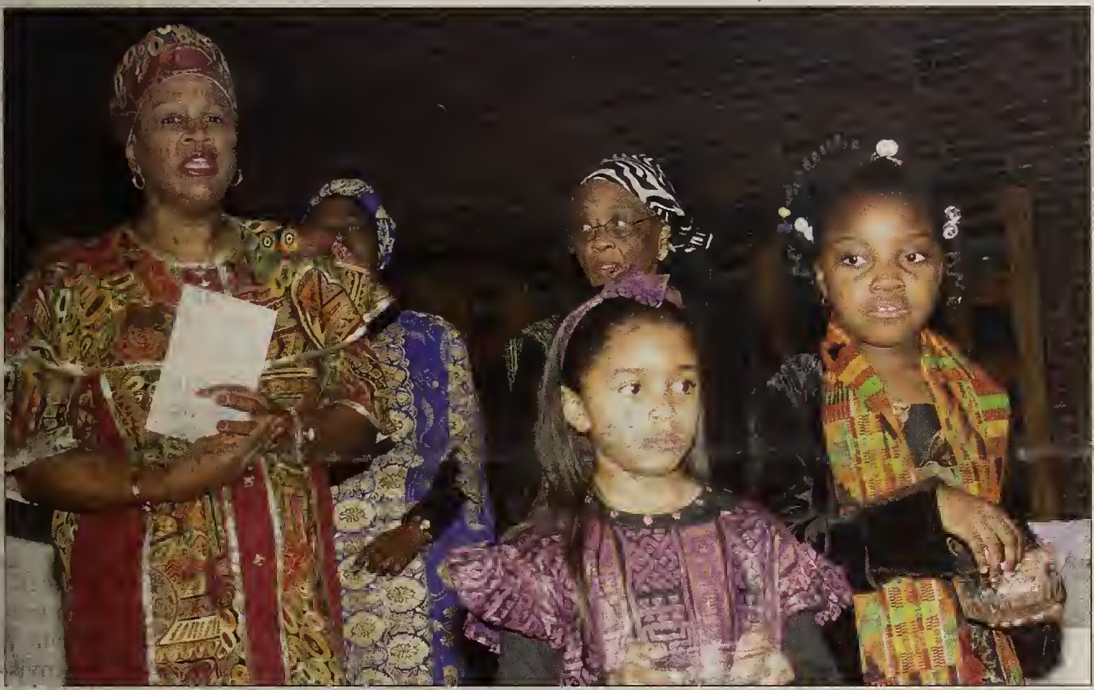
FEBRUARY 14, 2003 SERVING CATHOLICS IN WESTERN NORTH CAROLINA IN THE DIOCESE OF CHARLOTTE VOLUME 12 Nº 21

Harambee Mass celebrates African-American culture

OLC and OLA pull together for Black History Month



PHOTOS BY KAREN A. EVANS

Our Lady of Consolation parishioners lead the processional at a Harambee Mass at Our Lady of the Assumption Church. The Mass was celebrated as part of Black History Month for the students of Our Lady of the Assumption School.

Pictured left, 9/11 survivor Victoria Lockhart performs during the Harambee Mass.

See accompanying story, page 8

By KAREN A. EVANS
Staff Writer

CHARLOTTE — A woman dressed all in white dances down the aisle of Our Lady of the Assumption Church. In front of the altar, she continues her joyous dance. Thus begins the Harambee-influenced Mass presented for the students of Our Lady of the Assumption School Feb. 6.

Dressed in traditional African costume, Our Lady of Consolation Church (OLC) parishioner Robin Plummer narrated the Harambee procession. Harambee, a Swahili term meaning "pulling together," refers to the desire to bring a diverse group of people together as one congregation.

American slaves were forbidden to worship, so they practiced their Christian faith in secret by stealing away into the woods, Plummer explained.

Once in the woods, an iron pot would be turned upside down on the altar, and slaves would pray into it so

See HARAMBEE, page 8

USCCB takes steps to protect children

Workshops, policies aimed to help create 'safe environment'

By KEVIN E. MURRAY
Acting Editor

WASHINGTON — The U.S. bishop's Ad Hoc Committee on Sexual Abuse will conduct a series of workshops throughout the country later this year.

The workshops will assist dioceses in implementing the "The Charter for the Protection of Children and Young People," developed by the ad hoc committee and approved by the full body of the U.S. Catholic Conference of Bishops (USCCB) in its November 2002 general meeting.

Implementation of the "Essential Norms for Diocesan/Eparchial Policies Dealing with Allegations of Sexual Abuse of Minors," adopted in November, will also be covered in the workshops. The norms require that each diocese have a written policy on the sexual abuse of minors by priests and deacons, as well as by other church personnel.

Each diocese must file a copy of its policy with the USCCB by June 1, which is within three months of the effective date of the norms.

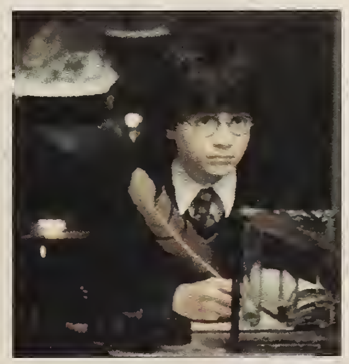
The Office of Child and Youth Protection (OCYP), established by the charter, will help conduct the workshops scheduled for April, May and June of this year. Audits to en-

See WORKSHOPS, page 8

Vatican OKs Harry Potter

Rome, local opinion says boy wizard 'not evil'

By KEVIN E. MURRAY
Acting Editor



CNS PHOTO FROM WARNER BROS.

VATICAN CITY — Vatican officials said the best-selling Harry Potter books and films are not evil; instead, they are filled with Christian themes.

"I see absolutely no problem with Harry Potter," said Father Peter Fleetwood at a Feb. 3 press conference marking the release of a Vatican document on the New Age movement.

The fictional boy wizard was brought up because strains of the New Age movement promote magic and the occult, according to the 93-page document entitled "Jesus Christ the Bearer of the Water of Life: A Christian Reflection on the New Age."

"I don't think any of us grew up without the imagi-

See POTTER, page 14

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Speaker relays theology of the body

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Parishioners spend a day with St. Paul's letters

...PAGE 7

Sister of St. Joseph sees ministry as great adventure

...PAGE 16

Social ministers urged to help church restore its credibility

WASHINGTON (CNS) — The church has "one shot" at restoring its tarnished credibility because of the clergy sex abuse scandal and needs the continued efforts of people in social ministry to be successful, said a member of the U.S. bishops' National Review Board. "If we backslide, if we settle for less than full accountability and complete transparency, I suspect we will not get a second chance," said Jane Chiles, former executive director of the Kentucky Catholic Conference. The National Review Board was created by the bishops last June to oversee implementation of the bishops' policies on child abuse. Chiles spoke Feb. 9 at the opening session of the Catholic Social Ministry Gathering held Feb. 9-12 in Washington. The meeting brought together more than 400 church workers from 42 states.

Catholics told to avoid negative attitudes toward racial diversity

WASHINGTON (CNS) — An African-American priest criticized many Catholics for having negative attitudes toward the growing racial, ethnic and linguistic diversity in the U.S. church. "Many in the church are not too enthusiastic about this state of affairs," said Father Bryan N. Massingale, who teaches moral theology at St. Francis Seminary in Milwaukee. Attitudes include resistance, being lukewarm and giving diversity a low priority, he told more than 400 church workers attending the Feb. 9-12 Catholic Social Ministry Gathering in Washington. "Christians must do more than tolerate diversity," he said Feb. 9 at the gathering's opening session. "Christians must also cherish and cultivate diversity."

From Lourdes' grotto, Mary continues to offer hope to sick, pope says

VATICAN CITY (CNS) — From the grotto at Lourdes, France, the Blessed Virgin Mary continues to offer hope to the sick, Pope John Paul II said. At his Feb. 9 midday Angelus address, the pope explained why he chose Feb. 11, the feast of Our Lady of Lourdes, to be the church's annual World Day of the Sick. The Blessed Virgin Mary — calling for prayer, penance and conversion — appeared to Bernadette Soubirous in a grotto near Lourdes 18 times between Feb. 11 and July 16, 1858. Mary directed the girl to dig in the grotto and told her she wanted a church built at the site of a spring Bernadette uncovered. Since then, a church-appointed medical board has recognized 66 Lourdes' cures as miraculous; the last was the 1999 healing of a 51-year-old French man with multiple sclerosis.

CNS PHOTO FROM NASA VIA REUTERS

Remains of shuttle crew arrive in Delaware for identification
The remains of a Columbia shuttle astronaut are carried by an honor guard under the U.S. and Israeli flags after arrival at Dover Air Force Base in Dover, Del., Feb. 5. The remains of the orbiter's seven crew members — six Americans and one Israeli — were to be identified by the military mortuary in Dover.

U.S. theologian tells Vatican officials war would be self-defense

VATICAN CITY (CNS) — U.S. theologian Michael Novak made a case for war on Iraq to a skeptical Vatican audience, arguing that military action was justified under traditional self-defense principles and not under some new concept of preventive war. Brought to Rome by the U.S. State Department, Novak met privately Feb. 8 with Archbishop Jean-Louis Tauran, the Vatican's equivalent of foreign minister, and officials of the Pontifical Council for Justice and Peace, and later detailed his Vatican presentation at a Feb. 10 Rome symposium organized by the U.S. Embassy to the Vatican. Novak argued that Iraqi President Saddam Hussein had disrupted international order by refusing to disarm and that Iraqi weapons risked falling into the hands of a new breed of international terrorists eager to strike countries around the world with no advance warning. "A limited and carefully conducted war to bring about a regime change in Iraq is, as a last resort, morally obligatory," Novak said at the Rome symposium. "For public authorities to fail to conduct such a war would be to put their trust imprudently in the sanity and good will of Saddam Hussein," he said.

Vatican yearbook shows small decrease in numbers of priests

VATICAN CITY (CNS) — The Vatican's latest statistics show a continuing decline in the number of priests in the world, but an increase in the number of seminarians. Meanwhile, the worldwide Catholic population reached 1.06 billion at the end of 2001, an increase of nearly 1 percent from the previous year. The statistics were released Feb. 8 when the latest edition of the Vatican yearbook or "annuario" was presented to Pope John Paul II. The Vatican said the number of priests declined by 111 during 2001. That reflected a decrease of 778 in religious order priests and an increase of 667 diocesan priests. The number of seminarians increased 1.5 percent over the same period, from 110,583 to 112,244. The most significant increases came in Asia, Africa and the Americas, while Europe and Oceania registered a reduction.

Columbia tragedy leaves sizable imprint on quiet Texas diocese

TYLER, Texas (CNS) — It is not the way residents of east Texas would have chosen to become part of the space program. The sleepy, rural corner of Texas once known primarily for the beauty of its Piney Woods has now been implanted firmly in the consciousness of a sorrowing nation as the place where debris from space shuttle Columbia came to rest. "I was outside when it happened," Msgr. James Young, pastor of Sacred Heart Church in Nacogdoches, told the Catholic East Texas, Tyler's diocesan newspaper. "I heard this 'boom, boom, boom.' It was like a sonic boom, only it just went on and on for what had to be two minutes. Everything around me shook. People in the area have been "very shocked, very saddened" by the disaster, the priest said. "This isn't something that happened somewhere else, this isn't something that they just watched on the news. This happened literally in their own front yards, and it has affected them in very deep and personal ways." In weekend Masses celebrated Feb. 1 and 2, "we remembered the seven astronauts in prayer," Msgr. Young added. "We offered the Masses for them, and we prayed for them in the prayers of the faithful. We've been praying for their families, too."

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Diocesan planner

February

17 BELMONT — Visiting artist Jennifer Stephens will perform songs by Sondheim, Schubert, Bizet and contemporary pop composers as she presents "The Joy of Singing" tonight at 8 p.m. at Belmont Abbey Basilica. The performance is free and open to the public. For more information call 704-334-3468.

19 GREENSBORO — The Greensboro Council of Catholic Women will be assisting Operation Smile with a mailing today at 9:30 a.m. in the Parish Life Center of St. Paul the Apostle Church, 2715 Horse Pen Creek Road. Refreshments will be provided. Contact Noreen Malone at 336 294-5823 or Marie Rheaume at 3336-852-3584 if you plan on attending.

19 CHARLOTTE — The Diocese of Charlotte will be presenting the Hispanic Pastoral Plan at Our Lady of Guadalupe Church, 6212 Tuckaseegee Road, and discuss its implementation today. The meeting starts at 9:30 a.m. with coffee and registration and ends with lunch at noon. All priests, secretaries, parish personnel are welcome. Our diocese is being gifted with the Hispanic presence that the U.S. bishops spoke about in their 1983 pastoral letter, "The Hispanic Presence: Challenge and Commitment." There will be two similar meetings later this year: on July 16 in Asheville and on Nov. 12 in Greensboro. For more information, contact Sr. Andrea Inkrott at (704) 370-3269.

20 BELMONT — The Abbey Players and Belmont Community Theatre will present William Shakespeare's "Henry V" on Feb. 20-22 and Feb. 27-March 1 at 8 p.m. in the Haid Theatre, Belmont Abbey College. One of the Bard's best-known works, "Henry V" is a tale of honor, perseverance, loyalty and romance. King Henry the Fifth of England, thinking he has a right to the French throne, matches military forces against the French. The English forces are out numbered nearly 5-1, but they love their king and are willing to lay their lives down for him. Reservations can be made by calling (704) 825-6787.

20 WINSTON-SALEM — The Healing Companions is a grief support group for the bereaved. They will be meeting tonight and Oct. 17 in conference room B at St. Leo the Great Church, 335 Springdale Ave. For further details, call Joanne Parcel at (336) 924-9478.

21 CHARLOTTE — Thank God It's Friday (TGIF), a weekly support group for separated and divorced women, meets tonight at 7 p.m. in the St. Matthew Church parish center, 8015 Ballantyne Pkwy., with its monthly potluck dinner with a guest speaker from the community. TGIF is a healing ministry sponsored by Catholic Social Services, Charlotte Regional Office and St. Matthew

Vatican prepares release of confidential pre-World War II documents

VATICAN CITY (CNS) — As the Vatican prepared to give scholars access to its files relating to Germany before World War II, public attention focused almost exclusively on diplomatic reports contained in the Vatican's so-called "Secret Archives." But what may prove equally significant to scholars is another set of records being opened the same day, Feb. 15, by the Vatican's Congregation for the Doctrine of the Faith, which in the pre-war period compiled numerous confidential studies on Nazism, fascism and communism. The congregation's move is the latest in its 5-year-old "open doors" policy, which has given researchers access to documents relating to some of the most controversial and sensitive issues in church history over the last 500 years. Not only do the files available to scholars document periods like the Inquisition but also more recent top church evaluations of 19th-century novelists and the authenticity of the 1917 Marian apparitions at Fatima, Portugal. In an early-February interview with Catholic News Service, the doctrinal congregation's chief archivist, Msgr. Alejandro Cifres Gimenez, said the roughly 90 new dossiers dating from 1922 to 1939 would provide essential insight into Vatican thinking in the pre-war years.

CNS photo by Jim Harney for Voices in the Wilderness

Iraqi girl sleeps in pediatric hospital in Baghdad

An Iraqi girl suffering from cancer sleeps in a pediatric hospital in Baghdad during a visit from a U.S. peace group in late January. UNICEF officials told the visitors that 5 million Iraqis would need direct medical or food aid in the event of war.

Canonization cause opened for Rose Hawthorne in New York Archdiocese

NEW YORK (CNS) — Cardinal Edward M. Egan of New York opened the canonization cause for Rose Hawthorne, founder of the Dominican Sisters, Servants of Relief for Incurable Cancer, in a ceremony Feb. 4 at the New York Catholic Center. The daughter of U.S. author Nathaniel Hawthorne, Rose Hawthorne was a wife, mother, widow and convert to Catholicism. She began caring for poor people suffering from cancer in the slums of Manhattan in the 1890s and established the congregation in 1900. Known in religious life as Mother Alphonsa, she established two homes where the sisters cared for the poor without charge, St. Rose's in Manhattan and Rosary Hill in Hawthorne, the motherhouse, where she died in 1926. Both homes are still in operation, along with four others, in Philadelphia and Atlanta; St. Paul, Minn.; and Parma, Ohio.

Four-city U.S. tour of Vatican art treasures starts in Houston

WASHINGTON (CNS) — A four-city U.S. tour of Vatican art treasures begins in Houston this March. After stops in Fort Lauderdale, Fla., and Cincinnati, it ends in San Diego in September 2004. Described by its producers as "the largest collection of objects from the Vatican ever to tour North America," the exhibit is titled, "St. Peter and the Vatican: The Legacy of the Popes." It includes treasures of history and art ranging from a full-size reproduction of what is believed to be the tomb of St. Peter beneath St. Peter's Basilica, to the 20th-century silver crucifixion sculpture atop the pastoral staff used by Pope Paul VI and Pope John Paul II. The six-section exhibit includes a Bernini sculpture, papal portraits and busts, a photographic architectural rendering of the famous Sistine Chapel, papal rings, liturgical vestments and sacred furnishings for papal liturgies.

Cloning bills move through Congress; group issues biotech 'manifesto'

WASHINGTON (CNS) — As two competing bills aimed at making cloning illegal move through Congress, a coalition that includes the Knights of Columbus has issued a "manifesto" on biotechnology and human dignity aimed at making clear that no form of research using cloned human embryos is acceptable. Under a bill co-sponsored by Sens. Orrin Hatch, R-Utah and Diane Feinstein, D-Calif., S.303, research could legally proceed using cloning techniques as long as a fertilized embryo is not allowed to be implanted in a womb. A bill co-sponsored by Sens. Sam Brownback, R-Kan., and Mary Landrieu, D-La., S.245, would prohibit all cloning research that involves creation of human embryos. It would allow use of cloning techniques for animals other than humans and for research involving cloned DNA, tissues and organs. A spokeswoman for the U.S. bishops urged defeat of the Hatch-Feinstein measure. At a Feb. 5 press conference, leaders of half a dozen organizations including the Knights of Columbus and Concerned Women for America signed a "Manifesto on Biotechnology and Human Dignity," which calls for a ban on all human cloning, including what Hatch refers to as "nuclear transplantation," which is also referred to as "therapeutic" cloning.

Teen wins science prizes proving soft drink's effects on teeth

ST. PAUL, Minn. (CNS) — Parents and dentists regularly warn kids that soft drinks are bad for their teeth. Over the years, youngsters have found creative and effective ways to tune out the adults and sip soft drinks fearlessly. But it's a different story when one of their peers delivers the message. Adam Quade, a ninth-grader at Totino-Grace High School in Fridley, offers not just a warning, but scientific data about the damage such drinks cause to tooth enamel. Quade did most of the work on his project last year as an eighth-grader at St. John the Baptist Catholic School in New Brighton, in the Archdiocese of St. Paul-Minneapolis. After winning blue ribbons at both the state and regional competitions, he went on to compete in the Discovery Channel Young Scientist Challenge National Competition last October in Washington where he placed third.

Church. For details, call Trish Wilson at (704) 543-8986.

22 SALISBURY — School of Leaders will meet at Sacred Heart Church today from 9 a.m. to 11:30 a.m., following the 8 a.m. Mass. For more information, call Dan Hines at (704) 544-6665 or visit www.charlottecursillo.org. To receive Cursillo information via e-mail contact bmayer@alltell.net.

22 CHARLOTTE — St. Matthew Church, 8015 Ballantyne Commons Parkway, will host a Mardi-Gras style Christian Coffeehouse tonight at 7:30 p.m. Single and married adults of all ages are invited to join this Christian celebration of words, music, food and drink. Kathy and David with "Redeemed" with provide the music. Admission is free, although donations are appreciated. For more information, please call Kathy Bartlett at 704-614-9100.

23 HENDERSONVILLE — The St. Francis of the Hills Fraternity of the Secular Franciscan Order will meet today from 3-5 p.m. at Immaculate Conception Church, 208 7th Ave. West. Visitors and inquirers are welcome, so for more information, call Helen Gillogly, SFO, at (828) 883-9645.

24 CHARLOTTE — The Light Weigh is coming to St. Vincent de Paul! The Light Weigh is a 12-week Catholic spiritual growth weight-loss program designed to help deepen your relationship with Jesus while learning to eat the foods you enjoy in moderation. An orientation will be offered today at 7 p.m. in Room 4 of the faith formation wing for those considering the program. Come give God's way a chance! If you have questions, please call Karen Acken at (704) 543-5497.

24 NEWTON — The Little Flowers Catholic Girls' Group is for all Catholic girls ages five and up. The group will be meeting at St. Joseph Church, 720 West 13th St., at 4 p.m. in the Holy Family Hall. For more details, call Debbie Vickers at (828) 495-2039.

25 Tryon — St. John the Baptist Roman Catholic Church, will host Terri Jarina, Diocesan Program Director for Parish Social Ministry on Feb. 25 at 7 p.m. in the social hall. Ms. Jarina will speak on social justice and peace. All are welcome. For more information, contact Rochelle C. Tyson at (828) 859-9881.

25 CHARLOTTE — A Rachel Network Evening of Prayer for Post-Abortion Healing will be held today at 7:30 p.m. at St. Gabriel Church, 3016 Providence Road in the daily Mass chapel. This service is open to anyone who is experiencing issues related to abortion, whether their own or that of a friend or family member. Your participation is anonymous and individual confession with a priest is available following the prayer service.. All communication is confidential. Men and women of any denomination are welcome. For more information, contact Dr. Martha Shuping at (336) 659-1342 or e-mail mshuping01@sprynet.com.

28 WINSTON-SALEM—St. Leo the Great Church will celebrate the church's 75th anniversary with a Mardi Gras-themed fundraiser tonight at 6 p.m. in the Bishop Begley Parish Center. There will be lots of food, fun and games for young and old alike. Prizes will be awarded for the best costume for children and adult.

March

7 CHARLOTTE — Programa Esperanza of Catholic Social Services will present a "Blending Cultures" class today from 10 a.m. to 3 p.m. The Blending Cultures class addresses traditional Hispanic/Latino culture, reasons for immigration, frequently asked questions about Latinos and working effectively with the Hispanic/Latin American community. To register contact Anna M. Judy at (704) 370-3248, email amjudy@charlottediocese.org.

Speaker relays theology of the body

West paints holy and hopeful picture of sex and marriage

By KATHY SCHMUGGE
Correspondent

HUNTERSVILLE — The love between a man and woman is a physical manifestation of God's love, a love that is free, total, faithful and fruitful.

That was the message given to approximately 400 people by Christopher West, a professor of sexual ethics at St. John Vianney Theological Seminary talking about human sexuality in the context of faith at St. Mark Church Jan. 27-29.

"The one-flesh union in marriage is a great mystery that points us to the Eucharist, where Christ wants to be in union with us," said West, the theology of the body staff advisor for the Gift Foundation and the Archdiocese of Denver, as well as author of "Good News About Sex and Marriage."

Theology of the body, Pope John Paul II's general audience talks between 1979 and 1984 on human sexuality, gave West the needed answers when he once grappled with the difficulty and sacrifice of loving as God loves.

According to West, when a couple fails to love in this way — for example, by engaging in premarital sex, or using contraceptives in marriage — the love becomes inverted and selfish.

Aware of the transforming potential of the pope's teachings, West made it his life's mission to share it with others. He has been so successful that he is known throughout the world as one of the main interpreters of the theology of the body. He articulates the message with passion using his real-life experiences to bring the ideas home.

Photo by Kathy Schmugge

St. Patrick Church parishioner Valerie Gephardt speaks with Christopher West during his talk on sex and marriage at St. Mark Church Jan. 28.

"It is cool that Christopher West decided to study the theology of the body and put it in words that we all can understand," said Paul McNulty, a college student and parishioner of St. Mark.

Valerie Gephardt, a parishioner of St. Patrick Cathedral in Charlotte, believes God chose West to be an instrument of healing and hope.

"Everyone needs to hear this message: priests, religious men and women; not just lay people because this truth applies to every man and woman," she said. "West has taken his suffering and transformed it and himself so that he can reach everyone in a special way."

During the talks, West covered topics including lust, pornography and masturbation. He said these distortions of sexuality are interrelated because they twist and defile what God made to be good, holy and beautiful.

West wanted the men in attendance to see the pain caused by reducing people, even oneself, into an object instead of a person made in the image and likeness of God.

"Men, when a woman compromises her dignity, your response should be tears, not lust," said West. "With just a look, you can tear her down, or build up her true dignity."

He then addressed the women in attendance, pleading with them to be conscious of immodest clothing and behavior that can make it difficult for some men to see beyond the physical, even if that was not the intention.

Through his presentations, West tried to clear up various misconceptions about sexuality.

"Equality of the sexes does not mean sameness," he said, asking women to embrace their feminity and men to embrace their masculinity, because these unique characteristics together reveal God. He also explained that the physical coming together in the marital embrace is a renewal of the marriage vows and it should reflect the Trinity in its willingness to bring forth new life or openness to a new life.

"What would the world look like if men and women loved each other rightly?" he asked. "Look at the mess in the church and in the world resulting from the misuse of the gift of sexuality."

"Christopher's passion for this topic is contagious. Every time I listen to him, I come away with a new perspective on Pope John Paul II's theology of the body," said Brenda Cerkez, director of Family Honor, a national organization in Columbia, S.C., that makes this theology accessible to families through parent-child programs.

Msgr. Joseph Kerin, pastor of St. Mark, said he was happy to have Christopher West at the parish because of West's positive approach to the theology of the body.

"I think the talks will especially help the attitudes of the young people in their outlook on marriage and their own sexuality," said Msgr. Kerin.

Kristin Mowers, part of St. Mark's youth group, said that marriage and sexuality make a lot more sense to her now after hearing West's talks. "Before I was nervous about getting married. Now I am more open to the idea," she said.

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Charlotte, NC
Rosary 6 pm Mass 7 pm
followed by talk with Q&A
Reception

Info: Tina Witt
704-846-7361

Permanent diaconate set to expand diocesan prison ministry

By KEVIN E. MURRAY
Acting Editor

CHARLOTTE — The Office of the Permanent Diaconate will soon be taking over prison ministry for the Diocese of Charlotte.

"The purpose is to utilize the deacons in their locations," said Rev. Mr. Ben Wenning, coordinator for the permanent diaconate. "We're going to take prison ministry and expand it over the entire diocese."

The concept, he said, is for the deacons to not only become prison chaplains but to become liaisons to the prisons in their respective areas.

"The deacons, based on their locations and parishes, will be available as focal points for those who need to contact those who are incarcerated," said Rev. Mr. Wenning. "They will know the operational procedures and contact information for the prisons."

And the deacons will be available to "provide a Catholic presence to the prisoners, their families and the prison staff," said Rev. Mr. Wenning. "They will visit with them and meet their needs."

Diocesan prison ministry, partially supported by Diocesan Support Appeal funds, was implemented in 1991 with Bill Matevie as coordinator in February of that year.

Many considered Matevie, a parishioner of St. Vincent de Paul Church, as the perfect man for the job, as he had been involved with volunteer prison ministry work in North Carolina and South Carolina since 1985.

The first four years, Matevie worked as a full-time volunteer chaplain at various correctional institutions in North Carolina and raised funds beyond what the DSA provided. Now a full-time prison chaplain for Mecklenburg County Jail North, and the only Catholic chaplain in the system, Matevie ministers to 600 men, women and juveniles (ages 16-17), regardless of their religious affiliations.

"While concentrated in Mecklenburg County, Bill has reached out to other areas," noted Rev. Mr. Wenning.

Matevie counsels inmates and staff, offers spiritual reading matter, notifies inmates if a family member has died and visits inmates who are hospitalized. He coordinates 300 volunteers who conduct Bible study at the prison, trains others who want to become involved with prison ministry and helps connect volunteers with the people they should see at the prison where they want to work.

"The new program will be spreading the great work Bill started in the Charlotte area throughout the diocese in a more systematic way," said Gerard Carter, director of the diocesan Special Ministries Office under which prison ministry resides.

While many parishes currently have their own prison ministries in place, Rev. Mr. Wenning said the new diocesan approach would complement those efforts. "We have no intention to disrupt anything that's in place," he said, "but to grow upon it."

"It's a model that we feel will be very beneficial to everyone involved, by making sure all prisoners have access to the ministry," said Carter.

Meetings are scheduled through the winter and spring on how to implement the process. Rev. Mr. Wenning intends to have an action plan prepared for Msgr. Mauricio W. West, diocesan administrator, by June 1. Rev. Mr. James Johnson, permanent deacon for St. Charles Borromeo Church in Morganton, is scheduled to coordinate the program.

"As Catholics, we have a strong scriptural obligation to reach out to all people, including those in prison," said Carter, "just like we are to reach out to the marginalized and the poor."

Prison Ministry will reap a fruitful harvest thanks to your contribution to the Diocesan Support Appeal.

Contact Acting Editor Kevin E. Murray by calling (704) 370-3334 or e-mail kemurray@charlottediocese.org.

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Promoter of low-income housing gets CCHD award

WASHINGTON (CNS) — Peter J. O'Connor received the 2003 Sister Margaret Cafferty Development of People Award Feb. 9 for his efforts to provide affordable housing for poor people in southern New Jersey. The award is given annually by the Catholic Campaign for Human Development, the domestic anti-poverty program of the U.S. bishops, and was presented in Washington at the opening of the Catholic Social Ministry Gathering. O'Connor is the founder and executive director of Fair Share Housing Development Inc., of Cherry Hill, N.J. A nonprofit corporation, Fair Share Housing built and manages more than 800 units of affordable rental housing in Camden, N.J., and the surrounding suburban region. He also was one of the lead attorneys in two landmark New Jersey Supreme Court decisions that require each community in the state to provide affordable housing opportunities for all citizens. The practical effect has been to integrate suburban towns.

Recent Iraq visitor says case for war not made

WASHINGTON (CNS) — The case laid out Feb. 5 at the United Nations by Secretary of State Colin Powell for war against Iraq has not convinced Scott Wright, who worked in El Salvador for eight years during the height of that nation's civil war in the 1980s, and who visited Iraq for five days in January. "I think he made the case better than President Bush, but I don't think he made the case for a pre-emptive, preventive war against Iraq," Wright said in an interview with Catholic News Service. Wright, a Catholic who lives in Washington, was one of a dozen Americans visiting Iraq Jan. 21-25 on a trip sponsored by Voices in the Wilderness. The Chicago-based organization has sponsored more than 50 such trips since the end of the 1991 Persian Gulf War. While in Iraq, Wright and the others visited UNICEF, World Health Organization and U.N. Development Program offices in Baghdad. They also visited a pediatric hospital in the Iraqi capital, and a fallout shelter that was hit by two cruise missiles in the Gulf War, killing 408 people.

Correction

Terri Duggan was misidentified in the Feb. 7 issue.

Salisbury student makes Xavier dean's list

CINCINNATI — Xavier University announced student Christopher Goodman of Salisbury earned dean's list recognition for the fall 2002 semester.

Goodman, a biology major, received a grade point average of at least a 3.5 on a 4.0 scale to earn the recognition.

Xavier University is a co-educational, Catholic, Jesuit university providing a liberal arts education. For 10 straight years, Xavier University was recognized as one of the top 10 colleges and universities by U.S. News & World Report magazine. For 2003, Xavier University is ranked third.

CNS photo by Debbie Hill

Israeli high school teacher demonstrates gas mask protection
Teacher Nivin Mabareeki checks the fit of a gas mask at Catholic Apostolic High School in Shfar'am, Israel, Feb. 6. Anticipating Iraqi aggression if the U.S. goes to war with Iraq, Israeli soldiers prepared educators in the use of gas masks to protect against such threats as nerve gas, anthrax and mustard gas.

Pope meets German foreign minister for talks on possible war in Iraq

VATICAN CITY (CNS) — German Foreign Minister Joschka Fischer briefed Pope John Paul II and top Vatican officials on his country's opposition to war against Iraq and said Germany would "do everything possible" to obtain Iraqi disarmament without using military force. Speaking to reporters at a German convent within the Vatican's walls immediately after his Feb. 7 meeting, Fischer said the pope was "deeply worried about the threat of war" and its potential consequences for Iraqi civilians and regional stability. Fischer, whose country holds the rotating presidency of the U.N. Security Council, met with the pope privately for about 20 minutes before proceeding to a meeting with Cardinal Angelo Sodano, secretary of state, and Archbishop Jean-Louis Tauran, who is the Vatican's equivalent of foreign minister. Both the Vatican and Germany "hold that Iraq must actively and fully disarm, in accord with (U.N.) Resolution 1441," Fischer said, "but both sides have committed themselves to doing everything possible to avoid the war."

In Lenten message, pope says charity essential to Christian life

VATICAN CITY (CNS) — Personal acts of charity and sacrifice to help others are essential elements of a truly Christian life, Pope John Paul II said. "Christians must not think that they can seek the true good of their brothers and sisters without embodying the charity of Christ," the pope said in his message for Lent 2003. "Even in those cases where they might succeed in improving important aspects of social and political life, without charity every change would remain short-lived," the pope said in the message released Feb. 6 at the Vatican. For the majority of Catholics, who follow the Gregorian calendar, Lent begins with Ash Wednesday, March 5. The pope said Lent offers individuals "the practical and effective weapons of fasting and almsgiving as a means of combating an excessive attachment to money" and he prayed each Catholic would practice charity during Lent "since the vocation to charity is the heart of all true evangelization."

Don't use war to respond to Iraq, Vatican rep says after Powell talk

NEW YORK (CNS) — The Vatican's U.N. nuncio said the threats described by U.S. Secretary of State Colin L. Powell at the United Nations Feb. 5 should be addressed, but not by military action. In a telephone interview with Catholic News Service after listening to Powell and others delegates speaking to the Security Council, Archbishop Celestino Migliore said the international community should continue to deal with Iraq in accordance with U.N. Resolution 1441 and through other political and diplomatic means. The nuncio said he was not the one to assess technical aspects of Powell's presentation, but he shared the concern about threats to human security. "I think what Secretary of State Powell said showed more proof that there are arsenals of weapons of mass destruction, but I couldn't see evidence of a threat of an immediate use of these weapons by the government of Iraq," he said. Archbishop Migliore said this factor was among others to assess in determining whether the situation met the criteria to justify military intervention.

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Parishioners spend a day with St. Paul's letters

By JOANITA M. NELLENBACH
Correspondent

SYLVA — "Always ask yourself, 'What is the underlying relationship with Christ that Paul is trying to elucidate?'" said Father David Valtierra; it was one of his key points in "A Day With the Letters of St. Paul" at St. Mary Church Feb. 8.

Father Valtierra, from The Oratory in Rock Hill, S.C., and whose specialties include Scripture and church history, covered four of Paul's letters: 1 Thessalonians, 1 Corinthians, Colossians and Philemon.

"Don't get hung up on local issues, such as should women talk in church or should we sue each other in court," Father Valtierra said. "Paul's theme in his letters is 'What's your relationship with Christ?' Paul is Christological - Christ-centered. Your question is, 'Who is the Jesus he's relating to here and now?'"

Readers of the letters should also realize, said Father Valtierra, that Paul wrote out of spiritual experience he gained over time.

"Paul is closer to your experience of Christ than the Apostles' (experience was)," Father Valtierra said. "We don't know (Christ) historically and physically, but we know him sacramentally. Paul didn't walk with the historical Jesus, but he knew the risen Christ.

"Paul's conversion is an ongoing experience," he said. "I think the death of Stephen is part of his conversion. [Paul] hadn't seen the light yet, but he saw the witness — somebody died."

Paul was present when Stephen was martyred about 35 A.D., and Paul's conversion began in the 30s. He traveled for 12-15 years before he started writing, around 49-50 A.D., and he wrote his letters before the first Gospel, Mark, appeared in the late 60s.

"I never really thought about Paul in a historical context, that these were written before the Gospel's," said Bill Stahl, a St. Mary parishioner.

Stahl said that because of the way the Bible is structured, "We take it for granted that Paul came after the Gospels. Paul couldn't reference anything from the New Testament. He had to reason it out for himself."

In 1 Thessalonians, Father Valtierra said, Paul's big question is, "What is the meaning of resurrection?"

This, Paul's earliest letter that has been preserved, was written about 51 A.D. to a community that believed Jesus' return was imminent. However, they were concerned because some of their members had died, said Father Valtierra. Paul assured them that (1 Thess 4:13) dying in Christ means rising in Christ and that those who have already died have the same chance for paradise as those who are still alive.

Photo by Joanita M. Nellenbach

Oratorian Father David Valtierra (right) explains some of St. Paul's letters during a daylong program at St. Mary Church in Sylva. This was the fourth year that Father Valtierra had presented programs on Bible subjects at the church.

In 1 Thessalonians, Paul's structure is the familiar theme of faith, hope and love, but he alters the sequence. He thanks the Thessalonians for keeping the faith, encourages them to love each other, and tells them they should hope in the resurrection.

"Paul's point," Father Valtierra said, "is, 'I'm thankful because I see the risen Christ in you.'"

In his letters, Father Valtierra said, Paul begins with a greeting, brings up a local issue or issues, adds criticisms or exhortations and includes some doctrine. In 1 Thessalonians, for instance, Paul praises the community for its strong faith but urges even greater faith.

This is good, but, he said, "Where we get into trouble talking about Paul is that we think that a local issue for that community is the way we should do things today. You have to be able to separate the local historical issues from the universal teaching."

For instance, in 1 Corinthians 11:5, Paul wrote that when the congregation gathered women should pray with their heads covered. "That's a cultural issue, it's not a faith issue," Father Valtierra said. "Before Vatican II, we thought that meant women should wear hats in church."

He recommended using Bible footnotes to help understand which were cultural and which were faith issues in Paul's letters.

To get more out of reading Paul and to be able to apply Paul to life, Father Valtierra said, "Do the behavior because of the Christ relationship. Don't get hung up on the particulars. Like Moses — you can't see God and live — who saw God in the burning bush, you see God in the person right next to you. Paul's image of Christ is the presence of God."

Author's Note: Women praying with their heads covered was a cultural issue? The HarperCollins Study Bible states in its footnote for 1 Cor 11:5 that for the Corinthians, being "unveiled" was "typically associated with promiscuous women or priestesses of pagan cults."

Contact Correspondent Joanita M. Nellenbach by calling (828) 627-9209 or e-mail jnell@dnet.net.

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9/11 survivor brings Jesus' message of joy and love to OLA

BY KAREN A. EVANS
STAFF WRITER

CHARLOTTE — "There is nothing more important to me than God using me to save a soul or to encourage a soul that is dedicated to living for Christ," said Victoria Lockhart, singer, songwriter, women's ministry leader and author who brought her inspirational message of Jesus and his goodness to Our Lady of the Assumption (OLA) School Feb. 6.

After performing Bette Midler's song "Wind Beneath My Wings" during a Harambee Mass, Lockhart told the students how they, too, could be heroes.

"If you live right before the Lord Jesus, you are a hero. In times of distress ... if you live for Jesus, you are a real hero."

On Sept. 11, 2001, Lockhart was in her office on the 63rd floor of the World Trade Center when the first plane hit the north tower. "I got on my knees and began to pray," she said.

PHOTO BY KAREN A. EVANS

Erika Bethea dances down the aisle to begin the Harambee Mass as students from OLA look on.

"Sept. 11 only catapulted my desire to serve God full time," she said. Having dedicated her life to Christ in 1989, Lockhart left her corporate job and began working in the ministry full time in November 2001. In addition to spreading the Gospel through her music, books and movie scripts, she leads a women's ministry called "Girl Talk: Queen of the Roundtable Ministries."

"I love to be joyous. I don't have very many moments when I am not joyous," she said. Lockhart quoted Philippians 4:13, "I have the strength for everything through him who empowers me."

Lockhart's debut album, "In His Time," was recently released. The first song, "Testimony," is her own story of how God saved her life on Sept. 11: "I went to work on September 11/The devil's mighty tried to send me to heaven/before my time/My dad said, 'no, my baby girl can't go/... I'll use her as witness so the world will know I reign/ Yes, when in trouble she did not doubt. I had to bring her out'/Lord, I'm loving you more every day/Thanking you and praising you for another chance."

Lockhart calls her ministry to children "Jesus Luvs the Schmuggabuggs." She is currently establishing a yearly scholarship ministry by the same title, which will be used to send children to college. "Schmuggabuggs" is the term she uses for "anyone under the age of 17."

"You have to display and reflect the love of Jesus. That's the only way the world will know the love of Jesus," Lockhart said. She called on the students of OLA to be "warriors for the Lord and soldiers in the army of God."

Contact Staff Writer Karen A. Evans by calling (704) 370-3354 or e-mail kaevans@charlottediocese.org.

HARAMBEE, from page 1

that their voices would be captured inside.

"We did this so the Ole Master would not hear us and come and beat and maim us because we were trying to worship," Plummer said. "We sang and prayed for mercy and for deliverance."

Next the floor of the church was swept to prepare for the Mass.

"This is symbolic of what women did in the past to prepare for Sunday school, tarry services and prayer meetings ... The women will sweep this room today just as women all over the South used to sweep their dirt yards to clean them," explained Plummer. "Then, they would sprinkle water to settle the dust. We will also sprinkle water to settle the dust — this holy water will help settle the dust of our imaginations in preparation for Mass.

Incense was then brought into the sanctuary to make the air smell sweet and to lift thee participants' prayers to the heavens, she said.

"A processional of African rhythm and song will follow in praise of our creator," Plummer concluded, as several women and girls lead the procession to the altar where Father Richard Hanson, pastor of St. Vincent de Paul Church, celebrated the Mass.

The African-American parishioners of OLC believe it is crucial to celebrate their culture and history. OLC is a diverse church made up of parishioners from Kenya, Liberia, Nigeria, Panama, Trinidad, Australia, France and many other countries. Although the cultures and histories of these parishioners are different, OLC strives to show how they are also similar.

According to an African proverb, "You can't know where you are going unless you know where you have come from."

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WORKSHOPS, from page 1

sure dioceses are following the norms will take place take place between June and October.

According to Kathleen McChesney, executive director of OCYP, the office's key responsibilities include: assisting individual dioceses in the implementation of "safe environment" programs; assisting provinces and regions in the development of appropriate mechanisms to audit adherences to the policies; and producing an annual public report on the progress made in implementing the standards in the charter.

McChesney, the former executive assistant director of the FBI's Law Enforcement Services Division, will work with the National Review Board in commissioning studies mandated by the USCCB to show the scope of sex abuse problem by compiling information on the numbers of priests-abusers and victims, the ages of victims and other data.

The lay board, set up by the U.S. bishops to monitor their handling of sex abuse cases, also wants to study to include financial information, the amount of money the various dioceses have paid in settlements with victims, lawyers' fees and other costs.

The board hopes to complete this study by June.

The board is also working on a longer-term study to analyze the causes of the current crisis. Board member Robert S. Bennett, a Washington lawyer, said the study does not focus on individual priests, but on "systemic problems" such as those that led to transfers of offending priests from parish to parish and diocese to diocese.

"I am most appreciative of the generosity of the bishops in establishing the OCYP and the National Review Board," said McChesney in a letter to Msgr. Mauricio W. West, diocesan administrator of the Diocese of Charlotte.

"Together, we can work to assure that our churches, schools and programs are the best and safest places for children and young people to flourish," she said.

Catholic News Service contributed to this story.

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In-service day addresses faith and values in the classroom

By KAREN A. EVANS
Staff Writer

CHARLOTTE — What impact does a math or English teacher's spirituality have their students? Jan Vallero, director of formation for the diocese of Raleigh addressed this question at the Catholic School In-service Day at St. Gabriel School.

"Educating for Life: A Catholic Identity Experience," was the theme of the three in-service workshops held at concurrent sessions in Belmont and Charlotte Feb. 7. In-service days, held throughout the year, are designed to motivate, inform and direct the spirituality of all teachers in Catholic schools.

Vallero emphasized the correlation between Jesus and the men and women present, as Jesus is most often referred to as "teacher" in the Bible. She encouraged teachers to address relevant faith and values issues in their classrooms, instead of leaving such topics to religion instructors.

The teachers participated in small discussion groups and shared stories of people who had made significant differences in their lives. Several mentioned their own teachers who had encouraged them and ones who trusted their students, even after they had made mistakes.

Students aren't the only ones who need encouragement, according to Lee Tappy, a teacher at Holy Trinity Middle School. "Some of my parents have written me thank-you notes," he said. "I've kept them, and whenever I need a self-esteem boost, I pull them out and re-read them."

"Sometimes you think you haven't made a difference in a child's life, but then years later, that student comes back to you and you find out that you did make a positive impact (on them)," said Linda Cherry, superintendent of the diocesan Catholic Schools Administration.

Another of the discussion topics was "Trusting relationships that echo in your life." "Teachers must build upon what other teachers have taught," Tappy said. "So, what you teach your students influences how they understand those subjects later."

Vallero conducted the sessions for non-religion teachers of Mecklenburg Area Catholic Schools, as well as teachers from Asheville Catholic, Sacred Heart and St. Michael schools. Each of the day's three sessions focused on a different role that instructors take on: teacher, healer and echoer.

At Charlotte Catholic High School, teachers discussed course descriptions in terms of student expectations, which will then be submitted to the Southern Association of Colleges And Schools, is the regional accrediting body in the 11 U.S. southern states.

Diana Dudoit Raiche, assistant executive director of religious education assessment at the National Catholic Educational Association, spoke to religion teachers in Belmont about the Assessment of Catholic Religious Education (ACRE) and Information for Growth (IFG). ACRE provides a systematic evaluation to assist, encourage and help direct the efforts of religious educators at all levels.

Raiche's session taught the instructors about the religious content covered in the assessment instruments, how to prepare to administer these assessments and how to understand summary statistical reports for students in Catholic schools.

For more information about Catholic schools in the Diocese of Charlotte and their programs, please visit http://faithformation.charlottediocese.org.

Contact Staff Writer Karen A. Evans by calling (704) 370-3354 or e-mail kaevans@charlottediocese.org

Photos by Karen A. Evans

Jan Vallero, director of formation for the diocese of Raleigh, addresses diocesan teachers at St. Gabriel School. Vallero spoke as part of the Catholic Schools In-Service Day.

"Song of Mark"

MINT HILL—The music ministry of St. Luke Church will perform the musical "Song of Mark" by Marty Haugen Feb. 28 March 1. "Song of Mark" is a two-hour production based on the Gospel of Mark, complete with music, drama and dance. Performances will begin at 7:30 p.m. at St. Luke Church, 13700 Lawyers Road.

Haugen is a composer of liturgical music for both Roman Catholic and Protestant congregations. For the past 20 years, he has presented workshops and concerts throughout the for church musicians and anyone interested in the renewal of worship.

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Book Review

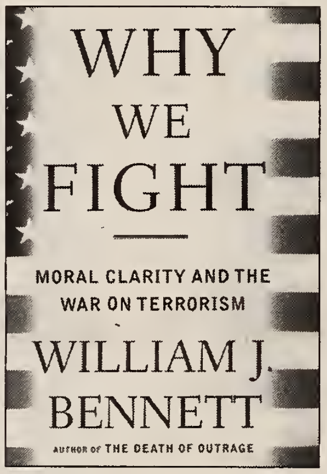
Book examines moral reasons of 'Why We Fight'

Reviewed by TOM ROWAN
Catholic News Service

Remember the surge of patriotic ardor that unified the nation in the wake of 9/11? William J. Bennett remembers, and in "Why We Fight" he fears the erosion of moral clarity in our response to that horror and the subsequent atrocities.

As he has said in a dozen or so previous books on moral issues, he believes the main culprit is moral relativism. He defines this as the belief that good and evil are in the eyes of the beholder along with the attitude that "anyway, who are we to judge the actions of others? That's being judgmental."

The exception to this attitude, of course, is the United States. Being fiercely critical of America is not only permissible but a duty. The main offenders, Bennett says, are elite and entrenched academics who paint America, on campus and off, not with warts and all but with all warts.


WHY
WE
FIGHT
MORAL CLARITY AND THE WAR ON TERRORISM
WILLIAM J. BENNETT
AUTHOR OF THE DEATH OF OUTRAGE

An example of moral relativism run riot was demonstrated when, Bennett writes, "Even the word terrorist, according to the head of Reuters, a worldwide news agency, lacked objective meaning: 'We all know that one man's terrorist is another man's freedom fighter.'" Bennett hotly disputes this assertion, pointing out that freedom fighters don't massacre innocent civilians, whereas terrorists invariably target restaurant patrons, wedding party guests, office workers, bus passengers, children and missionaries. He also wonders what "freedoms" Osama bin Laden is espousing for the Islamic people he purports to champion.

Atrocities carried out in the name of Islam are attributed to Islamic extremists. Bennett agrees that there are a great many devout, peace-loving Muslims, but he says extremists who despise America and the West and are virulently anti-Semitic have hijacked Islam and control the major mosques, the schools, the media and in some cases the government.

Bennett says that where radical Islam is dominant, its beliefs become the law of the land and religious tolerance has no place. He declares that "a penalty of death awaits the convert to Islam who reverts to his previous religion." Also, Bennett states that Israel does not appear on the map in Muslim textbooks, the government-sponsored media regularly carries anti-Semitic and anti-Western diatribes, and "I Hate Israel" was the top hit song in Egypt.

In contrast, Bennett says, Muslim Americans have been treated with respect and "extraordinary sympathy" in the United States and have prospered economically. The Muslim community's concerns "have been accommodated to a perhaps unprecedented degree in the history of ethnic groups in our country." He adds that they have won numerous court cases "over such matters as being allowed to wear beards or, for women, head coverings at work; being excused for prayer several times a day; being provided with special locations for prayer in the workplace ..."

Bennett points out that the United States repeatedly intervened throughout the world on behalf of Muslim interests. America, he says, defended Kuwait and Saudi Arabia from invasion, stopped persecution of Muslims in Bosnia, assisted the Muslim nation of Somalia and routed the Taliban from Afghanistan.

Nevertheless, Bennett declares, "There is no question that Islam is at war with the West and specifically with America." And in the minds of Islamic radicals, this is a war mandated by religion between Islam and "infidels." He is convinced that "the survival of liberty is precisely what our efforts to eradicate terrorism are all about."

In what promises to be a long struggle, Bennett stresses two vital steps to attain peace. He calls on moderate, centrist Muslims to take back their religion from those who use it for evil purposes. And in this country he asks that schools once again teach about the achievements, freedoms and noble vision of America that explain why it is a nation that people run to when persecuted.

Bennett has no trouble distinguishing between good and evil. His concern in the very readable "Why We Fight" is that the erosion of moral clarity will blur this distinction to the peril of freedom everywhere.

Rowan, now retired, is the former editor of the Catholic Standard, the newspaper of the Archdiocese of Washington.

"Why We Fight: Moral Clarity and the War on Terrorism," by William J. Bennett. Doubleday (New York, 2002). 170 pp., $19.95.

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Word to Life

Sunday Scripture Readings:
Feb. 16, 2003

Feb. 16, Sixth Sunday of
Ordinary Time

Cycle A Readings:
1) Leviticus 13:1-2, 44-46
   Psalm 32:1-2, 5, 11
2) 1 Corinthians 10:31 to 11:1
3) Gospel: Mark 1:40-45

By JEFF HENSELY
Catholic News Service

Though I am not one to blow up at others on a regular basis, I have been known to lose my temper a time or two. And not always reasonably.

The details of the incident are lost to me now, but it involved my behavior toward a postal clerk. I had been stressed out, trying to get something in the mail and had blown my cork at this innocent person who was only carrying out a post office policy. Within a few minutes of leaving the window, I realized I had a strong need to return and ask this person to forgive me.

Even though it required me to turn my car around and head back to the post office, I did it because I knew I wouldn't be able to rest until I'd sought reconciliation.

The surprised clerk was free with his forgiving of my behavior, much to my relief.

In the psalm in today's readings, David says "Happy is the man whose fault is taken away, whose sin is covered." At the moment I asked forgiveness, I experienced God's forgiving as well as the postal clerk's, and with it I felt a happy relief similar to David's when he sought God's forgiveness.

It's not in Scripture, but the old admonition to "keep short accounts with the Lord" seems to apply. Better to get reconciled quickly so that God's forgiving, promised in the Lord's Prayer, can be obtained — quickly.

Questions:

Are there people in your life you need to ask to forgive you? Will you take advantage of the grace God will pour out on you by asking them to do that?

Scripture to Illustrate:

"Then I acknowledged my sin to you, my guilt I covered not" (Psalm 32:5ab).

Weekly Scripture

Scripture for the week of Febuary 16 — Febuary 22

Sunday (Sixth Sunday in Ordinary Time), Leviticus 13:1-2, 44-46, 1 Corinthians 10:31—11:1, Mark 1:40-45; **Monday,** Genesis 4:1-15, 25, Mark 8:11-13; **Tuesday,** Genesis 6:5-8; 7:1-5, 10, Mark 8:14-21; **Wednesday,** Genesis 8:6-13, 20-22, Mark 8:22-26; **Thursday,** Genesis 9:1-13, Mark 8:27-33; **Friday,** Genesis 11:1-9, Mark 8:34—9:1; **Saturday (The Chair of Peter),** 1 Peter 5:1-4, Mark 16:13-19

Scripture for the week of February 23 — March 1

Sunday (Seventh Sunday in Ordinary Time), Isaiah 43:18-19, 21-22, 24-25, 2 Corinthians 1:18-22, Mark 2:1-12; **Monday,** Sirach 1:1-10, Mark 9:14-29; **Tuesday,** Sirach 2:1-11, Mark 9:30-37; **Wednesday,** Sirach 4:11-19, Mark 9:38-40; **Thursday,** Sirach 5:1-8, Mark 9:41-50; **Friday,** Sirach 6:5-17, Mark 10:1-12; **Saturday,** Sirach 17:1-15, Mark 10:13-16

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‘Deliver Us’ from this movie

By GERRI PARE
Catholic News Service

NEW YORK — Three guys conspire to preoccupy their sweethearts’ meddling older sister in “Deliver Us From Eva” (Focus).

Raised by their ultraresponsible older sister Eva (Gabrielle Union) after their parents died years ago, married sisters Kareenah (Essence Atkins) and Jacqui (Meagan Good) and almost-engaged Bethany (Robinne Lee) do nothing without consulting Eva — and she has a fierce opinion on everything. In fact, she’s driving the men (Duane Martin, Mel Jackson and Dartanyan Edmonds) in her sisters’ lives crazy with her interfering ways.

What to do? Enter Mike (LL Cool J), a suave ladies’ man they actually pay five grand to romance Eva and distract her from bossing around her submissive sisters. Smooth and laid back, he uses psychology on her to get her interested. But when she displaces her words-as-weapons anger onto him during a disastrous first date, he almost throws in the towel.

They make up, but now Eva, a take-no-prisoners restaurant health inspector, is offered a big promotion, requiring a move to Chicago. She is torn about leaving her adoring sisters and especially the budding romance with Mike. The guys insist Mike dump Eva to motivate her, but when he hesitates they come up with drastic action to ensure Eva will head for the Windy City.

Eva’s first few diatribes are amazing to hear and watch as Union’s face rockets through a host of enraged emotions. Her sassy dialogue is pretty funny, though less so as the trajectory of her angry tirades becomes familiar. Yet she’s a good contrast for the never-ruffled Mike, who takes all in stride and finds himself inspired by her ambition and commitment to her family, things that never mattered to Mike. The two actors are the only ones to have more than a one-dimensional character to work with and they work well together.

The African-American ensemble cast is an appealing group and the comedy is very pro-marriage and pro-family. However, the three sisters and their respective loves are severely underwritten. You get no sense of why the three women can’t think for themselves, and their frustrated men are mostly ciphers. The women are demanding respect — and not to be seen as just sex objects — yet down ‘n’ dirty sex is all they cackle about at their weekly beauty parlor appointment, where the beautician (Kim Whitley) is shameless in seeing men only as potential pleasure toys.

The story is attractively filmed, but the script nose-dives before the end with a ridiculous plot development that really makes no sense before launching into the cliched ending.

The movie may have crossover appeal, but it’s a shame the narrative resorted to unconvincing plot turns and didn’t better flesh out the characters.

Due to implied affairs, some crass sexual dialogue and expressions, and minimal profanity, the U.S. Conference of Catholic Bishops’ Office for Film and Broadcasting classification is A-III — adults. The Motion Picture Association of America rating is R — restricted.

Pare is the director of the U.S. Conference of Catholic Bishops’ Office for Film and Broadcasting.

CNS photo from Touchstone Pictures

‘Shanghai Knights’ aren’t worth staying up for

Fann Wong, Jackie Chan and Owen Wilson star in a scene from Touchstone Pictures’ “Shanghai Knights,” an escapist, comic mix of silly shenanigans and martial-arts derring-do with frequent stylized violence, some sexual innuendo and an instance of profanity. The U.S. Conference of Catholic Bishops classification is A-III — adults. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned. Some material may be inappropriate for children under 13.

Movie Capsule

NEW YORK (CNS) — The following is a capsule review of a movie recently reviewed by the U.S. Conference of Catholic Bishops’ Office for Film and Broadcasting.

“How to Lose a Guy in 10 Days” (Paramount)

Drawn-out romantic comedy in which an ad exec (Matthew McConaughey) boasts he can make a magazine columnist (Kate Hudson) fall for him in 10 days, unaware that for her next advice column she intends to make him dump her in the same time frame. Donald Petrie directs a contrived and unconvincing battle-of-the-sexes comedy that lacks sparkling dialogue. Sexual references, fleeting violence, some rude slang expressions and occasional profanity. The U.S. Conference of Catholic Bishops’ Office for Film and Broadcasting classification is A-III — adults. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned. Some material may be inappropriate for children under 13.

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The Pope Speaks

POPE JOHN PAUL II

Pope urges sick people to turn suffering into prayers for peace

By JOHN NORTON
Catholic News Service

VATICAN CITY — Amid last-minute international efforts to avert war on Iraq, Pope John Paul II called on sick people around the world to transform their suffering into an ardent prayer for peace.

The pope made his appeal at his weekly general audience Feb. 12, one day after a cold forced him to limit an appearance at a World Day of the Sick commemoration at the Vatican.

Speaking to Polish pilgrims at the audience, the pope said human suffering "always carries a challenge of love."

Those who endure suffering with love for God and their fellow human beings "transform it into a great gift and become intercessors in many difficult situations," he said.

This is why "I have asked the sick to pray ardently for peace in the world," he said.

Though the pope, as in past weeks, read just a small portion of his prepared audience text, he spoke in a clear voice. Afterward, he lingered more than half an hour, greeting individual pilgrims and watching a performance of Polish folk dancers with a smile on his face.

The evening before, the pope canceled a planned appearance at a Mass in St. Peter's Basilica for World Day of the Sick. Instead, sounding congested, he greeted participants from his window over St. Peter's Square. A Vatican source said the 82-year-old pontiff was suffering from "a light cold."

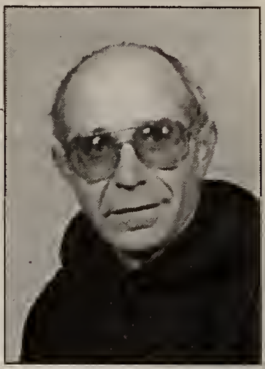
At the audience, the pope made no direct mention of the Iraqi crisis, but it was clearly on many participants' minds. Italian groups waved rainbow-colored flags emblazoned with the word "Peace."

Meanwhile, a papal envoy, retired French Cardinal Roger Etchegaray, was in Baghdad, Iraq, to deliver a personal message from the pope to Iraqi President Saddam Hussein, urging greater cooperation with the United Nations in order to avoid war.

Among the people meeting the pope at the end of the audience was Mahatma Gandhi's granddaughter, Tara. She told the Vatican's newspaper she felt "very honored" to greet the pope and would "carry his blessing and message of peace to the women and children of India."

Guest Column

FATHER JOHN AURILIA, OFM Cap
Guest Columnist



Will the true Valentine stand up!

The Encyclopedia of Saints lists 13 Valentines. I presume that one of them is the one we celebrate on Feb. 14. The story of Valentine may not or may be a good fiction; however, the true story is that a saint called Valentine loved God and others, so he became the patron of lovers. Are we not all lovers?

Love is a road map and the challenge is that we want to make sure that we have chosen the best route to our destination. When we set out on our tour, we discover that some routes have long and rough detours. Even the sign, "Excuse our progress," does little to quell our disappointment. So, on our life's journey, we encounter detours. Nothing new!

Life does not move in a straight line for any of us. There are curves that take some maneuvering; there can be long and difficult detours, trying our patience; there are tunnels in which we cannot see the light of day. No matter how carefully we lay out our plans, in life we do not move directly to our goal.

We have learned that detours can be opportunities for better strategic planning. On a detour, we sometimes discover that we were not really going where we thought we were going. Detours teach us that we are not perfect.

I remember that lovely lady, who thought she was perfect, because of her prayers and religious experience. She actually became high and mighty; she also knew God's will for everyone else's life. After flying high for several months, her life suddenly seemed to go into a tailspin that brought her down to earth. Fortunately, she realized that she was not flying high any longer; actually, she was flying very low, and she became humble, less judgmental and more loving.

Our love story invites us to reassess our values and also offer opportunities for growth, to see the rainbow through and after the rain. Crisis is not a tragic moment, but a teachable moment.

Our love takes different faces, shapes, and forms, according to our development and relationship. It is like teaching math in different times of history. For instance, here are some examples of different methods:

Teaching math in 1950: A logger sells a truckload of lumber for $100. His cost of production is 4/5 of the price. What is his profit?

Teaching math in 1960: A logger sells a truckload of lumber for $100. His cost of production is 4/5 of the price, or $80. What is his profit?

Teaching math in 1970: A logger exchanges a set "L" of lumber for a set "M" of money. The cardinality of set "M" is 100. Each element is worth one dollar. Make 100 dots representing the elements of the set "M." Represent the set "C" as a subset of set "M" and answer the following question: What is the cardinality of the set "P" of profits?

Teaching math in 1980: A logger sells a truckload of lumber for $100. His cost of production is $80 and his profit $20. Your assignment: Underline the number 20.

Teaching math in 1990: By cutting down beautiful forest trees, the logger makes $20. What do you think of this way of making a living? Topic for class participation after answering the question: How did the forest birds, owls and squirrels feel as the logger cut down the trees? There are no wrong answers.

.Teaching math in 2000: A logger sells a truckload of lumber for $100. His cost of production is $120. How does Arthur Andersen determine that his profit margin is $60?

Teaching math in 2003: El hachero vende un camion carga por $100. La cuesta de production es ...

May you have a truckload of love and 100 percent profit. As you read this column, you may stand up. You are my valentine.

Letters to the Editor

War is not the answer

Troubling issues were raised in the conflicting articles "U.S. enlists Michael Novak to defend concept of 'preventive war'" and "Pope says military strikes against Iraq should be 'very last resort'" (Jan. 17).

Those of us who believe that Christ was and is the ultimate peace activist, also believe that "just war" is an oxymoron. Now we have the U.S. government going even further, trying to influence the Vatican at a February conference, that bombing Iraq first is "morally justifiable war." One wonders why the state is so interested in brainwashing the church to go down this path; perhaps the state next wishes to call this a "holy war." The nuances of that are endlessly hypocritical and evil.

Mr. Novak's credentials are unimpressive and worthless to those who didn't believe the lie in the first place; we will not believe it just because it has been repeated thousands of times by our politicians and the media, and now by Mr. Novak, over these many months.

The comments of U.S. Ambassador Jim Nicholson and his interpretations of the pope's speeches reek of his own political permeation, not the real truth of what Pope John Paul II has said nor the truth of what Jesus continues to say to our world. We appear not only to not learn by our mistakes in history, we thrive on modernizing and rationalizing them.

May God help the innocent of this world. And may the church stand strong.

Sue Konopka
Asheville

Letters to the Editor

The Catholic News & Herald welcomes letters from readers. We ask that letters be originals of 250 words or less.

To be considered for publication, each letter must include the address and daytime phone number of the writer for purposes of verification.

Letters may be condensed because of space limitations and edited for clarity, style and taste.

Send letters to: Letters to the Editor, The Catholic News & Herald, P.O. Box 37267, Charlotte N.C. 28237, or e-mail catholicnews@charlottediocese.org.

Light One Candle

MSGR. JIM LISANTE
Guest Columnist

For Valentine's Day, a little charity

There's a very old saying: "Charity begins at home." It's one of those clichés that people offer more when they want to discourage family members from doing something for others rather than to encourage kindness within the family. And that's too bad because every home could benefit from as much charity as possible.

So with St. Valentine's Day being a time when many couples get engaged and many married folks think a little more about their relationships, I thought I'd suggest paying some attention not to just the emotions of love, but to loving and charitable behavior. Obviously, it's a lot easier to be kind and generous to a person for whom you have warm feelings than to somebody you don't care about — or actively dislike. But, even the most loving families can take one another for granted. More than that, too often people think less in terms of gracious, openhearted giving and more in terms of being "unselfish". This is not necessarily a good thing. In fact, in excess, it can be as bad as selfishness. There's a huge difference between giving and giving up.

C. S. Lewis, one of the most respected and widely read Christian writers of the 20th century, had some wise and practical advice on the subject in one of his best known works, :The Screwtape Letters." This is a Christian moral fable about faith and temptation written as a series of letters from the demon Screwtape to his nephew Wormwood, a lesser devil. Wormwood's goal is the ultimate damnation of the "patient" assigned to him. So, from this hellish perspective, we find that black is white, good is evil, and the Enemy is God Himself. At one point, when the "patient" falls in love, Lewis addresses the need for true charity in marriage from the devil's upside-down point-of-view:

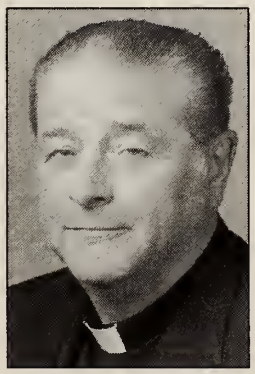
"Courtship is the time for sowing those seeds which will grow up 10 years later into domestic hatred. The enchantment of unsatisfied desire produces results which the humans can be made to mistake for the results of charity. Avail yourself of the ambiguity in the word 'Love': let them think they have solved by Love problems they have in fact only waived or postponed under the influence of the enchantment. ... The grand problem is that of 'Unselfishness.' Note, once again, the admirable work of our Philological Arm in substituting the negative unselfishness for the Enemy's positive Charity. Thanks to this you can, from the very outset, teach a man to surrender benefits not that others may be happy in having them but that he may be unselfish in forgoing them.

"A sensible human once said, 'If people knew how much ill-feeling Unselfishness occasions, it would not be so often recommended from the pulpit'; and again, 'She's the sort of woman who lives for others — you can always tell the others by their hunted expression.' All this can be begun even in the period of courtship. ... Cherish these things, and above all, don't let the young fools notice them. If they notice them they will be on the road to discovering that 'love' is not enough, that charity is needed and not yet achieved and that no external law can supply its place."

So, here's hoping that love — and charity — are always welcome in your home and in your heart.

For a free copy of the Christopher News Note, "Works of Mercy, Gifts of Love," write: The Christophers, 12 East 48th Street, New York, NY 10017; or e-mail: mail@christophers.org.

Question Corner



FATHER JOHN DIETZEN
CNS Columnist

Standing and kneeling at Mass

Q. We don't often visit other churches for Mass. But the confusion about standing, sitting, kneeling is amazing. We usually just follow the crowd, but is there any rule that parishes are supposed to follow? (Ohio)

A. Before responding to your question in detail, it is worth reminding ourselves that the posture we assume at the celebration of Mass is more than mere etiquette or manners. As the instructions for Mass point out, the entire eucharistic liturgy is carried out by signs that express, nourish and strengthen our faith.

The postures (sitting, kneeling, standing, bowing) we assume as the assembled body of Christ at Mass are among the most obvious and meaningful of those signs. We do them as responses of faith to what is going on at that time in the celebration.

We also need to remember that because of cultural differences these postures change from time to time and place to place. Kneeling, for example, is not the sign of reverence in other countries that it is for us.

For centuries, even in Europe, people never knelt at Mass, which explains why numerous older churches have no kneelers. Standing was obligatory and the normal posture during Mass on Sundays and during the Easter season. Bishops in some countries have policies different from ours even today.

Now to answer your question, conflicting news stories over the past several years, and in some places premature adoption of "official" practices which in fact were only tentative regulations never officially adopted, have resulted in a bewildering variety of customs concerning postures at Mass, in some regions more than others.

Last year (2002) the U.S. bishops adopted a standard policy for all dioceses in the United States. Theoretically, this policy, based mostly on provisions in the revised Roman Missal, should be in effect for all parishes in the United States. The policy is as follows:

Introductory rites and Liturgy of the Word:

STAND from the beginning of Mass until the first Scripture reading.

SIT during the first and (on Sundays) second readings.

STAND from the Gospel acclamation (usually Alleluia) until the end of the Gospel.

SIT during the homily.

STAND during the creed and general intercessions.

Liturgy of the Eucharist and concluding rite:

SIT from the preparation of the gifts until the end of the priest's prayer beginning "Pray brethren ..."

STAND to begin the people's prayer, "May the Lord accept ..."

Remain standing until the conclusion of the "Holy, holy, holy."

KNEEL after the "Holy, holy, holy" until the Amen at the end of the Eucharistic Prayer.

STAND from the Our Father until after the "Lamb of God."

KNEEL after "Lamb of God" until the distribution of Communion.

STAND when receiving Communion.

SIT or KNEEL during the reflection time after Communion.

STAND from the "Let us pray" before the prayer after Communion until the end of Mass.

As you see, most of these reflect long-standing practice in the United States. One or two are newer and will take some getting used to. They are, however, the present standard for parishes in the United States.

Guest Column

JOE PURELLO
Director of the Office of Justice and Peace

Bring hope to a suffering world

The Sunday Gospel readings during this month give accounts of Jesus' miracles. For those who observe and feel His healing touch, wonder and amazement ensue. Indeed, as those who witnessed His miracles say, "nothing like this" had ever been seen before (Mark 2:12).

Life in biblical times was filled with great suffering and extreme poverty. Earlier this month at Mass we heard Job's lament over his terrible suffering, asking God "Is not man's life on earth a drudgery?" During Jesus' time, the standard of living had not changed much from Job's day.

The scourge of leprosy was a death sentence; not so much because leprosy kills quickly (it does not), but rather because those afflicted with leprosy were required by law to live apart from society. Starvation and exposure took their toll of life long before the actual disease did.

When Jesus meets the man with leprosy, less important than Jesus curing the man is the fact He "touched" the man (Mark 1:41). Jesus could have cured at a distance, acquiescing to the social norms of his day. In His desire to be close to those who were, by law, "untouchable," He sends the message that both charity and justice must prevail.

Throughout much of our world endemic poverty is the norm. Half of the world lives on less than two dollars per day. Hundreds of millions live amidst war, illness and famine, causing many to flee their homes and nations in hope of a better life.

The pandemic of HIV/AIDS afflicts tens of millions. Many of the afflicted are turned out of homes and sent to live in rags on the outskirts of society. Other diseases (with known vaccines and cures) take a far greater toll of lives than HIV/AIDS. Even leprosy, known also as Hansen's disease, continues to afflict a million people throughout Africa, Southeast Asia and Brazil.

From the Church shines the light of Christ; we are nourished by the Body of Christ and in turn, become the Body of Christ. Through the grace bestowed on us we are called to be miracle workers.

Catholic Relief Services (CRS) is one of many church-based organizations effectively reaching those in distant lands who are marginalized. Consider participating in your parish or school's CRS Operation Rice Bowl collection this coming Lent.

CRS is also calling for greater assistance to the poor nations of the world. Special attention must be given to the people of Africa where a food crisis combines with HIV/AIDS and other diseases, unleashing death and suffering on a massive scale. President Bush's recent promise to expand our nation's commitment to fight HIV/AIDS must be solidified by Congressional support.

In this year's message of Pope John Paul II for Lent, he says, *Appealing to believers and to all people of good will, I would like to reaffirm a principle which is self-evident yet often ignored: Our goal should not be the benefit of a privileged few, but rather the improvement of the living conditions of all. It is more blessed to give than to receive.* We, the Body of Christ, are called to be Christ's messengers to the world, to deliver Christ's message of hope.

For further information about Operation Rice Bowl, contact Terri Jarina at (704-370-3234).

Celebrating faithful lives

PHOTOS BY REV. MR. GERALD POTKAY

Father Conrad Kimbrough celebrated his 25th anniversary to the priesthood and Sister of St. Joseph Gretchen Reintjes celebrated her 50th anniversary as a woman religious with a noon Mass and reception at Sacred Heart Church in Salisbury Feb. 8. Father Kimbrough, originally ordained an Episcopal priest in 1978, served at St. Francis of Assisi Church in Lenoir, St. Dorothy Church in Lincolnton, Immaculate Conception Church in Hendersonville, St. Benedict Church in Greensboro and Holy Spirit Church in Denver, where he retired. Sister Reintjes entered the Sisters of St. Joseph convent in St. Paul in 1953, professing her final vows in 1960. She taught for 18 years, moving to Greensboro to work at St. Mary Church in 1992.

The Catholic NEWS & HERALD

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POTTER, from page 1

nary world of fairies, magicians and angels — they are not evil," said Father Fleetwood, who worked on the New Age document while an official at the council for culture before joining the Council of European Episcopal Conferences.

Father Fleetwood said such elements in the Harry Potter books, written by British author J.K. Rowling, are "not a banner for an anti-Christian ideology ... but are used to teach the difference between good and evil. And she (Rowling) is very clear on this."

He said Rowling is "Christian by conviction, is Christian in her mode of living, even in her way of writing."

"We should not ignore the fact that magic and sorcery are being promoted in modern culture," said Teresa Osorio Goncalves, an official of the interrreligious dialogue office, who worked on the document. "I think this is why the U.S. Protestants reacted so strongly to 'Harry Potter.'

"The Catholic reaction has been more balanced, looking at the impact on children," she said.

"I think (Harry Potter) is a non-issue for most Catholics," said Father Francis Cancro, pastor of St. Eugene Church in Asheville.

In November 2002, Father Cancro wrote to his parish regarding Potter, hoping to clarify the Catholic perspective regarding concerns in the religious community, and to assure parents that children are "not dabbling in potential evil."

"Some are saying that the Harry Potter story is a crafty depiction of an evil system that is trying to plant a seed in our children's imagination. The notion of witches and wizards and other aspects of the book are therefore evil and should be avoided," said Father Cancro. "(But) with a balanced appreciation of and approach to fantasy and imagination, these stories hold some positive potential. This book is not evil."

Fantasy is a healthy component of childhood, according to Father Cancro. "The ability to imagine people, places and circumstances beyond human realities is an important element in brain development as well as intellectual and personal maturation.

"Children inject themselves into their fantasy. There they work out issues of power and control and various other aspects of maturation," he said. "It is a fun, non-threatening way to support a developing sense of self and a budding self-image."

Balance is key, said Father Cancro.

"Just because children might read about witches or wizards does not mean that they will be unduly influenced in that regard. Children know what a movie or a book is," he said. "And, when the family is the locus for 'every day' behaviors, it becomes easier to separate these realities.

"Fantasy play at appropriate times and places must be balanced by the demand for other appropriate behavior at other times," he said. "This simple discipline helps create a healthy balance and teaches a child perspective."

Father Cancro encouraged parents to pray with their children, to talk about God and to be involved with them.

"These are important shaping elements for your children," he said. "Parents do have an obligation to share faith in a solid way so that fantasy does not bleed into the religious imagination. At the same time, parents have an obligation to be sure they know what their children are reading or viewing on the screen."

"See the movie with your children. Read the book (or at least parts of it) with them. Talk about it," said Father Cancro. "It will give you insight into their imagination and also help you provide the balance I spoke of earlier."

Catholic News Service contributed to this story.

Contact Acting Editor Kevin E. Murray by calling (704) 370-3334 or e-mail kemurray@charlottediocese.org.

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Vatican: Christians who buy New Age goods should ask what they seek

By CINDY WOODEN
Catholic News Service

VATICAN CITY — While buying crystals, soaking in a tub with aromatic oils or listening to pipe music does not mean one embraces the New Age movement, the Vatican said Christians who buy the products should ask themselves what they are seeking.

"Almost all the things in New Age have a ,good side," said Archbishop Michael Fitzgerald, president of the Pontifical Council for Interreligious Dialogue.

"Music that relaxes you is good, but if this music empties prayer and turns into just listening to music and falling asleep, you cannot call that prayer," he said at a Feb. 3 press conference marking the release of a Vatican "reflection" on the New Age movement.

Cardinal Paul Poupard, president of the Pontifical Council for Culture, which produced the 93-page document with Archbishop Fitzgerald's office, said the growth of the New Age movement is a response to people's longing for "peace, harmony and reconciliation with themselves, with others and with nature."

Its success, he said, must be seen as a wake-up call to the church.

"It is obvious the church must ask why people go looking elsewhere for that which we believe is our reason for being: Jesus, the bearer of the water of life," the cardinal said.

The document contrasts the New Age movement's expectation of a coming "Age of Aquarius," the zodiacal water-bearer, with Christianity's faith in Jesus as the one who gives the water of salvation and eternal life.

While the New Age label has been placed on everything from music to philosophy, the Vatican document said, in its depths it:

— Opposes institutional religions.

— Replaces the Judeo-Christian profession of a personal God with an interconnected cosmic web of energy.

— Denies the uniqueness of Jesus Christ, labeling him as just one example of a man who attained enlightenment.

— Denies the existence of sin and evil, focusing instead on bad energy or ignorance as the sources of personal and societal ills.

— Promotes self-realization and self-redemption, denying that salvation is a gift of God.

Father Peter Fleetwood, who worked on the document when he was an official at the council for culture, said that in the United States and Great Britain the label "New Age" is increasingly replaced by "holistic" sounding terms such as "mind/body/spirit," but the fundamental ideas remain intact.

"In a cultural environment marked by religious relativism, it is necessary to signal a warning against the attempt to place New Age religiosity on the same level as Christian faith, making the difference between faith and belief seem relative," the document said.

The Vatican offices said the permeation of New Age philosophy, spiritualism and religiousness in Western culture, including mandatory workplace training sessions and Catholic retreat houses, calls for greater attention to the beliefs the movement espouses.

Even when products are sold under a New Age label mainly as a marketing technique, they are sold with an un-Christian assumption that they can harness positive energy or change negative energy, it said.

In embracing elements of ancient pagan religions, some strains of the New Age movement also promote magic and the occult, the document said.

On the surface the New Age concern for the environment and its promotion of interreligious tolerance are positive, Cardinal Poupard said, and they are concerns shared by the Catholic Church.

But New Age sees the earth as Gaia, a goddess, and promotes a universal religion in which all traces of the Judeo-Christian God will be erased.

"What worries me is that many people involved in certain types of oriental or indigenous spirituality are not truly able to be fully aware of what is hidden behind" the New Age's agenda, he said.

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1943-2003 60th Anniversary

Sister of St. Joseph sees ministry as great adventure

By JOANITA M. NELLENBACH
Correspondent

LENOIR — "One in Love," the credence that all the Sisters of St. Joseph are united in love, is engraved inside her gold profession ring. Sister Joan Pearson, Hispanic ministry coordinator for the Hickory Vicariate, is also one who is in love with a life of service — her great adventure.

Her order's motto is "Be the More." "I think I've tried to spend my whole life as a Sister of St. Joseph living up to that ideal," Sister Joan said. "God doesn't want 80 percent from you; he wants 100 percent, and I like that. I've never been a half-hearted person."

Adventure and service began early. Her father, an engineer for Western Electric, frequently moved his family to new cities, which Joan, the oldest of five girls, found exciting. When the Pearsons settled in Winston-Salem, Joan attended St. Leo School, then Bishop McGuinness High School.

Her parents were involved in service: her mother with Catholic ladies' guilds, her father in the Knights of Columbus.

"My parents instilled in us, from the time we were little, a global heart," Sister Joan said. "That's just the way they were. I entered (religious life) just because if you didn't do something to help other people, what was the point of being alive? Life was for service."

While at Bishop McGuinness, she and other students took faith formation classes on Sundays; she remembers Franciscan Sister Patrice McCabe's "loving presence with people." On Saturdays, she accompanied Mission Helpers of the Sacred Heart on home visits.

"That was two shots a week, but every day I had the influence of the Sisters of St. Joseph," she said. "I thought if I could be that happy serving God, that would be a great life choice."

Sister of St. Joseph Joan Pearson

Joan graduated from Bishop McGuinness in 1970. In her senior year, she told the principal, St. Joseph Sister Martin Anthony, of her desire. Sister Martin suggested the Sisters of St. Joseph of Philadelphia. Joan entered the order that year, and made her final profession in 1978.

She wanted to do faith formation and make home visits. "We're not meant to sit in an office and wait for people to come to us," she said. "We're meant to go where the people are."

The Sisters of St. Joseph wanted her to teach. During formation and after final profession, she taught at various schools in Pennsylvania and New Jersey, at Immaculate Heart of Mary in High Point and at St. Leo School.

"I never had a bad class," she said. "People say to me, 'You look like you're having such a good time.'"

At Holy Infancy Elementary School in Bethlehem, Pa., where the students were Portuguese and Puerto Rican, Sister Joan grew interested in learning Spanish. She also recalls the street festivals that were a part of those communities.

"I mark my missions (teaching assignments) by the distinctive kind of fun there," she said, laughing. "Isn't that a grace, to be able to say that?"

While finishing her master's degree in counseling at Chestnut Hill in Philadelphia (she had already earned a bachelor's in psychology there), Sister Joan taught at St. Hugh of Cluny, which had an all-Puerto Rican population. It was there that she really began to learn Spanish.

"You could survive without (Spanish) if you wanted to stay in your own little world, but I wanted to talk to the parents," she said.

She also worked with Hispanic children and their families at a child psychology center.

When Father James K. Solari, then-pastor of St. Leo the Great Church in Winston-Salem, was looking for someone for Hispanic community ministry, Sister Joan accepted and finally realized her earlier dream of faith formation and home visits.

She became the Hickory Vicariate's Hispanic ministry coordinator six years later in August 2002.

"I make sure the recently revised diocesan pastoral plan is being actualized," Sister Joan said. "I'm organizing formal RCIA in Spanish, Quinceañeras (celebrations in honor of girls' 15th birthdays), faith formation, to bit by bit integrate the Anglo and Hispanic communities.

"If somebody doesn't do that, the Hispanic community will take care of itself and the two communities will exist side by side, but they'll never come together, but that's not the point," she said. "We're all one church. While we're doing all this bringing together, we're also bringing them up to speed."

Life is still an adventure.

"Oh, God, life is good," she said. "I'm just having fun. I want it chiseled on my tombstone that I had a wonderful time as a Sister of St. Joseph."

Contact Correspondent Joanita M. Nellenbach by calling (828) 627-9209 or e-mail jnell@dnet.net.

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Retreats focus on spiritual growth, camaraderie

BELMONT — The Sisters of Mercy recently hosted two retreats for adults and young adults alike.

The Day of Retreat for the Widowed, for members of Healing Hearts, the support component of the Bereavement Ministry of the Sisters of Mercy, was held Feb. 1. The White Stone Retreat for Young Adults was Jan. 31-Feb. 3.

The theme for the Day of Retreat was "Creativity: Unwrapping Your God-given Gifts," to inspire, energize and provide beauty and humor for lifting the spirits of all involved. Approximately 100 men and women participated from both North Carolina and South Carolina.

The morning began with a mime presentation of "Creation" by Mercy Associate Gaye Dimmick, creative arts therapist at Holy Angels Residential Center.

A video, "Creativity: Touching the Divine," followed, after which participants were invited to reflect, journal and engage in creative activity before sharing their thoughts and feelings with the group. Craft items were available for retreat members to work with during the program.

Helen Gassen, a Tai Chi instructor and member of St. Gabriel Church in Charlotte, led the group in a variety of movements helpful in meditation and calming the mind. The movements also helped increase flexibility.

The day concluded with an appearance by Ed Kilbourne, a musician, composer, storyteller and entertainer.

Mercy Sister Jeanne-Margaret McNally served as presenter of the White Stone weekend retreat that was planned, promoted and hosted by Mercy Sister Antonette Schmidt, spiritual mentor coordinator in the Young Adult Ministry Office of the Diocese of Charlotte, and Mercy Sister Cabrini Taitano, a member of the Regional Community of N.C. Leadership Team.

The retreat was attended by young professionals from around the region, including Charlotte, Gastonia and Greensboro. The men spent the weekend with the monks at Belmont Abbey, while the women stayed with the nuns at the Sister of Mercy campus.

The purpose of the retreat, said Sister Antonette, was twofold: to provide young adults with a greater understanding of the Sisters of Mercy and the Order of St. Benedict; and give them the opportunity to deepen their spirituality, know themselves better and meet with other young adults with similar value systems.

"I think it went very well," said Sister Antonette. "It was very exciting just to have the young adults on the campuses. They were very forthcoming about suggestions for future retreats."

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Blessed is the one who has regard for the lowly and the poor; in the day of misfortune the LORD will deliver him. The LORD will keep and preserve him; and make him blessed on earth, and not give him over to the will of his enemies.

Psalm 41: 2-3

The Catholic NEWS & HERALD

Sister of Mercy leaves lasting legacy in North Carolina

...PAGE 16

FEBRUARY 21, 2003 SERVING CATHOLICS IN WESTERN NORTH CAROLINA IN THE DIOCESE OF CHARLOTTE VOLUME 12 Nº 22

PHOTO BY KAREN A. EVANS

Eileen and Ted Peters with their daughter Anna. The Peters adopted Anna in November from China through the International Adoption Program of Catholic Social Services.

Building Families

Parents and orphans connect through Catholic Social Services

By KAREN A. EVANS
STAFF WRITER

CHARLOTTE — Ted and Eileen Peters have waited more than two years to baptize their 21-month-old daughter. They smiled, and Anna cried, as Rev. Mr. George Szaloney sprinkled holy water over Anna's head at St. Ann Church Feb. 16.

Abandoned at birth, Anna Wei Peters spent the first 18 months of her life in a Chinese orphanage. China's Family Planning Law allows each married couple to have only one child, and in a society where boys are valued above girls, girls are often left at orphanages or worse.

Anna was just one of the approximate 14 million children, mostly girls, living in Chinese orphanages and one of the hundreds of millions of orphans worldwide.

Almost two full years after the Peters filed their initial paperwork with Catholic Social Services (CSS), their journey to adopt Anna culminated with a two-week trip to China. They brought Anna home Nov. 23. "It was the best Thanksgiving we could have had," said Eileen.

The Peters met their daughter for the first time Nov. 11 in Kunming, capital of the Yunnan province. From Kunming they traveled to Guangzhou, where they obtained a visa through the Adopted Children Immigrant Visa Unit (ACIVU) at U.S. Consulate General.

Every child who is adopted in China must obtain a visa in Guangzhou in order to immigrate to the United States. More than 5,000 children pass through Guangzhou each year on their way to their new homes.

See ADOPTION, page 8

From mountaintops to valley soil

Catechists take faith journey for all people

By JOANITA M. NELLENBACH
CORRESPONDENT

LAKE JUNALUSKA — Each session began with participants processing through the conference room, carrying water, or walking sticks, or bowls of dirt. These "journeys" meant that catechetical ministry is about community, mountains and valleys, diverse soil.

Father Francis T. Cancro, pastor of St. Eugene Church in Asheville, used the Samaritan woman at the well, the Transfiguration, and the sower and the seed to illustrate catechesis.

This was Catechist Oasis 2003: "The Well, the Mountain, and All the Seeds Sown," which the Asheville Vicariate Faith Formation Team sponsored at Lambuth Inn Feb. 14-15. More than 50 catechists from 10 parishes in the Asheville and Smoky Mountain vicariates participated.

"The story of the woman at the well is a love story about intimate connection and of lives

See JOURNEY, page 14

PHOTO BY JOANITA M. NELLENBACH

A Catechist Oasis 2003 attendee pours water into a "well" before the first-session story of the Samaritan woman at the well, portrayed by Ann Stowe of Mars Hill.

Pope, U.N.'s Annan hope for solutions to Iraqi crisis

By JOHN NORTON
CATHOLIC NEWS SERVICE

VATICAN CITY — As the threat of a U.S.-led war against Iraq loomed, Pope John Paul II and Vatican officials met U.N. Secretary-General Kofi Annan and held out hope for "effective solutions" that would spare Iraqi civilians further suffering.

Even as the pope was meeting with Annan Feb. 18, Vatican sources confirmed reports that British Prime Minister Tony Blair, a strong advocate of military action against Iraq, was scheduled to meet the pope Feb. 22. The visit would be Blair's first to the pope since becoming prime minister in 1997.

In a statement after Annan's Vatican meetings, papal spokesman Joaquin Navarro-Valls said the pope underscored the "essential role of the United Nations in the present hour."

"Hope was expressed that just and effective solutions to the present challenges can still be found, in respect for international legality of which the or-

See CRISIS, page 7

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Catholic evangelizer encourages fighting 'the good fight' ...PAGE 4

Behind Vatican walls, officials have little sympathy for Saddam ...PAGE 7

Our Lady of Rosary Church wins volunteer service award ...PAGE 9

New problems, hope seen in global fight against AIDS crisis in Africa

WASHINGTON (CNS) — At a Feb. 10 workshop on global health during the annual Catholic Social Ministry Gathering in Washington, one participant wondered aloud "if there's any upside ... anything positive I can tell people" about the AIDS crisis. The workshop's speakers had both bad news and good news about the HIV/AIDS pandemic and efforts to address it. The first half of the workshop covered the state of HIV/AIDS in the world today. Every statistic available for measuring its toll — life expectancy, death rates, disease infection prevalence, funeral costs, available grave plots — told the same story. According to Catholic Relief Services, more than 70 percent of the world's HIV-positive people live in sub-Saharan Africa, though the region is home to only 10 percent of the world's population. Some 11,000 people are infected daily; that is one new case every 8 seconds. In many communities more than a third of all residents are infected.

PEACE IN OUR TIME

CNS photo from Reuters

Anti-war demonstrators gather in London's Hyde Park
Demonstrators gather in London's Hyde Park to protest against war in Iraq Feb. 15. Millions of people took to parks and streets across the globe to demonstrate against a looming U.S.-led war on Iraq. The protests were said to be the largest of that kind since the Vietnam War.

Pope, Vatican officials meet Aziz, urge Iraqi commitment to disarm

VATICAN CITY (CNS) — Warning of the disastrous consequences of war, Pope John Paul II and top Vatican diplomatic officials met with Iraq's Deputy Prime Minister Tariq Aziz and asked Iraq for "concrete commitments" to respect U.N. disarmament resolutions. Aziz, a Catholic of the Chaldean rite, met privately with the pontiff for about half an hour Feb. 14, then proceeded to a 45-minute meeting with Cardinal Angelo Sodano, secretary of state, and Archbishop Jean-Louis Tauran, the Vatican's equivalent of foreign minister. Vatican spokesman Joaquin Navarro-Valls said the meetings "allowed a broad exchange of views on the noted danger of an armed intervention in Iraq, which would add further grave sufferings for those populations which are already tried by long years of embargo." In a statement, he said Aziz, who requested the meetings, assured the church leaders "of the Iraqi government's willingness to cooperate with the international community, particularly in regard to disarmament."

Pope urges Catholics, Greek Orthodox to move beyond troubled past

VATICAN CITY (CNS) — Pope John Paul II said Roman Catholics and Greek Orthodox must move beyond their troubled past and work together to ensure Christian faith and values continue to play an important role in Europe. The pope's concerns were echoed by Orthodox Archbishop Christodoulos of Athens and all of Greece as he formally welcomed a Vatican delegation visiting Greece Feb. 10-14. The churches, the archbishop said, must give a Christian witness to "a Europe that unfortunately day by day grows all the more worldly and secular and continues to distance itself from basic Christian values." The Vatican delegation to the Greek Orthodox Church was led by Cardinal Walter Kasper, president of the Pontifical Council for Promoting Christian Unity. On Feb. 14 the Vatican published the texts of the pope's message, Cardinal Kasper's speech to Archbishop Christodoulos and the archbishop's speech to the delegation.

Vatican archive opening gets more attention from media than scholars

VATICAN CITY (CNS) — The early opening of Vatican archival records related to Vatican-German relations immediately prior to World War II has garnered more media attention than scholarly interest, an official at the archives said. The Feb. 15 opening of records in the Vatican Secret Archives was announced a full year earlier, but as of Feb. 14 only two dozen scholars had requested access, said Marco Maiorino, secretary of the archive's prefecture. He told Catholic News Service the scholars' requests to consult the material are staggered through May, so no lines are expected at the doors of the archives the first day. "We expect to have a normal working day," Maiorino said. "Most scholars in this field have already seen similar material available elsewhere." The material detailing diplomatic relations between the Vatican and Germany from 1922 to 1939 consists mostly of correspondence, not internal Vatican documents; scholars already have had access to many of the German governments' copies and originals.

Church official encourages faiths to work together on public policy

WASHINGTON (CNS) — Catholics are more effective in shaping public policy when they work with other churches, said Steven Spreitzer, liaison to other religions for the Detroit Archdiocese. "Catholics can't do it by ourselves," he said at a Feb. 11 workshop during the Catholic Social Ministry Gathering in Washington. To be effective in working with other religions, Catholics have to know about their faith traditions, be understanding of their concerns, join for prayer services and seek common ground together, said Spreitzer, an official of the archdiocesan Social Ministry Office. Knowing about other faiths is helpful in finding reasons to convince religious leaders to cooperate on a public policy issue, he said.

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February

23 STATESVILLE— St. Philip the Apostle Church, 525 Camden Dr., will be having their International Dinner tonight from 5-7 pm. It will also be a farewell dinner to Fr. Fitzgibbons who will be leaving for Kuwait in March. For more details call (704) 872-2579

24 CHARLOTTE — The Light Weigh is coming to St. Vincent de Paul! The Light Weigh is a 12-week Catholic spiritual growth weight-loss program designed to help deepen your relationship with Jesus while learning to eat the foods you enjoy in moderation. An orientation will be offered today at 7 p.m. in Room 4 of the faith formation wing for those considering the program. Come give God's way a chance! If you have questions, please call Karen Acken at (704) 543-5497.

24 NEWTON — The Little Flowers Catholic Girls' Group is for all Catholic girls ages five and up. The group will be meeting at St. Joseph Church, 720 West 13th St., at 4 p.m. in the Holy Family Hall. For more details, call Debbie Vickers at (828) 495-2039.

25 TRYON — St. John the Baptist Roman Catholic Church, will host Terri Jarina, Diocesan Program Director for Parish Social Ministry on February 25 at 7 p.m. in the social hall. Ms. Jarina will speak on social justice and peace. All are welcome. For more information, contact Rochelle C. Tyson at (828) 859-9881.

25 CHARLOTTE — A Rachel Network Evening of Prayer for Post-Abortion Healing will be held today at 7:30 p.m. at St. Gabriel Church, 3016 Providence Road in the daily Mass chapel. This service is open to anyone who is experiencing issues related to abortion, whether their own or that of a friend or family member. Your participation is anonymous and individual confession with a priest is available following the prayer service.. All communication is confidential. Men and women of any denomination are welcome. For more information, contact Dr. Martha Shuping at (336) 659-1342 or e-mail mshuping01@sprynet.com.

26 CHARLOTTE - Fr. Andrew Ciferni, O Praem, and internationally recognized liturgist, will be at St. Peter Church, 507 S. Tryon St., tonight at 7pm in the Annex to share ways that can help us fully, actively and consciously participate in the our liturgical celebrations. For more information call the church office at (704) 332-2901.

27 BELMONT — The Abbey Players and Belmont Community Theatre will continue its presentation of William Shakespeare's "Henry V" February 27-March 1 at 8 p.m. in the Haid Theatre, Belmont Abbey College. One of the Bard's best-known works,

CNS photo by Nancy Wiechec

Workers shovel out front of National Shrine in Washington

Workers begin to shovel the steps of the Basilica of the National Shrine of the Immaculate Conception in Washington Feb. 18. A paralyzing weekend snowstorm left area churches, schools and government offices closed for a couple of days. Washington Cardinal Theodore E. McCarrick, among others, gave local Catholics a general dispensation from attending Sunday Mass.

Pro-life official praises House committee for passing ban on cloning

WASHINGTON (CNS) — The U.S. bishops' pro-life spokeswoman applauded the House Judiciary Committee Feb. 12 for approving a bill to ban human cloning, which clears the way for the measure to be considered by the full House of Representatives. "The Judiciary Committee should be commended for approving a real ban on human cloning," said Cathy Cleaver, director of planning and information for the U.S. Conference of Catholic Bishops' Secretariat for Pro-life Activities. The committee passed the Human Cloning Prohibition Act, introduced Jan. 8 by Reps. Dave Weldon, R-Fla., and Bart Stupak, D-Mich., in a 19-12 vote.

Pope tells Rome rabbi Catholics, Jews feel need to pray for peace

VATICAN CITY (CNS) — With the growing threat of a war in Iraq, Catholics and Jews feel the need to pray to God for peace and to commit themselves to peacemaking efforts, Pope John Paul II told Rome's chief rabbi. The gift of peace, "shalom" in Hebrew, is "a fragile gift which is placed in human hands," the pope told Rabbi Riccardo Di Segni and top representatives of Rome's Jewish community during a Feb. 13 meeting at the Vatican. Christians and Jews have an obligation to safeguard the gift of peace, the pope said. "In these days, the dangerous rumblings of war can be heard," the pope said. "We, Jews and Catholics, feel the urgent mission of imploring peace from God, the creator and eternal, and of being peacemakers ourselves." The audience was Di Segni's first official meeting with the pope since being elected head of Rome's Jewish community in November 2001.

Honduran cardinal: Poverty, injustice are weapons of mass destruction

WASHINGTON (CNS) — The real weapons of mass destruction "are not toxic gases or deadly viruses," but "poverty and social injustice," said Cardinal Oscar Rodriguez Maradiaga of Tegucigalpa, Honduras. "A globalized economy for a reduced group of nations with the exclusion of the majority leads the world to a dead end," he told delegates to the Feb. 9-12 Catholic Social Ministry Gathering in Washington. "The wealthy North will never have enough steel walls to contain the avalanche of illegal immigrants unless there will be a political will to a real development" in the poor regions of the world, he said during a homily at a Feb. 11 morning prayer service. The weapons of poverty and social injustice are already at work and "in a silent way are acting and undermining peace," he said. More important than fiscal and commercial deficits is the "ethical deficit" of a globalized economy, the cardinal said.

Union leader says reorganization of society needed to fight poverty

WASHINGTON (CNS) — A union leader called for "a major reorganization of society" to address problems of poverty and called for churches and unions to form coalitions and campaigns to make it happen. "Poverty is structured into the way we organize ourselves as a society," Dennis Rivera, president of the Service Employees International Union Local 1199 in New York, told a group of Catholic social ministers meeting in Washington Feb. 10. "It is simply outrageous that the richest country in the world — with 10,000 billionaires and a million millionaires — has tens of millions of its people living in poverty and despair," Rivera told those attending the annual Catholic Social Ministry Gathering. He noted that the United States has the greatest gap between rich and poor in the industrialized world. "The average CEO in Japan makes 28 times what his workers make," he said. "Here in the United States, the figure is now approaching 125 to one."

Military archdiocese offers 'care packages' for Catholic troops

WASHINGTON (CNS) — Spiritual "care packages" are now available to Catholic members of the U.S. military from the U.S. Archdiocese for the Military Services, thanks to the generosity of anonymous donors. Each package contains a New Testament, a handmade rosary, a religious medal and small crucifix that can be worn on a dog-tag chain, a Catholic prayer book and two holy cards. The packages may be requested by a member of the U.S. armed forces or by his or her relatives or friends. "This packet is provided and sent directly to the designated Catholic troop at no cost, as a way of spiritually supporting our Catholics in uniform," said an announcement on the archdiocese's Web site at: www.catholicmil.org/html/care_req.html. Only one packet may be sent per request and only to locations served by U.S. postal delivery (APO).

Vatican official, visiting Chiapas, praises church efforts on Indians

SAN CRISTOBAL DE LAS CASAS, Mexico (CNS) — The Catholic Church in the primarily indigenous state of Chiapas is doing "a great job of incorporating local traditions and customs," the Vatican's ambassador to Mexico said during a visit. "The local officials are truly building a church that the indigenous people can relate to," said Archbishop Giuseppe Bertello, nuncio to Mexico, during a Feb. 10-13 visit to the Diocese of San Cristobal de Las Casas. During a four-hour Mass in the Tzetzel Indian town of Ocosingo, Archbishop Bertello chewed a tobacco concoction, inhaled exotic incense and watched local church officials dance an ancient Indian jig with parishioners. Archbishop Bertello's visit and comments showed a warming in the relationship between the Vatican and the San Cristobal Diocese, with its so-called "autoctona" or "native church."

"Henry V" is a tale of honor, perseverance, loyalty and romance. King Henry the Fifth of England, thinking he has a right to the French throne, matches military forces against the French. The English forces are out numbered nearly 5-1, but they love their king and are willing to lay their lives down for him. Reservations can be made by calling (704) 825-6787.

28 WINSTON-SALEM St. Leo the Great Catholic Church will be celebrating their 75th Anniversary with a Mardi Gras Fundraiser tonight at 6 p.m. in the Bishop Begley Parish Center. There will be lots of food, fun and games for young and old alike. Wear your costumes. We will be awarding prizes for the best costume of children and adults.

28 CHARLOTTE — The St. Luke Church Music/Drama/Dance Ministry presents Marty Haugen's "The Song of Mark: A musical setting of the Gospel of Mark" tonight and March 1 at 7:30 p.m. at St. Luke Catholic Church, 13700 Lawyers Road. For more information, call (704) 545-1224.

28 ASHEVILLE — The St. Eugene Players will present "Tales of Wonder, A Musical Celebration of God, the Storyteller" tonight and on Mar. 6 and 7 at 7:30 pm at St. Eugene Church, 72 Culvern St., Asheville. This work by noted musical liturgist Marty Haugen is a moving story of creation in song, dance and storytelling. The cast is comprised of over sixty individuals ranging in age from seven to seventy. For ticket information call The Parish of St. Eugene office at (828) 254-5193.

March

1 CHARLOTTE — St. Gabriel School, 3028 Providence Rd., will host its "Everything" Consignment Sale today from 8 am to noon and from 1 pm to 3 pm (1/2 price sale on selected items), featuring adult and children's clothing, toys, furniture and household items. For details call Linda Franks at (704) 814-7817.

2 ARDEN — Ivan Dragicevic, one of the three Medjugorje visionaries who reportedly is still seeing the Blessed Mother after 21 years, will be at St. Barnabas Church, 109 Crescent Hill Drive, from 5 to 8 pm, followed by a reception. 5 pm Mass; 6 pm Rosary; 7 pm Talk. Call 828-684-6098 for details.

1 CHARLOTTE — The Frances Ott Memorial Basketball Tournament will be held today and Sunday in honor of Frances Ott, a 21-year-old Charleston nursing student, who was killed in a car accident this past October. All proceeds will be used to establish a scholarship at Holy Trinity Catholic Middle School in memory of Frances. Girls' games will be played at St. Ann Church and boys' games at Holy Trinity M.S. Games will run from 11 am to 9 pm on Sat. and 11 am to 5 pm on Sunday.

7 WINSTON-SALEM — The Knights of Columbus will host St. Leo's Fish Fry tonight and March 21 to support their seminarians. For more information, call (336) 724-0561.

7 CHARLOTTE — Programa Esperanza of Catholic Social Services will present a "Blending Cultures" class today from 10 a.m. to 3 p.m. The Blending Cultures class addresses traditional Hispanic/Latino culture, reasons for immigration, frequently asked questions about Latinos and working effectively with the Hispanic/Latin American community. To register contact Anna M. Judy at (704) 370-3248, email amjudy@charlottediocese.org.

Please submit notices of events for the Diocesan Planner at least 10 days prior to the publication date to kaevans@charlottediocese.org.

Catholic evangelizer encourages fighting 'the good fight'

Father Corapi preaches importance of Eucharist, rosary

By KATHY SCHMUGGE
Correspondent

CHARLOTTE — When St. Patrick Cathedral parishioner Terri de Luca heard about a "no-nonsense" priest who had spoken at her friend's parish in Pennsylvania, she was determined to bring him to North Carolina.

That priest was Father John Corapi, SOLT, a nationally-known Catholic evangelizer from California, who spoke to over 1,000 people at St. Gabriel Church Feb. 14-15.

Over the two-day gathering, Father Corapi condensed major points in "Catechism of the Catholic Church" and brought meaning to the teachings through his personal experiences and humorous analogy. His direct style, often accompanied with a youthful grin, resulted in spontaneous applause and occasional laughter; but the audience was always attentive, especially when he defended teachings not statistically "popular" with many Catholics.

In one session, Father Corapi shared his less-than-conventional past that lead him to a "late in life" ordination in 1991.

Before the priesthood, his diverse occupations included: time in the U.S. Army during the Vietnam War; auditor for Las Vegas hotels and casinos; and millionaire real estate broker for the rich and famous in Hollywood, Calif., a fast-paced lifestyle that eventually led him to drugs and homelessness. At his lowest point, he remembered reaching out to a God he was not sure existed, and was given enough hope to lead him back home.

He eventually returned to his Catholic faith, and went on to graduate with high honors from both Holy Apostle Seminary in Connecticut, where he received his master's degree in Sacred Scripture, and later from the University of Navarre in Spain, where he received a bachelor's, licentiate and doctorate in Sacred Theology with an ecclesiastic concentration in Doctrinal Theology.

Photo by Kathy Schmugge

Father John Corapi gives a special blessing to Carmen Ziesig, a parishioner of St. Therese in Wrightsville Beach, N.C. who drove to Charlotte to see his talks at St. Gabriel Church in Charlotte Feb. 14-15.

Father Corapi attributed the Blessed Mother and the rosary for leading him directly to Christ.

In a session on Mary, jokingly entitled "Your Mama Wears Combat Boots" because of Mary's central role in the spiritual war that started with the fall from heaven, Father Corapi stated that this kind of war was more dangerous than any of the historical wars, even the one brewing in Iraq.

"Genesis chapter 3 is a war story; good versus evil. God gave an order not to eat of the fruit or they would die," said Father Corapi. "The devil called God a liar. Adam and Eve were seduced by pride, and pride leads to disobedience, and disobedience leads to death."

Father Corapi added that God declared war on the serpent when he said he put enmity between his offspring and the offspring of the Blessed Mother.

"We live in catastrophic times with lots of suffering," said Father Corapi. "Look at the suffering in the church, there has never been anything like it."

He warned that unless people begin to look at the underlying cause of the trouble, which is spiritual, the physical battle would have more casualties. He said one of the ways to win that spiritual battle and breathe life into the home, the church and the world is through the rosary.

"The rosary is pure power, a prayer of the Gospel, with a body and a soul like us," he said, stating that St. Padre Pio, "one of the greatest warrior in the spiritual battle," called it his weapon.

Father Corapi also spent time discussing the "horrific" scandals in the priesthood, and explained the rippling affect it has had on all the clergy. But he encouraged the people to love their priests, even if they are not always loveable; and to pray for them because without a good shepherd, the flock will scatter.

Father Corapi warned everyone not to be overly critical or preoccupied with the faults of others, because Jesus said that only the sinless could cast the stones.

"The priesthood is under attack from inside and outside of the church," he said, blaming the devil who wishes to get rid of the priests so there would be no Eucharist. Without the Eucharist, said Father Corapi, there is no life.

"The Eucharist is not something, it is somebody," he said. "The Eucharist is the source and summit of our faith, the essence of our faith that gives meaning to our lives."

Father Corapi said he is often advised not to preach about the negatives in the world, but he refuses to listen. Not unlike electrical current, he said, if just the positive is accentuated, power is lost and the light goes out. Because of this philosophy, Father Corapi describes himself as "an equal opportunity offender" who receives criticism from both sides for boldly proclaiming "the truth."

"Father Corapi tells it like it is and that is rare these days," said Tony Weis, a young adult parishioner at St. Gabriel Church.

"In these troubled and strange times of terror and terrorists, remember that fear is useless. What we need is trust," said Father Corapi. "So, go and fight the good fight and one day we will make it to the finish line, and God will say 'Welcome good and faithful servant.'"

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Working for workers' rights

Center established to assist low-income workers

By JOANITA M. NELLENBACH
Correspondent

MORGANTON — As a student at Lenoir-Rhyne College, Francisco Risso read about liberation theology and developed a passion for peace-and-justice issues. Today Risso, of the National Interfaith Committee for Worker Justice (NICWJ), lives that passion by helping workers learn about their rights.

A parishioner at St. Charles Borromeo Church, Risso, 31, is director of NICWJ's local Worker Center. NICWJ's goal is to mobilize the religious community to support workers' rights.

While still in college, Risso interned at El Tiempo Latino, a Spanish-language newspaper in Washington, D.C. The internship involved community service, and some of Risso's time was spent in a soup kitchen.

He then spent three years at the St. Martin de Porres (now the Father Charles Mulholland) Catholic Worker House, an international community in Raleigh.

"We did hospitality, anti-war activism, anti-death penalty work, and demonstrated at military bases in eastern North Carolina," Risso said. "I'm a pacifist. That's how I describe myself, so that's what motivated this kind of activism."

Risso arrived in Morganton in 1998 to work with the Glenmary Co-Missioners. "We would try to identify the needs in the community and try to bring people together to address those issues," Risso said.

He and Glenmary Co-Missioner Justo Castro Lux worked mainly with the Guatemalan community. They held cultural events, conducted workshops on immigrant rights and economic issues, and collaborated with other grassroots Latino groups. Then the Glenmary funding ended.

"My wife and I were thinking about living in an intentional community," Risso said. "Then we found out this (NICWJ) job was starting, so I decided to take it."

Francisco Risso

Risso's wife, Molly, teaches English as a second language and works with Manos Unidas ("Hands Together"), a women's economic group that makes and sells greeting cards.

Although Risso's NICWJ work has been mostly with Latinos so far, the Worker Center is for all low-income workers. While he looks for a space to set up the center, Risso works out of his home.

"The goal of the Worker Center is to start a drop-in center where workers can learn about their rights," he said. It also provides "advocacy to help workers obtain their rights, to explain their rights and their recourse and let the workers decide what they want to do."

The center also promotes worker organization. "By collective organization and bargaining, you could achieve things that aren't covered by the law," said Risso.

NICWJ, based in Chicago, was founded in 1996 to mobilize the religious community to support workers' rights. Christian, Jewish and Muslim members comprise the organization's board of directors.

"There's a real need that we've seen, that people don't know what their rights are," Risso said. "The other big issue that we've seen is that people who are undocumented think they don't have any rights, but that's not true."

Just as with documented workers and citizens, undocumented workers are entitled to safe working conditions, overtime pay and the right to work collectively to organize coworkers.

"Labor laws affect all workers," Risso said. "If you take away the rights of one worker, all workers' rights would be affected. And why are they hiring undocumented workers?"

Risso said that a company might knowingly hire undocumented workers because it believes it can pay them lower wages, that it doesn't have to treat them fairly or that the workers won't assert their rights.

The Worker Center opened as a result of the Case Farms strike in 1995. Most of the poultry plant's employees were from Latin America.

"They had organized themselves, and it was only after that that some unions came here to organize the workers," Risso said. "They voted for one union to represent them."

The workers formed Local 700 of Laborers International Union of North America. The local closed in December 2001, but did leave funds, some of which were to be used to help immigrants with legal problems.

NICWJ visited the area to see if a Worker Center would benefit the community. The Morganton Worker Center is one of the first three centers NICWJ opened in the southern United States last summer. The others are in Fayetteville, N.C., and Bentonville, Ark.

In addition to conducting workers' rights workshops, Risso said, "I've been trying to connect with Latino centers in the surrounding communities, and I've worked on several individual cases."

One such case, still in progress, involves a worker contesting a pay cut. Risso said the employer told the man he couldn't pay full wages or any bonuses, but then hired two more workers. Twenty workers protested to the employer, who fired the men he considered to be the protest's ringleaders. The Worker Center has filed a complaint with the National Labor Relations Board.

"It's a learning process," Risso said, "for these workers to see what their rights are, and how, by organizing, they can improve their rights."

Francisco Risso will conduct a worker rights workshop in Wilkesboro on March 17. For details about the workshop or about the Worker Center, contact him at (828) 320-6212.

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Child enjoys celebration of Bronx jazz Mass

Alexis Ademisoye, 5, is captivated by Father Jerome LeDoux's dancing during a jazz Mass at St. Augustine's Church in the south Bronx section of New York Feb. 16. The three-hour Mass, filled with stylized music, was held in observance of Black History Month. Several churches in the New York area participated.

Bishop Dudley restored to ministry; sex abuse claims unsupported

ST. PAUL, Minn. (CNS) — Archbishop Harry J. Flynn of St. Paul-Minneapolis announced Feb. 12 that retired South Dakota Bishop Paul V. Dudley has been returned to active ministry after an eight-month investigation of sexual abuse claims against him came up with no supporting evidence. "I now consider the complaints against Bishop Dudley to be closed and resolved in his favor," the archbishop said in a written statement. Bishop Dudley, 76, has been living in his home town of Northfield, Minn., since he retired in 1995 as bishop of Sioux Falls, S.D. He had been helping out in Twin City-area parishes with Masses and confirmations, but he voluntarily withdrew from all public ministry last May after Michael Flaherty publicly claimed the bishop had abused him several times 45 years earlier, when Flaherty was an altar boy at Annunciation Parish in Minneapolis and Bishop Dudley was a priest stationed there.

Church groups hail Indian-born astronaut who died on Columbia

NEW DELHI, India (CNS) — Church groups were among the many organizations and individuals in India who hailed the Indian-born Hindu woman who died on the Columbia space shuttle as an inspiration to the country's women and youth. Several church groups organized memorial services for Kalpana Chawla, 41, one of seven astronauts killed Feb. 1 when Columbia exploded minutes before it was to land on Earth. Indian Deputy Prime Minister L.K. Advani said Chawla brought great fame to India as the first Indian woman to enter space, reported UCA News, an Asian church news agency based in Thailand. "The entire nation was proud of Chawla. The mishap has come as a big blow to them," he said in a condolence message. The Columbia mission was her second journey into space. Her first was in 1997.

Vatican official gets close look at Catholic health care, U.S.-style

SILVER SPRING, Md. (CNS) — The Vatican's top official for health care ministry got a look at U.S.-style health care within a Catholic pastoral framework during a Feb. 11 visit to Holy Cross Hospital in Silver Spring. "I've even given blood here," Cardinal Theodore E. McCarrick of Washington said lightheartedly to Archbishop Javier Lozano Barragan, president of the Pontifical Council for Health Care Workers. Archbishop Lozano was in the Washington area for a three-day observance of the 11th World Day of the Sick. It was the first time that the United States had hosted the event. Cardinal McCarrick and Kevin Sexton, president of Holy Cross Hospital, stood inside the glass-doored main entrance and greeted the archbishop when he arrived around 9 a.m. accompanied by Father Gianfranco Grieco, a journalist from the Vatican.

Heaney, executive publisher of The Tidings, to head The Christophers

NEW YORK (CNS) — Dennis W. Heaney, executive publisher of The Tidings and Vida Nueva, Los Angeles archdiocesan newspapers, has been named president of The Christophers. When he starts May 1 he will be the first layperson to head the Catholic multimedia organization on a permanent basis. The Christophers are still looking for a new priest-director who will be their official public spokesman in their print and electronic media. Maryknoll Father James Keller founded The Christophers in 1945 to stimulate people of all faiths to recognize their abilities and use them to make the world a better place. Among its publications and productions are Christopher News Notes, sent free 10 times a year to more than a million people around the world; a syndicated column, "Light One Candle"; a weekly television series, "Christopher Closeup"; and a daily radio message, "Christopher Minutes," carried on 400 radio stations.

Irish-American Catholic fiddler calls her music 'a blessing'

WASHINGTON (CNS) — Eileen Ivers has been practicing her fiddle since she was 8 years old. She's been practicing her Catholic faith her whole life. Ivers — whose new album, "Eileen Ivers & Immigrant Soul" fuses the music of contemporary African and Latin American immigrants to America with that of her own Irish heritage — calls her music "a blessing." "I'm very blessed to see what types (of people) come and see us play our music," she told Catholic News Service in a telephone interview from New York City. Their performance, she added, "touches people, moves people in a good way. I feel I'm in a good place." She added, "As a practicing Catholic all my life, (the music is) just a part of you. It's a part of the spiritual part of a person. It's part of your soul, part of your personality. What you bring to the instrument is a part of you."

Parliament member notes different roles of Catholics in U.S., Britain

WASHINGTON (CNS) — A Catholic member of the British Parliament said he was inspired by a visit to a conference of Catholic social ministry workers and by the comparative ease with which the U.S. church can take a role in public life. Lord Daniel Brennan, an attorney and member of the House of Lords, said Feb. 12 that Catholics in politics in Britain have a significantly different role in government than do their counterparts in the United States. The Catholic Church in the United Kingdom was persecuted for more than a century, he reminded the participants at the annual Catholic Social Ministry Gathering in Washington. And it has been less than 200 years since Catholics there received full rights as citizens. "It's only in the last century that we have resumed a role in political life," Brennan said.

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Behind Vatican walls, officials have little sympathy for Saddam

By JOHN THAVIS
Catholic News Service

VATICAN CITY — When Vatican officials opened their copies of the best-selling Italian Catholic magazine *Famiglia Cristiana* in early February, they winced a little.

An insert in the magazine showed Pope John Paul II and President George W. Bush sitting back-to-back. Under the heading: "Whose side are you on? With Bush or with the pope?" the magazine was asking readers to vote in a referendum on a new war in Iraq.

That kind of juxtaposition of Bush and the pope has made Vatican officials uncomfortable. While opposing a preventive attack on Iraq, the Vatican is worried that it is being mistakenly cast as a foe of the United States and a friend of Iraqi President Saddam Hussein.

Privately, Vatican officials often begin statements about Iraq with the phrase, "I'm not defending Saddam Hussein. ..." They credit his government with protecting the rights of Iraq's Christian minority, but they recognize that his overall human rights record is atrocious.

Moreover, they tend to put most of the blame for the current crisis on Saddam, for failing to demonstrate unequivocally that his regime has stopped trying to develop weapons of mass destruction.

"The Vatican opposes a new war, and it has made this clear to the United States. But at this stage in the crisis, the ball is in Saddam Hussein's court," one Vatican official said Feb. 14.

What should Saddam do?

"Go away. And if he's not going to do that, show the kind of cooperation required by the inspection team," the official said.

The Vatican's public diplomatic moves have sometimes left the impression of a growing gulf between the Holy See and the United States. The pope met with German Foreign Minister Joschka Fischer and Iraqi Deputy Prime Minister Tariq Aziz and planned a session with U.N. Secretary-General Kofi Annan — all strong opponents of a preventive attack on Iraq.

At the same time, the pope sent a personal envoy to Baghdad to show his solidarity with the Iraqi people.

But church officials said it would be a mistake to presume that diplomatic dialogue with the United States has been cut off or downgraded. Flying in under the media radar in early February were two U.S. officials from the State Department and Department of Defense, who briefed Vatican counterparts on the U.S. reasons for war.

Vatican officials indicated there also had been phone calls between the Secretariat of State and "higher levels" of the U.S. government in recent days.

The Aziz visit put the Vatican in a bit of a corner. The day before his arrival in Rome, Aziz described Bush as a "new Hitler" trying to dominate the world. The fact that Aziz, a Catholic, was being hosted by Franciscan friars in Assisi for a day of antiwar activities also raised Vatican eyebrows.

The terse Vatican statement issued after Aziz's papal audience aimed for balance. The Vatican repeated its arguments against war, but pointedly called for Iraq to respect with "concrete commitments" the U.N. resolution on disarmament.

The day before Aziz's arrival, Cardinal Roberto Tucci divulged to Vatican Radio an episode that illustrates the Vatican's uneasy relationship with Saddam Hussein's regime.

A few years ago, Cardinal Tucci was attempting to plan a papal trip to the birthplace of Abraham in what is now part of modern Iraq. It was to be the first stage of the pope's Holy Year pilgrimage to the roots of the faith, and because Abraham is also respected by Muslims as a prophet and patriarch the Vatican foresaw no big problems.

But when Cardinal Tucci got to Baghdad, a committee of Iraqi officials told him that the pope's "Judeo-Christian vision" of his pilgrimage was in error, and that it had to be corrected in light of Islamic interpretation. They also said Iraq would have trouble guaranteeing the pope's safety because of continuing U.S. and British patrols over the two no-fly zones.

It soon became apparent that Iraq did not want the visit, and Cardinal Tucci left without ever meeting with Saddam to work out the problems.

Vatican officials say they have no illusions that the Holy See may be able to mediate the current crisis in some way. In fact, by mid-February many at the Vatican seemed resigned to the idea that war was about to come to Iraq.

Instead of expecting the Vatican to pull off a diplomatic miracle, they said, people should anticipate spiritual initiatives from the pope, such as a new call for days of fasting and prayer for peace.

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CRISIS, from page 1

ganization of the United Nations is the guarantor," he said.

Such solutions should also "avoid further grave sufferings to those populations, who are already tried by long years of embargo," Navarro-Valls said, referring to a U.N. embargo imposed after the 1991 Gulf War.

Annan met with the pope for about half an hour and separately with Cardinal Angelo Sodano, Vatican secretary of state, and Cardinal Roger Etchegaray, a retired French prelate who had just returned from a special Vatican mission to deliver a personal papal message to Iraqi President Saddam Hussein.

Navarro-Valls said that other regions of conflict — especially the Middle East — were raised during the meetings, and that Vatican officials thanked Annan for his "constant personal efforts for peace in different parts of the world."

Cardinal Sodano, speaking to reporters after the meeting with Annan, expressed support for a resolution adopted Feb. 17 by the European Union calling for the disarmament of Iraq through peaceful means.

The cardinal said the goal was "to obtain what the European prime ministers said yesterday: disarmament. This is the way, but to reach it there are still many peaceful methods and they should all be attempted. War is not inevitable."

A day before his meeting with the pope, Annan urged Iraqi leaders "to choose compliance over conflict," warning that failure to comply with U.N. disarmament resolutions could lead to war.

Speaking to reporters in Brussels, Belgium, after meeting with European Union leaders holding an emergency summit, Annan said, "It is imperative that the Iraqi leadership understand the urgency and the gravity of the situation.

"If they were to continue their defiance ... the members of the (U.N.) Security Council will have to make a grim choice: whether to declare material breach and the serious consequences that may follow," he said.

Hours before meeting Annan, the pontiff was briefed by Cardinal Etchegaray on his Feb. 11-16 mission to Iraq and his 90-minute meeting with Saddam. The Vatican released no details of the briefing.

Annan was the third leading figure involved in the crisis to come through the Vatican in less than two weeks. The pope met Feb. 14 with Iraqi Deputy Prime Minister Tariq Aziz and Feb. 7 with German Foreign Minister Joscka Fischer, whose country holds the rotating presidency of the U.N. Security Council.

Annan, who has met the pope at the Vatican four times since becoming U.N. secretary-general in 1997, responded to a papal plea in 1998 to make a special visit to Iraq to resolve a previous crisis over U.N. weapons inspections. The accord he worked out with Iraqi officials lasted about eight months.

In 2000, Annan received the Path to Peace Award, given by the Vatican's representative to the United Nations, who cited the secretary-general's special efforts on behalf of peace in Iraq, East Timor and the former Yugoslavia. In 2001, Annan was awarded the Nobel Peace Prize.

ADOPTION, from page 1

"They call it 'baby central,'" Ted said. "There were hundreds of parents staying at The White Swan (a western-style hotel) next to the embassy."

Eileen confessed that the first few days weren't easy. "Anna shut down for about three days," she said. "She wouldn't talk or walk. She just sat on my lap and clung on to me."

In the three months since those first difficult days, Anna has thrived and the Peters have become a family. She has picked up English quickly and is healthy and strong, both physically and emotionally.

Anna is one of the fortunate children. For every Chinese orphan that is adopted, 25 are not. According to The United States Agency for International Development, there are approximately 100 million orphans throughout the world, concentrated primarily in Asia and Africa.

A variety of causes are attributed to this number, primarily children whose parents died from AIDS and those abandoned by impoverished parents.

In the United States, a significantly smaller number of children are available for adoption due the practice of abortion. According to the Centers for Disease Control and Prevention, there were 861,789 legal induced abortions in 1999, the lowest rate since 1975.

When the Peters decided to adopt, they interviewed with several agencies before deciding on CSS. "We were the most comfortable with the process at CSS," said Eileen. "This is a lifelong journey and CSS offers support every step of the way."

CSS was encouraging but realistic about the adoption process. Adopting a child from China usually takes about two years, according to Jeannie Beall, supervisor for Social Work, Adoption, Pregnancy Support and Material Assistance for CSS.

For the Peters, the process was frustratingly long, but well worth the wait. "It all happens the way it is supposed to," Eileen said. "It's in God's hands and it's a miracle in his time."

While the Peters were still considering whether or not to use CSS, Michele Sheppard, an adoption social worker in the Western Regional Office of CSS in Asheville, invited them to attend a meeting with parents who had recently adopted from China.

COURTESY PHOTO

Mother and daughter play in their hotel room in Guangzhou. China.

Those meetings convinced the Peters to adopt through CSS. "They all raved about the facilitator in China, Xiulan," Eileen said. "She was wonderful." She made sure Anna and the Peters were well taken care of. "I got sick while I was there, and she went to get Chinese herbs for me," she said.

The Chinese people were very welcoming to the Peters. "They realized that we were adopting Anna, and seemed happy about it," Eileen said. "Anna and I were in the park one day, and an elderly lady gave me a thumbs-up sign."

CSS in Charlotte handles 12-15 domestic and about 60 international adoptions each year. The International Adoption Program currently places children from China and Russia. They also provide pre-placement assessments and post-placement services for parent adopting through other agencies.

Americans adopted more than 20,000 children from other countries in 2002. International adoptions are on the rise due to a number of factors. The wait is usually shorter — about two years for a Chinese child and often less than a year for a child from Russia.

When parents choose to adopt from China or Russia, they "are saving a child from a life in an orphanage," said Beall. Parents adopting a foreign-born child can provide that child with better opportunities than they would normally have, she said.

Chinese adoptees are usually at least a year old when they are placed with a family because first preference goes to Chinese parents. Also, orphanages wait to make sure the children are healthy before allowing them to be adopted. Finally, it takes several months to process the paperwork and photographs.

Adoptive parents wanting a healthy Caucasian baby must also wait up to two years. "There are sometimes 30 parents on the waiting list and we usually only place 15 babies a year," Beall said.

CSS sometimes has to close the application process when the waiting list gets too long.

In domestic adoptions, adoptive parents often have more information on the birth parents as compared to a foreign adoption. Children in foreign orphanages have often been abandoned, with no record of who their parents are or what their family medical history is.

"In Russia," Beall said, "single mothers who are struggling economically abandon their babies at the hospital."

Another perceived advantage of domestic adoption is that parents are more likely to be able to adopt an infant.

CSS offers open adoptions, which allows the birth parents to have more choice regarding the parents of their child. CSS matches the profiles of parents on the approved waiting list to the specifications of the birth parents.

In addition to its adoption services, CSS offers pregnancy support and foster care. Pregnancy support includes counseling and referrals to community resources for birth mothers. They also provide support services to the extended family, especially the birth father.

Children placed in foster care are primarily infants, pending their adoption. Short-term placement is available for mothers who are not able to adequately care for their children at the time.

"I feel so blessed to have this opportunity at this point in my life," Eileen said. And so Anna Wei Peters toddles through her new home, looking for her next adventure.

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Our Lady of Rosary Church wins volunteer service award

By KEVIN E. MURRAY
Acting Editor

LEXINGTON — Our Lady of the Rosary Church was the recipient of the 2002 North Carolina Award for Outstanding Volunteer Service, presented at an awards ceremony held at Trinity Baptist Church in Raleigh Feb. 11.

The statewide award, sponsored by the United Way of Davidson County, was for the support and hard work of the church's involvement with the Hispanic community.

Parish efforts that earned the award include providing space for ESL (English as a Second Language) classes, health fairs, housing information, and education and work assistance, according to Donna Lane, the United Way of Davidson County coordinator.

"For the past three years, members of Our Lady of the Rosary Catholic Church have served the Hispanic community," said Lane. "Dedicating 10-15 hours a week to this ministry, they work to build a greater understanding and trust between the Hispanic and English-speaking communities."

"The church developed a directory of county and community services written in Spanish," she said. "They conducted a cultural awareness workshop for the community providers and vendors."

Other parish services included transportation, domestic violence, women and youth groups, HIV prevention, pregnant teen assistance, tax assistance, community development, after school programs and summer camps.

In a letter to the church, Gov. Mike Easley, who attended the ceremony, wrote, "As special North Carolinians who made a difference every day in your local community through selfless acts of service, you represent the true spirit of volunteerism. Your compassion and exemplary service result in immeasurable benefits."

"It's two communities coming together and working together to satisfy the needs of everybody," said Oblate Father Albert Gondek, pastor.

Contact Acting Editor Kevin E. Murray by calling (704) 370-3334 or e-mail kemurray@charlottediocese.org.

Empty threat found in school graffiti

By KEVIN E. MURRAY
Acting Editor

CHARLOTTE — Graffiti caused quite a stir at Charlotte Catholic High School Feb. 19.

Students waited patiently outside while police and fire officials searched the building — the result of graffiti messages containing racist remarks and the words "bomb" and "10:00."

After three sweeps of the campus, officials found nothing suspicious and no indication that anyone had been inside the school the previous night.

"Everything was checked out thoroughly," said Father Jim Cassidy, principal. As a precaution, he said, "Before 10 o'clock, we took all of the kids out of the building until we were sure nothing would happen."

Students and staff were soon allowed back to class; however, some parents chose to take their children home for the day.

"There was no evidence that anybody got into the building," said Father Cassidy. "In fact, the evidence points the other way."

MECKLENBURG AREA CAT

Photo by Karen A. Evans

The graffiti was discovered on the outside of windows overlooking a construction area of a new school addition. A school bus and fence were also damaged on the property.

Father Cassidy believed the vandalism took place between midnight and 5:30 a.m.

Police said other racist and threatening graffiti was discovered on at least 20 cars at a nearby apartment complex.

"It seems there was somebody in the area playing pranks," said Father Cassidy. "This wasn't specific to us."

The police have no suspects, but they are reviewing surveillance tapes from school hallways cameras that face the windows. Empty spray cans were also discovered near the scene.

Contact Acting Editor Kevin E. Murray by calling (704) 370-3334 or e-mail kemurray@charlottediocese.org.

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Book Review

Book offers look at Pope Pius XII

REVIEWED BY **EUGENE J. FISHER**
CATHOLIC NEWS SERVICE

Anyone who has seen and been confused by the recent, historically muddled movie "Amen" by Greek director Costa-Garvas or who has read with dismay the glowing reviews of the spate of best-sellers attacking Pope Pius XII should read "Shepherd of Souls: A Pictorial Life of Pope Pius XII." The author, Sister Margherita Marchione, is a member of the Religious Teachers Filippini, professor emerita of Italian literature at Fairleigh Dickinson University and author of 40 previous books, three of which have been in defense of Pius XII. Here, she distills years of study into a short, approachable text augmented with an excellent collection of photographs of Pope Pius and his times.

"Sister Margherita offers us a practical understanding of how the play by the German author (Rolf) Hochhuth ("The Deputy," on which the movie "Amen" is based) helped create in popular culture a serious misreading of a great pontiff," Cardinal William H. Keeler of Baltimore wrote in his preface to this timely and helpful book. "Certainly there is room for a wide range of informed, scholarly opinion on the record of any pontificate, especially one as long and as seriously challenged by chaotic and destructive world events as that of Pius XII. But we also need to remind ourselves that too often in our own history as a nation classic anti-Catholicism has expressed itself in attacks on the papacy."

In "Shepherd of Souls" Sister Margherita takes us through the life of Eugenio Pacelli before he was elected pope in 1939, scant months before the German invasion of Poland catapulted the world into the unprecedented maelstrom of evil and violence we call World War II. She shows his great (albeit not always successful) efforts first to forestall and then to lessen the human suffering of the war. She shows how his brilliant encyclicals of the 1940s on the nature of the church ("Mystici Corporis"), the Bible ("Divino Afflante Spiritu") and liturgy ("Mediator Dei") and many addresses in the 1950s on social policy issues laid the theological and doctrinal foundations for the great insights of the Second Vatican Council.

This larger sense of Pope Pius' spirituality and theological vision, I believe, is necessary to assess the political decisions he made during the Second World War. Oddly, none of the books attacking this pope (and by extension, of course, the Catholic Church as such) even attempts to portray the man himself as a fully rounded human being. Rather, these books, like the movie "Amen," present a cardboard caricature and on that caricature they place virtually the full blame for the Holocaust, which has been well described as the most heinous crime in human history. This, of course, is classic scapegoating.

Sister Margherita goes beyond caricature to present this pope as a man of vision, of vulnerability, of hope, and, yes, of compassionate commitment to the poor, the sick, and especially those who were the victims of Nazi and other ideological perversities of the 20th century, such as fascism and communism. With this information readers can begin to appreciate the complex realities he faced.

A scholar of modern Italian and Italian-American culture, Sister Margherita was the editor of "Twentieth Century Italian Poetry: A Bilingual Anthology" (Fairleigh Dickinson Press, 1974) and author of "Americans of Italian Heritage" (University Press of America, 1995). Her recent books have focused on Italy, the Second World War and Pope Pius XII. She wrote "Yours Is a Precious Witness: Memoirs of Jews and Catholics in Wartime Italy" in 1997 and "Consensus and Controversy: Defending Pope Pius XII" (co-written with Cardinal Theodore E. McCarrick of Washington) in 2002, both published by Paulist Press.

"Shepherd of Souls" should be in every Catholic parish library, school, and, indeed, home. If I would have a suggestion for Paulist Press, it would be to put this book out in a smaller, mass market paperback edition as inexpensively as possible, even if that would mean cutting back on its pictorial side, so that it could be ordered in bulk for school and parish groups.

Fisher is an associate director of ecumenical and interreligious affairs at the U.S. Conference of Catholic Bishops and an adviser to the Vatican's Commission for Religious Relations with the Jews.

"Shepherd of Souls: A Pictorial Life of Pope Pius XII," by Sister Margherita Marchione, MPF. Paulist Press (Mahwah, N.J., 2002). 216 pp., $24.95.

Word to Life

Sunday Scripture Readings:
Feb. 23, 2003

Febr. 23, Seventh Sunday in Ordinary Time

Cycle B Readings:
1) Isaiah 43:18-19, 21-22, 24b-25
   Psalm 41:2-5, 13-14
2) 2 Corinthians 1:18-22
3) Gospel: Mark 2:1-12

BY **DAN LUBY**
CATHOLIC NEWS SERVICE

Sweating beneath the weight they bear, four men stagger to a halt, stopped by a gathering crowd.

They lurch clumsily forward with tiny, uncertain steps, murmuring encouragement to each other and their paralyzed friend. When they catch sight of the house where Jesus is, people are spilling from every doorway and out into the dusty street. Gently, they lower their suffering burden to the ground, to relieve their aching shoulders and discover a way through the crowd.

They strain to hear Jesus, and though they recognize his cadence and tone, they cannot make out his words, so far are they from the conversation. On the stretcher between their feet, the paralyzed man's eyes flutter open briefly, watery and seeing nothing.

When one of the bearers wonders aloud if they couldn't lower him through the roof, he is greeted with stares of disbelief and snuffles of defeated laughter.

But desperate to ease the paralytic's suffering and convinced of Jesus' power, they decide to risk it, to the everlasting gratitude of their transformed friend and those of us inspired by the story thousands of years later. They break open the roof over Jesus' head and lower their helpless comrade before him.

It is noteworthy that Jesus is moved to forgive this astonishing, even violent interruption of his preaching, not just by compassion for the man on the litter but also by the faith and persistence and daring of his friends.

All of us know, and most of us are from time to time, people so paralyzed — by sickness or financial crises or loneliness or fear — that they cannot seem to bring themselves to God.

All of us hope for, and are called to be, friends like the ones in Sunday's Gospel, persevering in faith, daring to carry those who cannot move themselves into God's healing presence.

Questions:

What's a concrete action you can take to bring someone you love closer to the presence of God? What immobilizing burden do you need help in laying at the feet of Jesus?

Scripture to Illustrate:

"When Jesus saw their faith, he said to the paralyzed man, 'My son, your sins are forgiven'" (Mark 2:5).

Weekly Scripture

Scripture for the week of February 23 - March 1

Sunday (Seventh Sunday in Ordinary Time), Isaiah 43:18-19, 21-22, 24-25, 2 Corinthians 1:18-22, Mark 2:1-12; **Monday,** Sirach 1:1-10, Mark 9:14-29; **Tuesday,** Sirach 2:1-11, Mark 9:30-37; **Wednesday,** Sirach 4:11-19, Mark 9:38-40; **Thursday,** Sirach 5:1-8, Mark 9:41-50; **Friday,** Sirach 6:5-17, Mark 10:1-12; **Saturday,** Sirach 17:1-15, Mark 10:13-16

Scripture for the week of March 2 - March 8

Sunday, (Eighth Sunday in Ordinary Time), Hosea 2:16-17, 21-22, 2 Corinthians 3:1-6, Mark 2:18-22; **Monday (St. Katharine Drexel),** Sirach 17:19-27, Mark 10:17-27; **Tuesday (St. Casimir),** Sirach 35:1-12, Mark 10:28-31; **Wednesday (Ash Wednesday),** Joel 2:12-18, 2 Corinthians 5:20—6:2, Matthew 6:1-6, 16-18; **Thursday (Lenten Weekday),** Deuteronomy 30:15-20, Luke 9:22-25, **Friday (Lenten Weekday),** Isaiah 58:1-9, Matthew 9:14-15; **Saturday (Lenten Weekday),** Isaiah 58:9-14, Luke 5:27-32

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Get thee behind me, Devil

'Daredevil' is dark, violent film

By GERRI PARE
Catholic News Service

NEW YORK (CNS) — Hoping to give "Spiderman" competition as a new movie franchise, Ben Affleck dons a burgundy cowl and leather suit to pose as New York City's nighttime crime enforcer, "Daredevil" (20th Century Fox). The movie's dark tone and chilly characters, however, will probably leave it far from the box office success that "Spiderman" achieved.

The set-up is nicely accomplished as we see 12-year-old Matt Murdock (Scott Terra) blinded by an accidental chemical spill, which motivates his father (David Keith) to return to the boxing ring, only to be murdered for refusing to throw a fight. Matt swears he will avenge the death and devote his life to getting justice for the underdog.

As an attorney, Matt defends only the innocent, but by night, using his superhuman, remaining senses and gymnastic vaulting abilities, he seeks out the guilty, such as the rapist he leaves in the path of an oncoming subway train. Matt seeks forgiveness in confession but his parish priest (Derrick O'Connor) will not condone his brand of vigilante justice. Conflicted, Matt becomes ambivalent about taking the law into his own hands.

A New York Post reporter (Joe Pantoliano) gives the unknown crimefighter the moniker "Daredevil," but no one suspects it could be a blind barrister. However, Daredevil's "radar sense" allows him to "see" somewhat by the vibrations made by sound, and coupled with his extraordinary other senses his visual handicap is greatly minimized.

The city's criminal underbelly is run by Kingpin (Michael Duncan Clarke) whose partner in crime, Natchios (Erick Avari), wants out. Instead, Kingpin orders a hit on Natchios by the rabid killer Bullseye (Colin Farrell).

Matt has just fallen for Natchios' daughter, Electra (Jennifer Garner), whose skill in martial arts equals his own, something they quickly establish upon meeting. But when her father is murdered, she mistakenly thinks Daredevil is the killer and sets out to slay him, unaware she is Bullseye's next target.

Although writer-director Mark Steven Johnson does pay attention to Matt's moral conundrum, including a very sympathetic portrayal of the priest, the message is mixed in that Matt agrees seeking vengeance is wrong, but ends up back in his red get-up, declaring he is the city's "guardian devil." His character is clearly well-intended but continues to rationalize taking the law into his own hands.

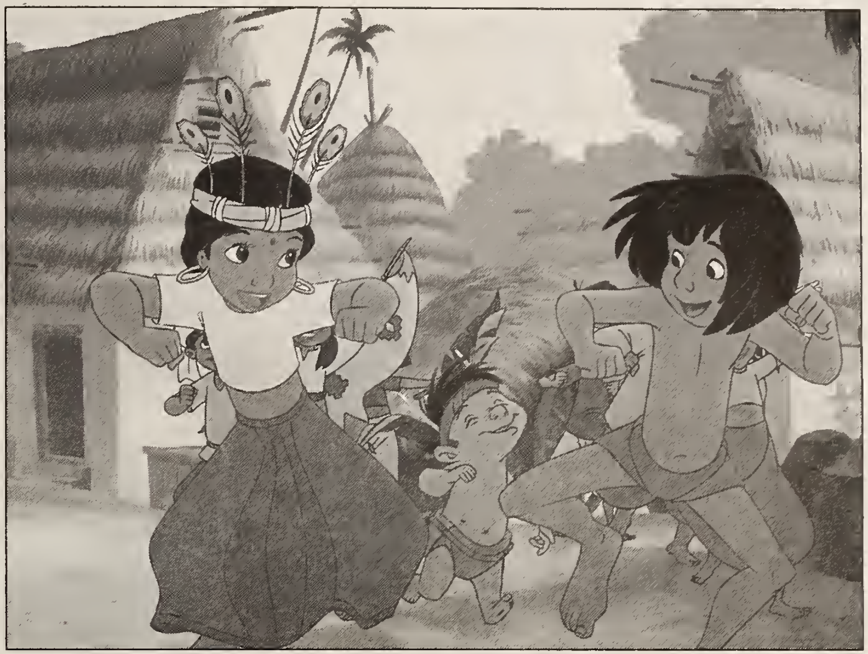
Visually, the dark lighting, special effects and speeded-up editing have the effect of making the mostly one-dimensional characterizations all the more apparent. Some of the stunts look preposterous, and uniformly drab dialogue further detracts from the movie. What is desperately needed is a vein of humor to offset a leaden film-noir treatment that is not emotionally involving. The violence walks the fine line of being so stylized as to look unbelievable while still being brutal in nature. Audiences may find its PG-13 rating generous for a film that could just as readily have been rated R.

Farrell's wild-eyed villain is strictly one-note and, Affleck's and Garner's romance looks far too rushed — not to mention its unnecessary trip to the bedroom, however discreetly it is filmed.

Based on the Marvel Comics character created in 1964, "Daredevil" will draw its comic book aficionados, but may be a tougher sell to the mainstream audience so accustomed to airy, feel-good movies.

Due to its sympathetic treatment of vigilante justice, some brutal but stylized violence, a discreet sexual encounter and an instance of profanity, the USCCB Office for Film & Broadcasting classification is A-IV — adults, with reservations. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned. Some material may be inappropriate for children under 13.

Pare is director of the Office for Film and Broadcasting of the U.S. Conference of Catholic Bishops.



CNS PHOTO FROM BUENA VISTA PICTURES

'Jungle Book 2' is fun but forgettable film
Mowgli returns in Disney's "The Jungle Book 2," a fun-filled sequel to the 1967 animated classic about a boy raised in the wild. While the new film lacks the originality and enduring appeal of its precursor, cutting-edge animation and a jazzy score create a charming tale of friendship and family. The USCCB Office for Film & Broadcasting classification is A-I — general patronage. The Motion Picture Association of America rating is G — general audiences.

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Roman Catholic Diocese of Charlotte

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The Pope Speaks

POPE JOHN PAUL II

Pope says Bible teaches people to praise God in times of difficulty

By CINDY WODDEN
Catholic News Service

VATICAN CITY — Even in times of difficulty, believers are called to praise God in the knowledge that he is always near to his creatures, Pope John Paul II said.

Christians believe in a "God who is beyond us, able to save us with his power, but also a God close to his people and in whose midst he wanted to dwell in his 'holy, glorious temple,' demonstrating his love," the pope said Feb. 19 at his weekly general audience.

Continuing his series of talks about the Scripture used in morning prayer, the pope spoke about the "canticle of the three young men" thrown into the fiery furnace for refusing to worship an idol.

The young men's hymn of praise, he said, "is like a torch which shines in the darkness of times of oppression and persecution, times which occurred frequently in the history of Israel as well as in the history of Christianity."

"We know that the persecutor does not always assume the violent and macabre face of an oppressor, but often is satisfied with isolating the just one, with mockery and irony, asking with sarcasm, 'Where is your God?'" the pope said.

Like the three young men, he said, Christians offer the proof of their praise even in times of trial, calling on all of creation — the stars, the seasons, all the animals and all the faithful — to join in their hymn of thanksgiving.

"I invite you all to maintain the firmness of your faith, even in the difficulties of life, always giving thanks to the Lord who created us and has called us to be with him in glory," the pope said.

The Bottom Line

ANTOINNETTE BOSCO
CNS Columnist

An encounter with St. Padre Pio's cousin

I've always marveled at how life brings unexpected surprises, sometimes one that is exactly what you need. Just before Christmas 2002 I met an old acquaintance I hadn't seen in several years. Anthony D'Andrea and I both happened to be visiting the Abbey of Regina Laudis in Bethlehem, Conn.

We were doing the usual "How's everything?" talk, when D'Andrea handed me a holy card with an unusual likeness of Padre Pio, in profile, as a young priest. I accepted it gladly, telling him I would send it to my son Sterling, a retired Illinois state policeman. Sterling, who has had a defibrilator in his chest for 11 years to control a serious heart condition, is very devoted to Padre Pio. I asked D'Andrea to pray for my son.

He nodded, and then, surprising me, said, "Padre Pio was my cousin." He explained that the relationship came from his grandfather's side. Then he told me a story about the holy card.

Back in 1929, his father took his mother, who was not Italian, to Pietrelcina, the village where Padre Pio was born, to meet relatives there. She noticed a picture on a mantle and asked who the "holy man" was. "Haven't you told her about Padre Pio, our relative?" they asked D'Andrea's father. They then took the picture down and gave it to Mrs. D'Andrea as a gift.

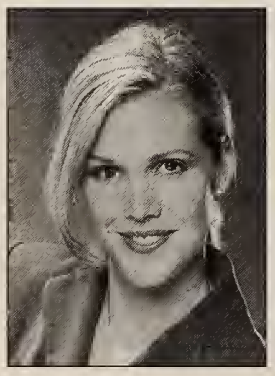
In the next 70 years, Padre Pio would become known worldwide as a saintly man who revealed Christ to all around him. Before his death in 1968, he gained a worldwide reputation for such spiritual gifts as miraculous healings, visions, bi-location (bringing him visibly, if not physically, to a person in need of spiritual help), uncanny insights into people's lives and, most astounding of all, receiving the stigmata — bearing unexplained wounds like those of Christ. This extraordinary priest was canonized June 16, 2002.

The photo given to D'Andrea's mother shows a pensive young man just before he entered the Friary of Our Lady of Grace in San Giovanni Rotondo, on a last visit to his hometown, Pietrelcina. It was on a mantle in their family home in New York until Mrs. D'Andrea died in 1984, and then was passed down to D'Andrea, a father of eight, whose wife Pat was afflicted with two brain tumors. "I prayed specifically to Padre Pio for her life, and she lived two more years," D'Andrea told me.

The photo of his revered cousin that he cherished was cracked but intact. At the suggestion of a friend and with the help of his daughter, Monica, a calligrapher, he had the old print restored and the prayer cards printed. Now D'Andrea keeps a list of all of who have asked for prayers to Padre Pio, distributing the card with the unique photo.

Amos Miller, director of the Padre Pio Prayer Group that meets at St. John Cantius Church in Chicago, also will be distributing the cards. Thanks to a request from D'Andrea, this group will be praying for my son Sterling, who lives south of Chicago.

D'Andrea told me many remarkable stories of Padre Pio's intercession to help someone he has personally witnessed. "Nobody could make up these stories," he said, adding that he now lives according to Padre Pio's axiom, "Pray, hope and don't worry!"



Our Turn

THERESE J. BORCHARD
CNS Columnist

Tradition and ritual after children arrive

I've noticed an interesting trend among my young-adult friends. As soon as couples in their 20s and 30s recite matrimonial vows, nest a little and start their own families, they suddenly appreciate, even demand, a little tradition or ritual in their lives.

That's consistent with recent research about young adults, especially the book "Young Adult Catholics," by Dean Hoge, William Dinges, Mary Johnson and Juan Gonzales, documenting focus groups of young adults and a survey of Catholics between the ages of 18 to 39.

According to their research, about 70 percent of young adults drop all religious activity when they pack their bags for college. About half return to the church upon leaving the maternity ward with a cherubic infant. This group of Catholics weren't interested in rituals or tradition or anything holy as soon as they could make that decision for themselves, but they surely want it for their own children.

Why? Because ritual and tradition are good for families. And good for the soul. So even if a couple doesn't get anything out of Mass, they'll be there for the children.

Recently Syracuse University psychology professor Barbara Fiese was part of a group of psychologists that studied 32 clinical studies of family rituals. The results confirmed what we Catholics always have known: Meaningful rituals and symbols strengthen and solidify the foundation of family life, and profoundly impact the sense of security and well-being of a child.

I'm always intrigued when a friend who hasn't stepped inside a church in 10 years is so anxious to baptize her infant; when a colleague who previously denounced all things religious is caught purchasing a children's Bible at the local Christian bookstore; or when an acquaintance trades in his long nights at the pub to say prayers over his daughter's crib.

It's a natural evolution in some sense: the frightening notion that we, in fact, do become our parents.

"The traditional stuff is still the best," my husband said to me one night when we tucked our then-9-month-old into bed after we returned from a dinner party.

He was referring to a couple we had met that evening who explained to us that they had no immediate plans of marrying, even though they'd been with each other for five years.

"Maybe when we're 40 and bored," they casually remarked. For the time being they were content hanging out, playing the guitar and tambourine as part of a late-night band, and drinking cocktails with boring married folk like my husband and me.

As I packed up my son's binkis, bottles, rattles, blankets and diapers, and rushed out the door before 10 o'clock, part of me envied their freedom from attachment: the idea of staying out all night and sleeping in all morning. After two seconds of daydreaming, my senses returned, and I realized that the boring folks with a routine — with church in the morning and prayers at night and family activities — are really the lucky ones.

We belong to something larger than ourselves. Our son belongs to something too. And even though he will soon resist all structure and ritual and tradition as part of his adolescence and early manhood, he will one day appreciate it and pass it on to his children.

We should we be so lucky!

Light One Candle

MSGR. JIM LISANTE
GUEST COLUMNIST

Sharing the blessings

In so many ways, he looks like a character actor from central casting. With his oversized 10-gallon hat and country-western wardrobe, Andrew J. Whittaker might make you laugh until you learn that he is the lucky fellow who, already a millionaire by virtue of his construction company, went on to win a lottery prize of $314.9 million. It's the largest undivided lottery winnings ever. The sheer numbers give you pause. But as happy a story as it is, it's even better when a winner knows what to do with his wealth.

In all his meetings with the press, he has reiterated the same theme. Every blessing, he said, "is a gift from the Lord." And by his determination, God gives blessings so we'll "give many back." And that's what he intends to do.

First, he started writing checks to his churches. He's been a member of three, so he's dividing ten percent of his winnings among the congregations he's prayed with over the years. He figures that since God gave him the blessings, he should remember those who nurtured his relationship with the Lord.

Whittaker believes: "I don't have luck, I'm blessed. I just want to thank God for letting me pick the right numbers, or letting the machine pick the right numbers for me." And it's his hope that the churches use his winnings to help those who are most needful. He said: "I'm getting really excited, because of the good works I can do with this. ... This will really do good for the poor. I hope it goes to especially help people who want to better themselves and to have a better life."

He also said that because of bad weather and slow business, he'd had to lay off a number of his construction workers just before Christmas. Now, he plans to hire them back. Finally, he said that like any family, he had relatives who didn't always have it so easy. He'd also use his resources to see that no member of his extended family would fall between the cracks.

So there you have it. A winner who remembers that (a) every grace is a blessing from God; (b) helping our churches helps them to help others; (c) it's always right to remember the people others forget, like the unemployed; and (d) charity should include members of our families who may not be as richly blessed as we are.

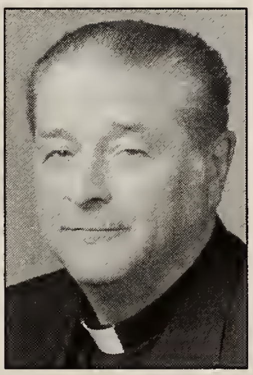
Now, few of us will ever have the opportunity for giving on a scale like Andrew J. Whittaker. But few of us wouldn't be able to say that we are blessed in some ways by having gifts that others don't. And that's our opportunity: to share the things we've been given with other people. Someday, Whittaker will die, like every one else. No amount of wealth spares anyone from that. And, he will not have been able to carry his lottery earnings along with him to the judgment seat of God.

But based on his plans these days, I'd say he doesn't have much to fear. Some of the greatest theological minds suggest that what we carry with us to the next life are the generous blessings and gifts we've shared with others here on earth.

When your time comes to stand before God, the special good that you have done, the loving-kindness you have shown will be the greatest things you can take along.

For a free copy of the Christopher News Note, "Money - For All Its Worth," write: The Christophers, 12 East 48th Street, New York, N.Y. 10017; or e-mail: mail@christophers.org.

Question Corner



FATHER JOHN DIETZEN
CNS COLUMNIST

Children of interfaith marriages

Q. I would like information about interfaith marriages. I am the product of such a marriage. My Catholic grandfather never spoke to my mother after her marriage in 1936. When the children were born, he claimed we were bastards and of no concern to him.

I knew him by sight since I resembled him, but when I rode on a bus with him he never spoke. How does this extend God's love to everyone, all of us made in his image?

Only the Catholic Church hinders us from being a family. When will I no longer be a bastard in the eyes of the church? Sometime in the 21st century? (Massachusetts)

A. You have never been illegitimate in the eyes of the church, back when you were born or now. If it's any consolation, you are not the only one who thought so back in those days.

Before going further, we must admit that the Catholic Church's attitudes and policies concerning "mixed marriages" were much more restrictive and severe when your parents were married than they are now. For a long time the marriage of a Catholic and non-Catholic could not be celebrated in the church building; most of them took place privately and informally in the parish rectory.

Later, these marriages were permitted in church but could be only at a side altar; and of course no Mass was allowed under any circumstances.

For reasons too lengthy to discuss again here, that policy changed drastically over the years, as everyone knows.

Even under the narrowest regulations of the past, however, there was no question, as far as the Catholic Church was concerned, that couples properly entering a Catholic marriage enjoyed a valid marriage union, even if one partner was not Catholic. Their union was even, as now, considered a sacramental marriage if both spouses were baptized.

I'm sorry for the distorted understanding of his faith that led your grandfather to emotionally abuse his grandchildren over the years. That kind of mistreatment and insult to his family can be more serious, and more scarring, than physical abuse, as I'm sure you have discovered.

Whatever imperfections the Catholic Church may have suffered in this matter, I hope you can get past blaming it for what your grandfather did to your family.

A free brochure in English or Spanish, answering questions Catholics ask about baptism practices and sponsors, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651.

Questions may be sent to Father Dietzen at the same address, or e-mail: jjdietzen@aol.com.

Coming of Age

AMY WELBORN
CNS COLUMNIST

How important is it, really?

Ms. Jennifer Lopez sings in one of her songs, "I used to have a little, but now I have a lot," and that's true.

"J-Lo" is rich, makes records and movies, and has everything she wants. Except one thing right now: She's not going to get married to Ben Affleck in the Catholic Church. At least not right now.

See, they were going to get married on Valentine's Day weekend in the church. But Jennifer Lopez had a problem. She had been married not just once, but twice before.

The first marriage was a Catholic ceremony and ended a year after it began. The second one was a civil wedding and ended eight months after it began. So — if you're still with me here — if she wanted to get married in the Catholic Church again, the first marriage would have to be annulled.

That means the church would look at the origins of the marriage. If it found that the two people getting married couldn't or didn't give their full, free consent to what they were doing, then the marriage, while legal, wasn't sacramental in nature.

Once a marriage has been declared null by the church, the people are free to get married again in the church. But not until then.

Which is OK because Jesus said some serious stuff about marriage. What kind of church would we be if we didn't take it seriously, too?

So there's Jennifer Lopez's problem. And if the news reports are correct, she's pretty ticked off about the whole thing, mad that the church won't hurry up and speed through the process.

Now we have to be careful here, because you're really not supposed to judge other people's lives, but J-Lo is a celebrity, and she doesn't seem to mind living a lot of her life in public. So it's OK to take this mess and ask some questions — questions that don't just apply to Jennifer Lopez but to the rest of us too.

They say that she's mad because getting married in the church is really important to her. But important enough to try to understand what the church actually teaches about marriage? Important enough to familiarize herself with what the church asks of people who want to get married?

How important could it really be then?

Lots of us can be guilty of this kind of thinking, even if it's not in relation to marriage, can't we? We could all make a list of things that are really important to us: our families, our friends and even our education. But how important are they, really?

Are our families important enough to spend time with? Are our friends important enough to hear the truth about stuff they're doing that's wrong? Is our education important enough to take seriously?

Or are our words about how "important" these things are just words, leaving us surprised when we feel alienated from our families, when our friends self-destruct and when our grades drop?

Hope not. We hope that we're working hard to make sure that our actions match our words about what's really important to us so that as life goes on we don't get any rude surprises, but lots of joy instead!

1933 letter from St. Edith Stein asked Pope Pius XI to condemn Nazism

By CINDY WOODEN
Catholic News Service

VATICAN CITY — Just a few weeks after Adolf Hitler came to power in Germany, St. Edith Stein — a Catholic convert from Judaism who was soon to enter a Carmelite convent — wrote to Pope Pius XI asking him to condemn the Nazi ideology.

The saint, who died at the Nazi death camp of Auschwitz in 1942 and was canonized in 1998, wrote to the pope April 12, 1933, saying the whole world was "waiting and hoping that the church of Christ would make its voice heard."

The letter, which St. Edith Stein referred to in other writings, was published for the first time in German and Italian newspapers Feb. 19 after scholars were given copies of the original from the Vatican Secret Archives.

An official of the archives confirmed that the letter was one of the hundreds of documents involving Vatican-German relations before World War II opened to scholars Feb. 15.

The idea of writing an encyclical against Nazi ideas contrary to the faith had been discussed at the Vatican and at least one draft was written, but Pope Pius died in 1939 without completing and publishing it.

Jesuit Father Pierre Blet, the Vatican's leading expert on World War II, said in 1999 it would have been a mistake to publish the draft because while it condemned anti-Semitism it also recognized the rights of a state to take certain measures against Jews.

St. Edith Stein wrote to the pope, "As a daughter of the Jewish people, who through the grace of God has been a daughter of the Catholic Church for 11 years, I dare to express to the father of Christianity that which is worrying millions of Germans."

She said the behavior of Hitler and his supporters betrayed "total contempt for justice and for humanity, not to mention love of one's neighbor."

"For years the leaders of national socialism have preached hatred of the Jews. Now that they have come to power and armed their followers — among them known criminal elements — they are reaping the fruit of the hatred sown," she wrote.

Some Jews, she said, had committed suicide following a boycott of Jewish-run businesses.

"For weeks not only the Jews, but thousands of Catholic faithful in Germany — and, I believe, throughout the world — have been waiting and hoping that the church of Christ would make its voice heard against such an abuse of Christ's name," she wrote.

She called the Nazis' "idolatry of race" nothing other than "an open heresy."

And, she said, "this war of extermination of Jewish blood" should outrage Christians because Jesus, his mother and his disciples were Jews.

"All of us who are watching the current situation as faithful children of the church fear the worst for the global image of the church itself if the silence continues," she said.

JOURNEY, from page 1

coming together in a way that changes hearts," Father Cancro said.

Living with a man to whom she isn't married, the woman comes to the well during the day's heat, avoiding neighbors who ostracize her.

"Jesus asks her for a drink, and she's perplexed," Father Cancro said. "Jesus chooses to establish an intimate relationship with her (by talking to her). Normally, a man would not talk to a woman. Jesus offers her a gift, something done only to make personal connections.

"He has a water that will alleviate all her difficulties — not water from the well, but water that wells up inside her to change her."

She establishes community (communio) with her neighbors when she tells them she has found the Messiah.

"Communio is sacramental," Father Cancro said. "As a catechist, you need to be a sacramental person — participating in the sacraments and being a sign to others. We must be people of the word: recognize the word and proclaim the word in our lives. The word of God is bigger than the words on a page or in a book. It keeps flowing through the unfolding of our lives.

"The ministry of the word challenges us to live in certain ways, to be truthful people," he said. "Truth-speaking nurtures us. [Part of this is that] we have to be honest about what we can and can't do. ... Be honest about what you can commit yourself to."

Don Schiffhauer, who teaches confirmation classes and fourth- and seventh-grade faith formation at St. Eugene, said the woman at the well as a love story was a new idea for him and showed that "we've got to be willing to step into relationships, even if society looks down on them."

In the second session, Father Cancro described Jesus' Transfiguration as a series of mountains and valleys: Jesus had healed someone on a mountain, then went to the mountain of Transfiguration, from there to Jerusalem, on a hill, and then to Calvary.

Father Cancro told the catechists to cherish their high points but that the valleys, when nothing goes right, are also part of personal transfiguration.

"We tend to concentrate on a mountain experience and want to stay there, or we get overwhelmed by a valley experience," Father Cancro said. "Transfiguration can't be seen alone, but only in the context of what is around it."

Transfiguration, he added, is also about pilgrimage, about not staying in one place. "We're called to be people of the tent, not people of the concrete foundation. We're not supposed to remain comfortable in one place. ... We have to be open to conversion and change, to know what we need to be converted from."

"I've learned so much," said Barbara Barker, who teaches second-, third- and fourth-grade faith formation at St. Joseph Church in Bryson City.

Barker, who experienced tragedy last year, said that Father Cancro's talk "made me realize that I was in the valley, but now I'm almost at the top of the mountain."

The third-session story of sower and seed reminds its hearers that change can take place in any kind of soil.

"I think the important element is the dirt," Father Cancro said. "It doesn't matter if you're good soil or rocky soil, the seed is still sown. Our God is so good that he allows the seed to be sown so that it has even a short-term effect. Our call is to lavishly scatter the word. Even on rocky ground, it still has an effect.

"God has made the choice to scatter that seed there, and we're part of the vehicle that scatters that seed. We're called to be as open as we can and not judgmental about how others receive the word. The Catholic worldview is that all is process, not event. All is grace, and all is constantly unfolding."

"I think discernment is one of the things that really struck me," said Carole Hubbell, catechetical leader at St. William Church in Murphy. "It's our responsibility (as catechists) to look for the gifts of people and call them. If they say 'no,' it's OK; but you still have to act."

Contact Correspondent Joanita M. Nellenbach by calling (828) 627-9209 or e-mail jnell@dnet.net.

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Right on TRACS

TRACS
Triad Area Catholic Schools
LIONS

PHOTO BY SUSAN DEGUZMAN

Varsity cheerleaders from St. Leo School in Winston-Salem have much to cheer about. At the time of this January photo, the school had nearly reached its $40,000 goal for the TRACS (Triad Area Catholic Schools) Education Foundation Campaign. The TRACS Foundation oversees the annual fund drive of the six Catholic schools in the Piedmont-Triad. While tuition assistance is the main focus of the fund, monies may also be used for other educational enhancements such as technology upgrades, structural improvements and teacher in-service programs.

COURTESY PHOTO

Senior class president soars to Eagle Scout

Paul Kelley has earned the rank of Eagle Scout, the highest honor in Boy Scouts. For his project, Kelley redefined and improved the nature trail at the Nature Museum near Freedom Park. Kelley, 18, has been a member of the St. Matthew Church-sponsored Troop 8 since he started as a Tiger Cub at age five. Kelley is senior class president at Charlotte Catholic High School and plays guitar at Sunday Mass at St. Matthew.

Bishops' pro-life spokeswoman lauds bill to ban partial-birth abortion

WASHINGTON (CNS) — The spokeswoman for the U.S. bishops' Secretariat for Pro-Life Activities praised the introduction of the Partial-Birth Abortion Ban Act of 2003 in the U.S. House of Representatives. "Partial-birth abortion is never necessary and has never been accepted by the mainstream medical community," said Cathy Cleaver. "It has no place in a society that cares for women and children." Knights of Columbus Supreme Knight Carl Anderson also hailed the new bill to ban the procedure. Rep. Steve Chabot, R-Ohio, introduced the bill Feb. 13 with more than 100 co-sponsors. The House has passed bills to ban partial-birth abortions four times, and twice the Senate joined in voting to end the practice, but President Clinton vetoed it both times. President Bush supports a ban.

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Sister of Mercy leaves lasting legacy in North Carolina

Holy Angels founder dies at 92

BELMONT — Mercy Sister Marie Patrice Manley, 92, died Feb. 13 at Maryfield Nursing Home in High Point where she was a resident. She was received as a Sister of Mercy on Feb. 2, 1940, and was in her 62nd year as a Sister of Mercy.

A Mass of Christian Burial was held Feb. 17 at Cardinal Gibbons Memorial Chapel with burial following at the Belmont Abbey Cemetery.

Sister Marie Patrice was born Jan. 15, 1911, in Minneapolis, Minn. She was named Catherine Irene Manley at her baptism. Following 10 years as a Visitation Sister, she entered with the Sisters of Mercy on Aug. 15, 1939.

Sister Marie Patrice graduated from Cardome Visitation Academy in 1929 and graduated from Sacred Heart Junior College. She then obtained her bachelor's degree in education from Belmont Abbey College. She also attended Mount Mercy College in Pittsburgh, Pa., and Catholic University of America in Washington, D.C.

In 1944, she began her ministry at St. Leo's Military Academy where she managed the students in residence and taught eighth grade. From 1947-49, she taught at Sacred Heart School in Salisbury; from 1949-1953, she taught at O'Donoghue School in Charlotte; and from 1953-54, at Sacred Heart School in Belmont before significant heart problems developed.

Advised by her doctor that the classroom was too stressful and strenuous, she responded to the needs of local textile mill workers by caring for their children as director of Sacred Heart Day Nursery, located on the convent grounds.

Mercy Sister Marie Patrice Manley

Later, at the request of a local doctor, Sister Marie Patrice was asked to assist in the care of an infant born with spina bifida and hydrocephalis named Maria Morrow. The child desperately needed full-time care that her young mother could not provide. Sister Marie Patrice went into action in January 1956 to obtain permission to care for the medically fragile infant. Thus began Holy Angels.

Sister Marie Patrice served as administrator of the facility for 27 years — from the day it was founded until 1982. Today, Holy Angels, Inc. houses over 65 residents in three different residential programs. Many of its residents are medically fragile with varying degrees of mental retardation and physical disabilities.

As part of their outreach services, Holy Angels operates a vocational training program Cherubs Café and Candy Bouquets in downtown Belmont. These programs provide employment for 12 adults with mental retardation.

During her ministry at Holy Angels, Sister Marie Patrice was a highly sought after speaker. In 1966, she received the Charlotte Sertoma Club Service to Mankind Award, and in 1973 the Belmont Chamber of Commerce named Sister Marie Patrice Distinguished Citizen of the Year.

Sister Marie Patrice's heart condition and the sponsored ministry that it produced proved to all around her that, although her heart was not perfect, it was big enough to encompass many children who could not have found appropriate care elsewhere. Her legacy can be seen every time you look into the eyes of God's most precious children who live at Holy Angels.

Upon her retirement from Holy Angels, Sister Marie Patrice moved to Bardstown, Ky., where she could be near the Trappist Monastery and remained there until health problems dictated a move to Maryfield Nursing Home in High Point. She maintained an active prayer ministry until her death.

Sister Marie Patrice is the daughter of the late William Joseph Manley and Minnie Irene Troendle Manley. She is survived by her godchild, Maria Morrow.

Memorials may be made to Holy Angels, P.O. Box 710, 6600 E. Wilkinson Blvd. Belmont, N.C. 28012-8410.

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Catholic nuns take peace message to radio station in Midwest

30-second radio spot urges listeners to pray, work for peace

By FRANCISCAN SISTER CAROL HOVERMAN
Catholic News Service

DUBUQUE, Iowa — Hoping to counter the country's moves toward war, communities of women religious in the Midwest are adding their voices to those calling for alternatives to war and efforts toward peace.

A 30-second radio spot produced by the communities began airing Feb. 13 on AM and FM radio stations in Cedar Rapids that cover eastern and central Iowa but also extend into Illinois and Wisconsin.

With the music of "Let There be Peace on Earth" as background, the message says:

"We all laugh, we all love, we all cry, we all bleed, we all grieve in the same language.

"Work for peace! Pray for peace! A message from the Catholic sisters of this area."

Violin music for the spot was played by Sister Marie Therese Kalb, a member of the Dubuque Franciscans, and J.L. Brimeyer, accompanist.

The spot originated with communications personnel from the 13 religious congregations of the upper Mississippi Valley that make up Sisters United News. The group came together in 1993 to have maximum impact in publicizing the ministries of contemporary women religious who are living the Gospel message in today's world.

Last year the group sponsored billboards around the state that urged people to "welcome the immigrant you once were."

Iowa communities of women religious that belong to Sisters United News are: Carmelites, Eldridge; Roman Dominicans, Iowa City; Sisters of Charity of the Blessed Virgin Mary, Dubuque; Sisters of Humility, Davenport; Sisters of Mercy, Cedar Rapids; Sisters of St. Francis, Clinton; and Sisters of St. Francis, Sisters of the Presentation, Sisters of the Visitation and Trappestine Sisters, all of Dubuque.

The other members are the Benedictine Sisters of Rock Island, Ill., and from Wisconsin, the Sinsinawa Dominicans and the Franciscan Sisters of Perpetual Adoration of LaCrosse.

The group also plans to air the message in LaCrosse and Madison, Wis., as well as in Clinton, Dubuque and western Iowa.

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Do we need, as some do, letters of recommendation to you or from you? You are our letter, written on our hearts, known and read by all, shown to be a letter of Christ ministered by us, written not in ink but by the Spirit of the living God, not on tablets of stone but on tablets that are hearts of flesh.

2 Corinthians 3:1b-3

The Catholic NEWS & HERALD

Bishop McGuinness students excel at Harvard Model Congress

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FEBRUARY 28, 2003

SERVING CATHOLICS IN WESTERN NORTH CAROLINA IN THE DIOCESE OF CHARLOTTE

VOLUME 12 Nº 23

Lenten Season 2003

Church's general rules for Lenten fasting

WASHINGTON (CNS) — With the Lenten season beginning March 5, Ash Wednesday, here are the Catholic Church's regulations on Lenten fasting:

In Catholic practice in the Latin rite, fasting can mean not taking nourishment at all during a particular time or limiting ones' food consumption during a given day to one main meal and two smaller meals, with no solid foods in between. This should not be confused with the penitential practice of abstinence, which refers to avoiding particular kinds of food, especially meat. Note, however, that fast days are also days of abstinence; days of abstinence are not necessarily fast days.

The laws of fasting and days of fasting in Eastern Catholic churches differ from those in the Latin rite. Catholics of the Eastern church observe fast days by refraining from meat, dairy products and eggs. This is required of Catholics of all ages on the first day of Lent (two days before the start of Lent in the Latin rite) and on Good Friday. Consult authorities of individual churches to determine if they have other fast days.

Church law for the Latin rite establishes Ash Wednesday and Good Friday as penitential days of fast. Those aged 18 through 59 ordinarily are obliged to observe these fast days by not eating between meals and by having no more than one main meal and two smaller meals.

CNS PHOTO BY MAX ROSSI, CATHOLIC PRESS PHOTO

Pope John Paul II receives ashes from Cardinal Josef Tomko at Rome's Basilica of Santa Sabina Feb. 13, 2002. During his weekly audience, which coincided with Ash Wednesday, the pope spoke of the need to rediscover the value of selfless giving, especially during Lent.

Feed the hungry, nourish souls

Catholic Relief Services launches annual Lenten program

BY KAREN A. EVANS
STAFF WRITER

CHARLOTTE — It's Ash Wednesday, and you are hungry. Now imagine if you felt this way every day. For 800 million people throughout the world, hunger and malnutrition are part of their everyday lives.

This Lenten season, 12 million U.S. Catholics will not only give up chocolate or watching television, but they will give prayer and alms for the 1.2 billion people living in poverty.

Operation Rice Bowl (ORB)

See ORB, page 14

Making strides to protect children

Diocese trains personnel in misconduct prevention

BY KEVIN E. MURRAY
ACTING EDITOR

CHARLOTTE — In an ongoing effort to protect children, the Diocese of Charlotte continues to train diocesan personnel in preventing sexual misconduct in accordance with mandates set by the U.S. bishops.

Over 4,400 diocesan employees and volunteers have been trained in 94 workshops around the diocese to identify and correctly address aspects of sexual misconduct. Fifteen more sessions are scheduled through May.

"Our goal is to educate every priest, religious, employee and volunteer in the 46-county diocese," said Msgr. Mauricio W. West, diocesan administrator.

It is the fulfillment of a promise made in April 2002 by Bishop William G. Curlin, bishop emeritus, when he announced the implementation of the nationally recognized program.

The Diocese of Charlotte contracted VIRTUS, a company affiliated with the National Catholic Retention Group, an insured, not-for-

See TRAINING, page 9

A fasting we shall go

Belmont youth go hungry to help fight global famine

BY KEVIN E. MURRAY
ACTING EDITOR

BELMONT — Youth groups got a taste of famine last weekend.

Approximately 100 youth ministry members from six area churches, including Queen of the Apostles Church, gathered at First Foursquare Gospel Church for 30 Hours of Famine Feb. 21-22. The youths went without food, learned about global famine and collected canned goods for donation to a local organization.

PHOTO BY: KEVIN E. MURRAY

"I got a better understanding of what it's like physically to go without food," said Christopher Dean, 14, of Queen of the Apostles. "This is just a taste of what others go through."

"You're never really hungry until you've walked a mile in someone else's shoes," said Marcie Stocker, 12, of Queen of the Apostles.

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Pro golfer attributes healing to Lourdes water

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Lifetime of discernment leads to life as religious sister

...PAGE 8

Sister of Mercy shares unconditional love through ministry

...PAGE 16

Church U.N. role is to show how God lifts up the world, says official

NEW YORK (CNS) — The church's role at the United Nations is not to offer "technical solutions or remedies" to world problems but to show the international community how God lifts up the whole world, according to the Vatican's new U.N. nuncio. Archbishop Celestino Migliore was celebrant and homilist for a Mass Feb. 23 at Holy Family Church, whose parish bounds include the U.N. headquarters and many of the national U.N. missions. To illustrate the church's mission, he recalled Archimedes, a Greek of the third century B.C. who was said to have stated that by the principles of physics he theoretically could devise levers capable of moving any amount of weight. "Give me a place to stand and I will move the world," he reportedly said. The nuncio said that God is the one who "can lift up the entire world." "By her presence among the nations, the church wants to share with the peoples of the world this treasure, this lever outside the world which enables her to lift it up," he said.

British prime minister's papal meeting part of 'immersion' weekend

VATICAN CITY (CNS) — Tony Blair's first meeting with Pope John Paul II was part of a "full immersion" weekend in Catholicism for the British prime minister. Blair and the pope discussed their divergent views on Iraq during a 30-minute tete-a-tete in the papal library Feb. 22. Afterward, the pope greeted Blair's wife, Cherie, and three of their four children. Then Blair held further talks with other Vatican officials. A few hours later, the Blair family returned to the Vatican for a long private tour of the Vatican Museums and St. Peter's Basilica. Early the next morning they were back in the Vatican's inner chambers for private Mass with the pope, according to church sources. Blair's three stops at the Vatican in less than 24 hours may have set a record for a head of state.

Pope calls for prayer, fasting for peace on Ash Wednesday

VATICAN CITY (CNS) — Warning that the world was drifting toward the "logic of war," Pope John Paul II called for a day of prayer and fasting for peace on Ash Wednesday. The pope announced the move Feb. 23 as he appealed once again against war in Iraq. He said armed conflict in the Persian Gulf state could throw the entire Middle East into turmoil and raise tensions across the globe. A peaceful future for the world cannot be won by terrorism or by war, the pontiff said from his apartment window above St. Peter's Square. "For months the international community has lived in great anxiety over the danger of a war that could upset the entire region of the Middle East and aggravate tensions which unfortunately are already present at the start of the third millennium," he said.

CNS PHOTO BY CHRIS SHERIDAN

Manhattan youths enjoy 'Thanksgiving in February'

Sisters Gloria, Maria and Janice Robles enjoy a traditional Thanksgiving meal sponsored by the Capuchin Food Pantry and Southgate Tower Hotel in New York Feb. 22. Capuchin Father Francis Gasparik noted that contributions to the pantry, which feeds 1,000 families each week, have not kept up with increased need since the Sept. 11 attacks in 2001.

Pope says church must speak out on limits of biomedical research

VATICAN CITY (CNS) — If the church fails to speak out forcefully about the ethical limits of biomedical research, history — and maybe even scientists — could one day accuse it of culpable silence, Pope John Paul II said. He made his remarks Feb. 24 to about 160 medical researchers and church ethicists participating in a three-day plenary meeting of the Pontifical Academy for Life. "Today, perhaps more than in other times, given the enormous development of biotechnologies — even human experimentation — it is necessary that scientists are aware of the impassable limits that the defense of life and of the integrity and dignity of every human being imposes on their research activities," the pope said.

Pope encourages interreligious dialogue in North Africa

VATICAN CITY (CNS) — Pope John Paul II encouraged Christians in predominantly Islamic countries to keep up dialogue with their Muslim neighbors, overcoming mistrust and media-perpetuated stereotypes "with patience and determination." He made the remarks Feb. 24 at the Vatican to bishops and pastoral administrators from Algeria, Libya, Morocco and Tunisia, members of the North African bishops' conference. The Catholic population in the region is less than 1 percent of the total. The pope noted that the bishops, in Rome to make their quinquennial "ad limina" reports on the status of their dioceses to the Vatican, highlighted positive Christian-Muslim relations in North Africa. He welcomed "good will" on the part of governments there toward the Catholic Church.

Pope encourages Missionaries of Charity to follow founder's example

VATICAN CITY (CNS) — Pope John Paul II encouraged the Missionaries of Charity to model their lives on the founder of their order, Mother Teresa of Calcutta, discovering and serving Christ in the poor. "You are her spiritual heirs, her beloved children," the pope told the sisters holding their general chapter meeting in Calcutta, India, in late February. The meeting was the first general chapter the sisters have held since 1997; in March that year Sister Nirmala Joshi was elected superior general, succeeding Mother Teresa. Mother Teresa, who died in September 1997, will be beatified by the pope Oct. 19 at the Vatican. "Christian love is not simply an act of charity, it is also an encounter with Christ himself in the poor," the pope wrote in his letter, released Feb. 22 at the Vatican.

Dublin Archdiocese uses public transportation to promote priesthood

DUBLIN, Ireland (CNS) — The Dublin Archdiocese is using the city's bus and rail system to promote the priesthood. The advertisements posted on buses and trains show a candle flame with a quote from Pope John Paul II at World Youth Day 2002 in Toronto: "Even a tiny flame can lift the heavy lid of night." The campaign was announced in a statement posted on the archdiocesan Web site. The statement referred to a study published in the January 2002 edition of the magazine Doctrine and Life which stated that more than 40 percent of young men in Ireland have considered a vocation at one time, with 10 percent seriously considering it.

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Diocesan planner

March

2 CHARLOTTE — The United States Army Field Band and Chorus will present a free performance today at 3 p.m. at Charlotte Catholic High School Auditorium. The 65-member Field Band travels throughout the U.S. and abroad presenting programs of marches, popular music, patriotic selections and instrumental and vocal solos.

3 CHARLOTTE — Ivan Dragicevic, one of the three Medjugorje visionaries who reportedly is still seeing the Blessed Mother after 21 years, will speak at St. Thomas Aquinas Church, 1400 Suther Rd., tonight. The Rosary begins at 6 p.m., followed by Mass at 7 p.m. and a Q&A reception. Call (704) 846-7361 for details.

3 CLEMMONS — Father Andrew Draper will be celebrating a charismatic Mass tonight at 7:30 p.m. at Holy Family Church, 4820 Kinnamon Rd. The sacrament of reconciliation will be given at 7 p.m., and the laying on of hands will take place after Mass. The next Mass will be celebrated on April 7. For more information, call the church office at (336) 778-0600 or Jim Passero at (336) 998-7503.

3 CHARLOTTE — The bereavement support group will meet tonight from 6-7:30 p.m. and every first Monday in the family room at St. Gabriel Church, 3016 Providence Rd. This support group is for anyone who has experienced the loss of a loved one. For details call Ruth Posey, CSS counselor, at (704) 370-3238.

3 MT. AIRY — The Columbiettes of Holy Angels Council 11406 invite friends and neighbors to join in prayer in honor of the Blessed Trinity today. We will stop what we are doing to pray for our country.

3 CHARLOTTE — Christians in Career Transition is a ministry of St. Matthew Church, 8015 Ballantyne Commons Pkwy., devoted to helping people in career crises. The meeting will take place tonight from 7-9 p.m. in the conference room. For more information, call Rev. Mr. Jim Hamrlik at (704) 576-0456.

3 CHARLOTTE — The regularly scheduled cancer support group meetings for survivors, family and friends will be held tonight and every first Tuesday at 7 p.m. in the office building conference room of St. Matthew Church, 8015 Ballantyne Commons Pkwy. For more information, call: St. Matthew — Marilyn Borrelli at (704) 542-2283.

4 KERNERSVILLE — The Bishop McGuinness Catholic High School Student Council will be hosting the American Red Cross Bloodmobile today from 7:30 a.m. to 12 p.m. BMCHS recognizes the importance of helping the Red Cross maintain an adequate and safe blood supply, and everyone in

Romanian church leaders say Dracula theme park hurts country's image

WARSAW, Poland (CNS) — Church leaders in Romania are warning against attempts to relocate a planned $32 million Dracula theme park, saying the park would present an inaccurate image of the country. The park was planned for the country's Transylvania region, but Romanian officials announced in early February that the park would be built at a lakeside resort north of Bucharest, near the burial site of Vlad the Impaler, the real-life Romanian prince who inspired the vampire myth. "The Catholic and Orthodox churches hold the same views about this project, which won't give a good image of Romania," Archbishop Ioan Robu of Bucharest told Catholic News Service in a telephone interview. "If the government wants to build such a park in future, it should think carefully about the kind of picture it's presenting of our country." The archbishop spoke after officials canceled plans for the 260-acre theme park near the medieval town of Sighisoara in Transylvania.

Sharp decline in church marriages worries church official

WILMINGTON, Del. (CNS) — The head of the Wilmington Diocese's marriage preparation programs believes cohabitation — unmarried couples living together — is a major cause of a sharp decline seen in the number of couples married in diocesan churches over the past seven years. "Cohabitation has become for many an alternative to marriage," Tom Jewett, head of the diocese's Family Life Bureau, told The Dialog, Wilmington's diocesan newspaper. Overall, the number of marriages reported by the diocese dropped 18.4 percent from 1995 to 2001, according to figures reported to the Official Catholic Directory, which annually compiles statistics on dioceses nationwide. During the same period, marriages between a Catholic and a member of another faith — commonly called "mixed marriages" in the church — declined 25 percent, while the number of Catholic couples who married in the church dropped 13 percent.

CNS PHOTO BY KATHRYNNE SKONICKI, CATHOLIC EXPLORER

Family quilts hold story of freedom for slaves

Clarice Boswell of Plainfield, Ill., displays family quilts that may have helped fugitive slaves find their way to freedom. Boswell's grandmother said the bed coverings were hung on outdoor lines to reveal secret messages — sometimes by design or by shape — to escaping slaves.

Setting sail: Vatican office starts new mission among yachts

VATICAN CITY (CNS) — Archbishop Agostino Marchetto knows the Swiss yacht Alinghi was leading the America's Cup battle against Team New Zealand 3-0 when the fourth race was postponed Feb. 19 because of the weather. The archbishop, secretary of the Pontifical Council for Migrants and Travelers, is not just one of the growing fans of international sailing regattas like the America's Cup. He has a new pastoral interest in the sailors, their families and support crew. So, for the first time, he has found himself scanning the newspapers daily for results of the America's Cup event, which will end by early March when either Alinghi or Team New Zealand has won five races. Through the Apostleship of the Sea and its Stella Maris centers for seafarers, the Vatican has a long history of providing pastoral care and social services to maritime workers and fishers. Over the past decade, the council also has intensified efforts to meet the spiritual needs of those who work on cruise ships. During the 2002-2003 regatta season, the Vatican set its sights on professional yachters for the first time.

Hondurans finish forensic exam of skeleton that might be U.S. priest

TEGUCIGALPA, Honduras (CNS) — Honduran forensic specialists have finished their examination of a skeleton that many believe may belong to a U.S. priest who disappeared during the government's campaign against leftists in the early 1980s. Results of tests on the skeleton, believed to be Father James Carney of St. Louis, were sent to the Honduran government's special prosecutor for human rights. Known by many Hondurans as "Padre Guadalupe," Father Carney disappeared in September 1983 while serving as chaplain to a small band of leftist guerrillas trying to establish a rebel presence. He left the Jesuit order shortly before joining the guerrillas. Dr. Amilcar Rodas, director of the forensic laboratory of the Honduran Public Ministry, refused to reveal the results of his study, but said in mid-February that he expected it would be made public "within a week, or perhaps a little more."

From coast to coast, Catholics find ways to warn against war

WASHINGTON (CNS) — From California to Massachusetts and far beyond, Catholics joined those of other faiths in marches, speeches and other events aimed at slowing what they see as a rush to war with Iraq by the Bush administration. "I'm quite optimistic that there is a real worldwide movement against the war," said Cambria Smith, a parishioner at St. Bridget of Sweden Church in Van Nuys, Calif., who joined thousands of others at a Feb. 15 march in Hollywood. "This is uniting people around the world," added Smith, a member of the Los Angeles archdiocesan Justice and Peace Commission. The march, co-sponsored by Interfaith Communities United for Justice and Peace, had as its theme, "Health Care, Not Warfare." Organizers estimated the crowd at 75,000, while police put the number at more than 30,000. They were joined by hundreds of thousands of other marchers in more than 350 cities worldwide.

the community who is able to donate blood is encouraged to attend. The Blood Drive will be held in the school's Athletic Center at 1725 NC Highway 66 South in Kernersville. The school is located a block south of I-40 on Route 66. An appointment is not necessary but can be made by contacting Linda Kennedy, Student Council moderator, at (336) 564-1010.

5 CHARLOTTE — The Happy Timers of St. Ann Church, 3635 Park Rd., will be having a meeting with a luncheon and program at 1 p.m. in the parish activity center. All adults age 55 and older are welcome. For more information about the senior group or bingo every Thursday night at 7 p.m., call Charles Nesto at (704) 398-0879.

5 ALBEMARLE — The Forever Young Club of Our Lady of the Annunciation Church, 416 N. 2nd St., will be having a meeting and a covered dish lunch in the Family Life Center this morning at 10 a.m. For further details, call Gerald Maiden (704) 982-5261.

6 GUILFORD COUNTY — The Ladies Ancient Order of Hibernians Guilford County Division 1, an Irish-Catholic social and charitable interparish group, will be having a meeting tonight at 7:30 p.m. St. Pius X Church in Greensboro. For further information, call Elaine McHale at (336) 292-1118.

7 CHARLOTTE — Programa Esperanza of Catholic Social Services will present a "Blending Cultures" class today from 10 a.m. to 3 p.m. The Blending Cultures class addresses traditional Hispanic/Latino culture, reasons for immigration, frequently asked questions about Latinos and working effectively with the Hispanic/Latin American community. To register contact Anna M. Judy at (704) 370-3248, email amjudy@charlottediocese.org.

7 HICKORY — St. Aloysius Church, along with other area churches, is sponsoring a World Day of Prayer ecumenical worship service tonight at 7 p.m. at the Episcopal Church of the Ascension, 726 1st Avenue NW. Christian women from Lebanon invite us to become better informed about their country and its needs. Through the theme "Holy Spirit, Fill Us" they share their rich heritage of faith with us. Childcare will be provided and refreshments will be served after the service. For more details call Carole Murmoroto, (828) 256-8956.

8 CHARLOTTE — St. Peter Church, 507 S. Tryon St., will have a Retreat for Lent today from 8:30 a.m. to 2 p.m. Sister Suzanne, a Sister of Mercy from Philadelphia, will present reflections for Lent in the way taught by St. Ignatius. The Retreat will be in the annex: look for the signs. Lunch will be provided. Reservations are requested. For details please call Alice Ray Smith (704) 537-6435.

8 CHARLOTTE — St. Gabriel Church, 3016 Providence Road, will host the Charlotte Chapter of the American Harp Society, a free concert at 7:30 p.m. tonight. The Classical Harp Concert will feature Annabelle Taubl, AHS Concert Artist and National Competition first-prize winner. A reception will be held afterward in the fellowship hall. For more information, contact Susan Schlie at (704) 544-7849.

July

13 KINGS MOUNTAIN — The Oratory Religion Camp will hold two separate one-week sessions at Camp York in Kings Mountain State Park the weeks of July 13-19 and July 20-26. Boys and girls under 12 who will enter grades 2-6 in September can apply for consideration. For more information and application, write to: The Oratory Religion Camp, PO Box 11586, Rock Hill, SC 29731-1586. Those 16 and older wishing to volunteer as counselors can write for a staff application. See also online www.rockhilloratory.com.

Back in the swing

Pro golfer attributes healing to Lourdes water

By DIANNE M.A. RIGGS
Correspondent

HENDERSONVILLE — When Ron Garcia applied Lourdes water to his face, he didn't really expect anything to happen. The pamphlet that accompanied the small plastic bottle from Lourdes, France cautioned that while some people who used the water were cured of their ailments, many others were not.

But Garcia, a life member of the Professional Golfers' Association, was getting desperate. He had suffered from debilitating asthma and year-around allergies since his youth. For 10 years, he had had to use medicines that made him "lethargic and irritable," and were possibly generating glaucoma in his eyes.

Garcia said the asthma was so bad that he couldn't even walk up a small hill in winter. Medical professionals advised him to move out West to better climate, but that seemed a poor option.

In what he described as "spur of the moment" in September 1995, the former golf pro put the water on his nose and cheeks and received a "tremendous blessing." The asthma and allergies immediately went away, he said.

"It is really important to me that it's understood I never had asthma again," said Garcia.

However, approximately four months later, the allergies came back.

"I was shocked, confused," he said.

Garcia was forced back on the allergy medicine and again considered moving. Then, in May 1996, he took a second application of the Lourdes' water.

Since then, he only uses the allergy medicines two months of the year. Doctors who examined Garcia's lungs a few years ago told him he has the lung capacity of a 25 year old.

"I'm healthier now than since I was 16 years old," he said.

A cradle Catholic born and raised near Pittsburgh, Pa., Garcia turned professional golfer in 1970 upon graduating from the University of South Florida at Tampa. Two years later, after winning a tournament in the Florida Golf Tour, he became head pro at a country club in Waynesville, N.C.

For 12 years, he played the Florida Winter Tour and one year competed in a PGA tournament. In 1981, he was forced to discontinue competitive golf after developing a bone spur.

Garcia, a member of Immaculate Conception Church in Hendersonville, became a teaching pro at nearby Crooked Creek Golf Club until approximately 1998. He is currently a professional trader of stocks and bonds.

"I have always had a real strong faith," he said, attributing it to his parents and education by the Sisters of Saint Joseph. "I was always envious of those (in the Bible) who (personally) witnessed the miracles of Christ."

He was fascinated with the appearances of Mary, the mother of God, at Fatima, Guadalupe and especially Lourdes.

The miracle of Lourdes began in 1858, when Mary — calling for prayer, penance and conversion — appeared 18 times to Bernadette Soubirous in a grotto near Lourdes. Mary told the girl to dig in the grotto and a spring appeared. Many people have had illnesses cured by the spring's waters, including the 66 cures deemed miraculous by a church-appointed medical board, according to Catholic News Service.

While drawn to Lourdes, Garcia saw no way to travel to Southern France. Then a flyer advertising Lourdes water came in the mail from the Franciscan Mission Associates in Mt. Vernon, N.Y.

"I sent for it immediately," he said, but did not apply it at once. "I sort of saw it for life-threatening experiences."

It remained on his desk for six months before he made the first application in 1995.

As a result of his healing, Garcia describes himself as "more Catholic than ever."

"The appearances of Mary are a cornerstone of my faith," he said. "God obviously wants us to pray to Blessed Mary to intercede for us with Christ."

Compelled to share his experience of being healed by God and his family's "five decades of interaction with the Blessed Mother," Garcia wrote a book titled "Another Blessing from Lourdes." He is currently seeking a publisher.

In time, Garcia hopes to approach the church hierarchy regarding his healing's documentation as a true miracle.

For more information on Garcia's experiences, visit www.rglourdes.com.

Contact Correspondent Dianne M.A. Riggs at (828) 299-4411 or e-mail mountainquixote@aol.com.

Photo by Dianne M.A. Riggs

Ron Garcia displays the bottle of water from Lourdes, through which he believes God healed him of his asthma and almost all of his former allergies.

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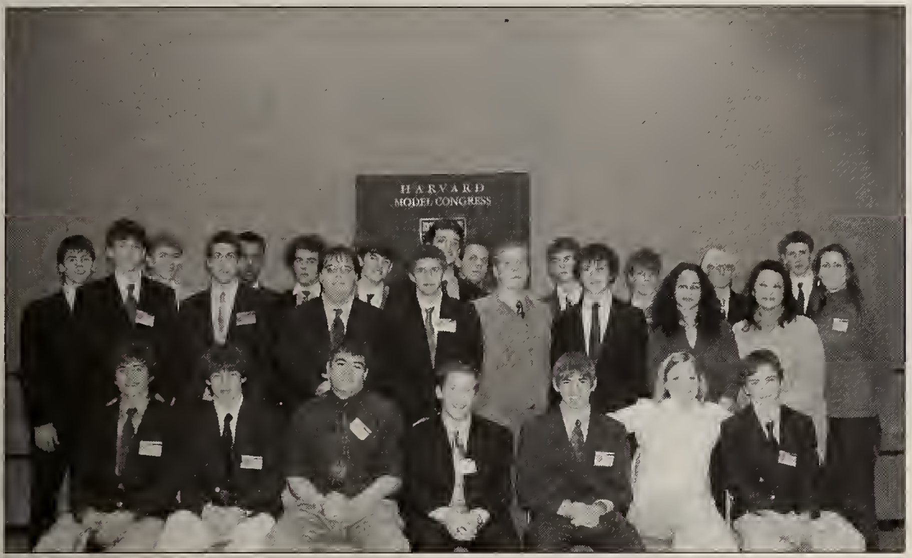

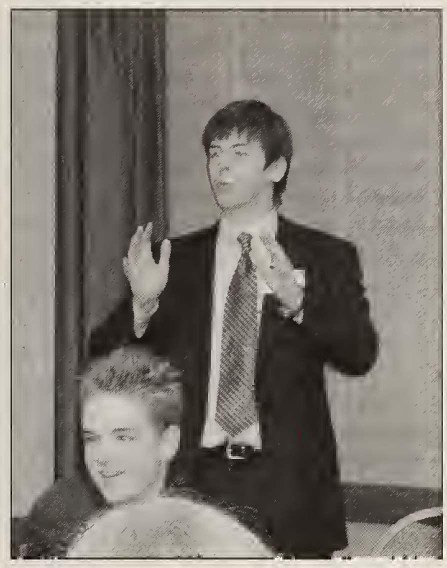

COURTESY PHOTO

Above left, 25 students from Bishop McGuiness High School in Kernersville participated in the Harvard Model Congress Boston 2003, a four-day conference allowing high school students to experience American government first-hand. Above right, senior Brian Sopp, the delegation leader, gives a speech during a mock committee session.

Bishop McGuinness students excel at Harvard Model Congress

Teen delegation takes home 12 awards

By KEVIN E. MURRAY
Acting Editor

KERNERSVILLE — Bishop McGuinness High School students got to play Congress for a few days.

Twenty-five students participated in the Harvard Model Congress Boston 2003 held at the Boston Sheraton Hotel Feb. 20-23. Their hard work earned the school 12 awards of excellence, the most given to any of the 76 participating schools and the largest number of citations in the school's history with the program.

The annual four-day conference, started by Harvard University undergraduates in 1985, provides high school students with an opportunity to experience American government first-hand. Over 1,200 student delegates from across the country assumed roles in each of the three branches of government and tackled pressing and important issues facing the nation.

"It's extremely extensive," said Michael Streich, a Bishop McGuinness history teacher who accompanied the student delegation. "Students get a hands-on working knowledge of how our government works."

Programs included the House, the Senate, the Supreme Court, the National Security Council, lobbyists and HMC-TV. Streich said students had to be familiar with current events, research the issues with which they would be dealing and learn how to give and take on particular issues.

"They really get into it — the dress code, the professionalism. After curfew, they met in their rooms and worked on bills," said Streich. "They get government experience they could never fully get in a civics class."

Bishop McGuinness has participated in the Congress for over a decade, with students spending an entire year of intensive preparation, said George Repass, principal.

"There's a commitment to excellence in the program that's rare among student activities today," he said.

The hard work was noticed by the Harvard students who facilitate the programs and award students whom they felt did the most outstanding work.

"They recognized those they thought did the best — if you spoke well, got legislation passed," said Brian Sopp, a Bishop McGuinness senior who won an award for his work in the Senate, along with students Brian Trenor and Richard Valitutto.

Sopp, the school's student body president, won an award at last year's Congress and was nominated to lead this year's delegation, whom he said was "extraordinary and worthy of all the recognition it could get."

Bishop McGuinness students Kyle Barbour and Jim Russell took first place in the Supreme Court competition. Members of Womble Carlyle Sandridge & Rice, PLLC, a national law firm, helped the students prepare prior to the Congress.

"They were attorney coaches who met with the students for two to three hours every day after school for four weeks," said Streich.

House award winners were students Patrick Nolan; Matthew Ingersoll; Beth Hurley; Chris Spinder; Chris Meyers; and Lee Mitchell, who won an award last year.

Party Leadership Program award winner was student Greg Ceneviva.

This year, the Harvard staff utilized faculty advisors as witnesses to give expert testimony on areas of expertise. Bishop McGuinness alumnus Eric Smith gave an excellent presentation on terrorism in the House Committee on Resources, and Streich gave testimony on predatory mortgage lending and bankruptcy in the Senate Resources Committee.

"The hard work invested by Mr. Streich and the student leaders over the past several years has paid off in a major way," said Repass. "The amount of time, energy and research activity that the students have invested in the program has certainly yielded the kind of results that we feel they deserve."

"We're all very thrilled as a school community that they've done so well," he added. "This means as much to us as any accomplishment ever could."

While in Boston, students were also invited to tour the Harvard campus and sit in on classes.

"It was a real learning experience," said Streich. "(The delegation) certainly led the way in leadership and research this year, and it makes us look forward all the more to being there in 2004."

"Everyone has a totally different opinion of politics after they do it," said Sopp. "It got me interested in politics. I'm going to be the next president of the United States."

The Diocese of Charlotte

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Father Witherup re-elected as U.S. Sulpician provincial

BALTIMORE (CNS) — Sulpician Father Ronald D. Witherup has been elected to a second six-year term as U.S. provincial of the Society of St. Sulpice, known as the Sulpicians. During a provincial assembly for the society in January in Baltimore, Father Thomas R. Ulshafer was chosen as first consultor, Father Thomas R. Hurst as second consultor, Father Philip S. Keane as third consultor and Father John C. Kemper as fourth consultor. Fathers Ulshafer and Keane have served on the Provincial Council for the past six years. The new terms begin in July 2003. Father Witherup, a native of Franklin, Pa., was ordained a priest of the Diocese of Erie in 1976 and joined the Society of St. Sulpice in 1981. Before his election as provincial, he was a professor of sacred Scripture at St. Patrick's Seminary in Menlo Park, Calif., for 10 years. He also served there as academic dean, 1987-97, and vice rector, 1989-97.

Vatican rep at U.N. urges using peaceful tools to avoid war on Iraq

UNITED NATIONS (CNS) — The Vatican's U.N. nuncio told the Security Council Feb. 19 that, with "the wealth of peaceful tools" available for resolving international disputes, it would not be just to "resort to force" to solve the Iraqi crisis. The intervention by Archbishop Celestino Migliore, his first substantive statement as the new Vatican nuncio and permanent observer to the United Nations, was the latest effort in the church's diplomatic push to avoid war. "To the grave consequences for a civilian population that has already been tested long enough are added the dark prospects of tensions and conflicts between peoples and cultures and the deprecated reintroduction of war as a way to resolve untenable situations," he said. The nuncio, who arrived in New York Jan. 23 to take up his post, argued that although the path of inspections appeared "somewhat slow" it remained "an effective path."

Tiny coffins affect priest ministering to South African AIDS victims

ORKNEY, South Africa (CNS) — Saturdays are long, hard days for Oblate Father Frans Samyn. He spends them burying members of his 15 congregations, usually officiating at three or four funerals. "The most I did one Saturday was six," he recalled, "but there were 36 total in Orkney and the neighboring township, Kanana, that day." Overwhelmingly, the services are for those who succumb to HIV/AIDS. The South African government estimates 1,700 people are infected daily with HIV, the virus that causes AIDS. "That's 50,000 new cases a month," said the 73-year-old Belgian cleric who came to South Africa in 1957. "And those are the official statistics." Many believe the real, unofficial count is much higher. The tiny coffins that contain the bodies of children are especially hard and sad for Father Samyn. He watched many of the children grow up in a child-care outreach ministry of the church in Kanana.

Photo by Kevin E. Murray

Business is good
Stuart LaFrancis, pastoral council president of St. Michael Church in Gastonia, accepts his award for Gaston County's Businessperson of the Year at the Gaston County Country Club Feb. 20. The award was part of the annual Distinguished Service Awards ceremony presented by the Gastonia Jaycees to honor outstanding community members.

Doomed shuttle pilot had 'right stuff' as husband, father

ANACORTES, Wash (CNS) — Many parishioners who used to attend Mass regularly with Navy Cmdr. William C. McCool gathered for a Feb. 17 memorial service celebrated in his honor at a parish in the Seattle Archdiocese where he once was a member. The ecumenical service, led by Seattle Archbishop Alex J. Brunett, was celebrated for the late space shuttle pilot at St. Mary Church near the naval air station that he left to enter astronaut training. The service drew about 300 people, including uniformed personnel from Naval Air Station Whidbey Island who performed the presentation of colors. McCool, who perished with six fellow astronauts when the space shuttle Columbia disintegrated Feb. 1, was a parishioner at St. Mary for three years ending in 1996. During those years, he was stationed at Whidbey and resided in Anacortes with his wife, Lani, and three sons, Sean, Christopher and Cameron.

Catholic teen twins head to Hollywood to co-star in movie

FULLERTON, Md. (CNS) — Curtis and Keith Garcia were all of 3 years old when the signs that they might be destined for stardom first became apparent. The identical twin brothers had just finished watching Disney's animated version of "Peter Pan" when they began using pillows to recreate the fight scenes — repeating verbatim all the lines from the movie. Their mother secretly caught the toddlers' performance and stood in stunned silence admiring their skill. She soon enrolled them in acting classes and found an agent. Next came appearances on local television and radio commercials, along with bit parts on programs such as "All My Children" and "Homicide: Life on the Street." The twin faces even made it to the silver screen with background roles in "Species II" and "Minority Report." But now the two 13-year-old eighth-graders at St. Joseph School in Fullerton are about to really hit the big time. In early February they landed the biggest roles of their lives, playing the parts of Ray Romano's mischievous sons in the movie "Eulogy."

Paralyzed man who is bedridden sees prayers as a way to serve

BALTIMORE (CNS) — From the window in his room, Steve Becker can see the Medevac helicopters flying toward the shock trauma center at the University of Maryland Medical Center in downtown Baltimore. He always stops what he is doing, makes the sign of the cross and says a little prayer for the badly injured person in the helicopter. For "a lot of people going there, their chances of living are not too good," Becker explained in an interview with The Catholic Review, newspaper of the Baltimore Archdiocese. This small act is made remarkable when one realizes that the only part of his body Becker can move is his left arm. "God at least gave me this hand to move like this because I can hold my rosary and pray," he said as he lightly touched the black beads, his voice choking. The 54-year-old member of the Shrine of the Little Flower Parish in Baltimore has maintained a rock-solid faith and a hope that has endured despite excruciating pain he suffers as the result of complications from rickets, a rare childhood disease diagnosed when he was 6. Rickets leads to a softening or weakening of the bones.

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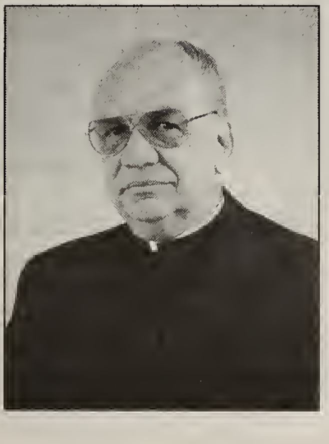
Rev. Mr. Wenning receives national award

Deacon honored for work as airport chaplain

CHARLOTTE — Rev. Mr. Ben Wenning, coordinator of the permanent diaconate for the Diocese of Charlotte, received the Archbishop Silvano Tomasi Award for Human Mobility Apostolates.

Rev. Mr. Wenning was chosen for the award, presented by Migration and Refugee Services of the U.S. bishops' Office for the Pastoral Care of Migrants and Refugees, for his long-time leadership and pastoral care to travelers through the National Conference of Catholic Airport Chaplains.



Rev. Mr. Ben Wenning

"Your commitment and leadership in the work of the NCCAC and your dedication to the pastoral needs of airport travelers these past years has been a model for others to emulate," said Father Anthony McGuire, director of Migration and Refugees Services, in a letter to Rev. Mr. Wenning.

"Furthermore, your active participation in the Pastoral Care of Migrants and Refugees network over the years has enhance the work of our office by helping us to respond more adequately to the pastoral needs of people on the move," added Father McGuire.

"I join Father Anthony McGuire of the Migration and Refugee Services in commending Rev. Mr. Wenning on his years of dedicated service as a Catholic Airport Chaplain," said Msgr. Mauricio W. West, diocesan administrator. "Surely, he has touched the lives of thousands of travelers, both in happy times and in times of sadness and tragedy."

Rev. Mr. Wenning and other Tomasi Award winners will receive his award at the Migration and Refugee Services National Migration Conference in Washington, D.C. July 6-10.

PHOTO BY KEVIN E. MURRAY

Remembering UNC-C's bright light

CHARLOTTE — Mercy Sister Bernadette McNamara speaks at a memorial honoring Mercy Sister Mary Thomas Burke at the University of North Carolina at Charlotte Feb. 20.

Sister Mary, who died in November 2002, was a former teacher and counselor at UNC-Charlotte. For 50 years, Sister Mary worked with drug addicts, AIDS patients, the impoverished, unwed pregnant teenagers, homeless mothers and abused women. Sister Mary, whose friends described her as saintly, always worked to help others and believed in the motto: "Better to light one candle than to curse the darkness."

"I always felt called to serve," said Sister Mary in February 2002, when she received The Echo Foundation of Charlotte's Award Against Indifference. "I have never wanted to be sitting on the sidelines and just watching the world go by and seeing other people in pain while I could do something about it."

Other speakers included James Woodward, university chancellor; David Kaplan, president of American Counseling Association; and co-workers and friends.

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Ambassadors take to court to help youth

KERNERSVILLE — Weekend warriors and bench jockeys are called to play some basketball and support a worthy cause.

Y.E.S.S. and Host Homes of Catholic Social Services (CSS) Piedmont-Triad Office are hosting a basketball game fundraiser at Bishop McGuinness High School March 4.

The game will feature a local team playing the Harlem Ambassadors, who are similar to the famed Harlem Globetrotters. The Ambassadors adhere to elements of traditional African-American show basketball, such as dazzling ball-handling, hilarious comedy routines and high-flying slam-dunks that entertain people of all ages.

The local team will be selected to challenge the Ambassadors. The event will also feature Lade Majic, "the Queen of Show Basketball" and the first woman in sports history to coach a team of male professional players.

Ticket sales will benefit CSS youth programs in Forsyth County. Mable Stevenson, director of Host Homes, noted that donations are also accepted.

Host Homes, an outreach of CSS, has been working since 1988 to keep families together by providing free counseling, mentoring and temporary shelter for youth in Forsyth County regardless of religion, race and socioeconomic status.

Y.E.S.S. (Youth Empowerment Support Services), consists of the programs Hand to Hand, which provides mentoring and supportive services to first-time pregnant and parenting teens; Sisters, which emphasizes character education, communication, skill building and parental involvement with preteens before they become sexually active; and the CODE, which teaches pre-teen boys the principals of respect, responsibility and positive values in order to delay sexual activity.

The game starts at 6:30 p.m. Tickets are $5 for children and $4 for adults in advance. Game night, tickets are $6 for children and $10 for adults. Children under 5 are free.

For more information and for locations to purchase tickets, call CSS at (336) 727-0705; Host Homes at (336) 725-4678; or Y.E.S.S. at (336) 725-4263.

Lifetime of discernment leads to life as a religious sister

Sister of St. Francis makes profession of vows

PHOTO BY KAREN A. EVANS

The Sisters of St. Francis of Tiffin, Oh. gather to celebrate the final profession of vows by Sister Maria Arlid Barrera. Pictured here are (from left) Sister Andrea Inkrott, Sister Maria Arlid, associate member Lourdes Toribio and Sister Lucille Schmitmeyer, a missionary in Chiapas, Mexico.

By KAREN A. EVANS
Staff Writer

TIFFIN, Ohio — After a lifetime of discernment, Arlid Barrera became a canonical member of the Sisters of St. Francis of Penance and Charity Feb. 16.

"I have considered becoming a sister my whole life, through my desire to do God's will," Franciscan Sister Maria Arlid, as she will now be known, said.

Now that she has made her profession of vows, Sister Maria Arlid is asking herself the question: "How can I share my life with others?" Answering her own question, she said, "I will continue to nourish myself with the graces I receive everyday. I will empower myself with more studies." She will soon begin studies in sociology and psychology at the university level.

Sister Maria Arlid's spiritual journey began while she was growing up in Colombia. Through prayer and a willingness to "be the image of God through incarnation," she discerned her call to the religious life.

Prior to professing her first vows, Sister Maria Arlid served in the Diocese of Charlotte as a Cursillo leader, the co-director of faith formation for several churches and a teacher in the Catholic schools. Her many roles included that of confirmation class instructor, eucharistic minister and youth group leader.

"Her way has been very long, but she has persevered," said Franciscan Sister Andrea Inkrott, diocesan director of Hispanic ministry.

Sister Maria Arlid first learned about the Sisters of St. Francis through her friendship and work with Sister Andrea. The two women met in 1992 and have since worked together in various ministries in Charlotte.

"I think Arlid will be a very good member of our community," Sister Andrea said. "She is very dedicated and ministry oriented."

"This has been the best experience of my life," Sister Maria Arlid said. "I recognize my God in my whole life. (I will) continue to work on that image and I can't do it without him."

Sister Maria Arlid was drawn to The Sisters of St. Francis because "their charism fulfilled my desire to work for peace and justice. They are a joyful people."

"I would like to do God's will; my desire is for us to continue to move together with the charism of the Sisters of St. Francis," she said. "I accept the will of God in this moment, to make this world better through working for peace and justice."

"It's important that she is Hispanic, because she will help open the door to other Hispanic vocations," Sister Andrea said.

Also present at the ceremony was Lourdes Toribio, a resident of Winston-Salem who became an associate of the order Dec. 29, 2002.

"This was Lourdes' first step to becoming a canonical member of the Sisters of St. Francis," said Sister Andrea.

The Sisters of St. Francis of Tiffin, Ohio were founded in 1869 to care for orphans and the elderly following the Civil War. Today, they serve in a variety of ministries, including care for the elderly, parish ministry, health care, education, retreat work, home mission outreach and ministry in their foreign mission in Chiapas, Mex.

The order's membership consists of 132 canonical members and 47 associative members.

"I think Arlid will be a very good member of our community," Sister Andrea said. "She is very dedicated and ministry oriented."

Contact Staff Writer Karen A. Evans by calling (704) 370-3354 or e-mail kaevans@charlottediocese.org.

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FASTING, from page 1

30 Hours of Famine is an international youth movement sponsored by World Vision, a Christian humanitarian organization serving the poor in nearly 100 countries, according to World Vision's Web site.

Many of the youth found sponsors to support their fast, in the hopes of raising money for hunger relief. Last year, over 6,000 young people across the United States helped raise over $8 million to alleviate hunger in countries including Peru, Tanzania, Ethiopia, Rwanda, North Korea and the United States.

Participating in this year's famine were youth groups from Ebenezer United Methodist Church, First United Methodist Church, First Presbyterian Church, South Point Baptist Church, First Foursquare Gospel Church and Queen of the Apostles.

The fasting began at noon, with the teens encouraged to drink nothing but water and juice. They gathered from 5 p.m. Friday until 6 p.m. Saturday, when they were allowed to have their first meal. During the 30 hours, the youth participated in singing, games, worship and study time. They also watched "A Day in the Life," a video on famine.

"The video was about how other kids their age live in this country and around the world," said Dennis Teall-Fleming, faith formation director at Queen of the Apostles. "They saw that a lot of kids don't have anything, and that really hit home."

"We saw a video of kids who were basically skeletons," said Dean. "All we can try to do is understand that and help them."

"We saw kids that have no homes and nothing to eat. They go through trash looking for food," said Hannah Woods, 11, of Queen of the Apostles.

"It showed me how much food we waste every day," said Daniel Ware, 12, of First Foursquare Gospel Church.

"The movie was sad and I felt sorry for those poor kids," said Megan Woods, Hannah's twin sister. "I wanted to help them."

"We talked about the problem of hunger. It's a prevalent problem, but one that we can solve," said Dennis Teall-Fleming, director of faith formation at Queen of the Apostles. "We want to teach them that they can make a difference in this world through the little things that they do."

The money raised during the 30 hours, said Teall-Fleming, "makes a big difference, and it's important for the kids to realize that."

Saturday morning, the youth broke up into groups and covered the neighborhood, looking for people to donate canned goods to Belmont Community Outreach.

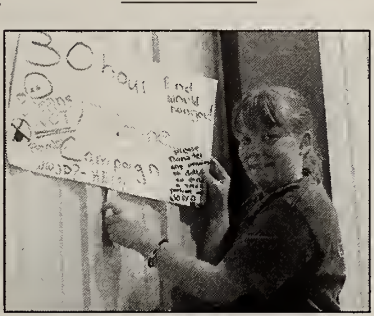
PHOTO BY KEVIN E. MURRAY

A Queen of the Apostles Church youth ministry member displays an anti-poverty sign made during the 30 Hours of Famine.

The youth agreed that the 30 hours of famine changed them.

"This has changed my whole mindset and put my priorities in order," said Dean.

"I can eat whenever I want, but others can't. They don't have the opportunities I have," said Jamie Stocker, 14, of Queen of the Apostles. "I want to help."

Contact Acting Editor Kevin E. Murray by calling (704) 370-3334 or e-mail kemurray@charlottediocese.org.

TRAINING, from page 1

profit insurance company of which the diocese is a shareholder. VIRTUS' program, "Protecting God's Children," is a course designed to strengthen communities through awareness, education and training.

The four-hour workshop features a video presentation that shares the often-graphic words of pedophiles describing their crimes and how they would select children to victimize.

The training began June 12, 2002, when the diocesan school principals gathered to attend the first VIRTUS workshop. A training session with 50 priests of the diocese followed June 27.

In July, a selected group of volunteers were certified to conduct training workshops throughout the diocese to share the information with the diocese's 1,900 employees, 3,500 volunteers, and all priests, permanent deacons and women religious.

"Many people were very pleased that the diocese was doing something to prevent the sexual abuse of children," said Nancy Miller Campbell, a Catholic Social Services counselor and workshop facilitator. "I was very impressed with how VIRTUS put it together."

During each workshop, participants were encouraged to anonymously evaluate the training. Many found the workshops beneficial, indicating they were now armed with knowledge on how to spot, report and prevent child abuse and sexual misconduct.

"Most people were not aware of how pedophiles operated," said Campbell. "It was eye opening for them."

"There were a lot of people who were overwhelmingly satisfied with the program and wanted to find out more," said Dennis Teall-Fleming, faith formation director at Queen of the Apostles Church in Belmont and a workshop facilitator. "It helped people be aware of the problem and that there were things we could do to prevent abuse from happening."

At the June 13-15, 2002 meeting of the U.S. Conference of Catholic Bishops, Bishop Curlin and the U.S. bishops adopted a 3,500-word "Charter for the Protection of Children and Young People" as a binding policy for all U.S. dioceses and eparchies (dioceses of Eastern Catholic churches).

"Through the charter, we renew our determination to provide safety and protection for children and young people in our church ministries and institutions," said Bishop Curlin in a letter to the diocese, published in the June 28, 2002 issue of The Catholic News & Herald.

The U.S. bishop's Ad Hoc Committee on Sexual Abuse has scheduled a series of workshops throughout the country to assist dioceses in implementing the charter. The Office of Child and Youth Protection, established by the charter, will help conduct the workshops, scheduled for April, May and June of this year.

Implementation of the "Essential Norms for Diocesan/Eparchial Policies Dealing with Allegations of Sexual Abuse of Minors," adopted in November 2002, will also be covered in the workshops. The norms require each diocese to have a written policy on the sexual abuse of minors by priests, deacons and other church personnel.

Each diocese must file a copy of its policy with the USCCB by June 1, which is within three months of the effective date of the norms.

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The Catholic NEWS & HERALD

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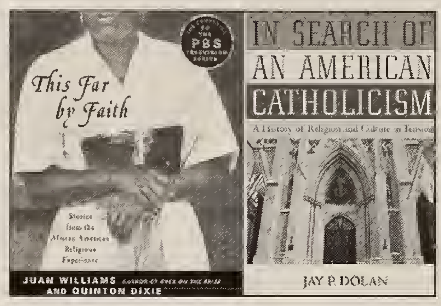
Book Review

Books explore African American religious history

Reviewed by PATRICK J. HAYES
Catholic News Service

"This Far by Faith: Stories from the African-American Religious Experience" was in bookstores in time for Black History Month in February, even though its companion, a six-part PBS series on the African-American religious experience, will not air until June. The book was written by Quinton Dixie, a history professor at Indiana University, and Juan Williams, a commentator for National Public Radio. Williams also wrote the companion volume to the highly acclaimed series on the civil rights movement, "Eyes on the Prize."

The book is a deeply inspiring look at several men and women who shaped the unique elements of black religious history in America from the late 18th century to the present. Some, such as Absalom Jones, the first black Episcopal priest ordained in America (1794), or William J. Seymour, one of the founders of American Pentecostalism, are relatively unknown.


This Far by Faith
PBS
JUAN WILLIAMS AND QUINTON DIXIE
IN SEARCH OF AN AMERICAN CATHOLICISM
A History of Religion and Culture in Tension
JAY P. DOLAN

Others have captivated the attention of Americans of all ages and places; they include Sojourner Truth (Isabella Bomefree), Marcus Garvey, Elijah Muhammad (Robert Poole) and the Rev. Martin Luther King Jr. All are treated as partners in the long struggle for religious legitimacy and racial equality.

There is little attention given to the experience of the millions of black Catholics, though several pages are dedicated to black Jews who today comprise a tiny fraction of African-Americans. Methodism and the Baptist conventions dominate the narrative, which is extrapolated mainly from previously published work.

While the accomplishments of the black churches can indeed be celebrated, the reader also gets the sense that they came at a high cost. One incident is vividly recounted in the story of Denmark Vesey and several other fellow churchmen. In 1822, they organized to overthrow their white masters in Charleston, S.C., only to be discovered. Their plot foiled, with all 35 "conspirators" hanged.

What arises from these pages is the story of the Afro-Caribbean black, the "free" black, the black preacher, the black Muslim, the black citizen — in all their complexity. Their pluralistic experience is not simply a story of race, of course. It is a thread in the tapestry of America.

American pluralism is a constant theme in Jay Dolan's book, too. "In Search of an American Catholicism: A History of Religion and Culture in Tension" is the product of a mature scholar, now professor emeritus at the University of Notre Dame. It is an investigation into the cultural experience that is both American and Catholic.

Dolan's tale sometimes lapses into repetition or cliche, yet at other moments the reader reaps the rewards of a master historian. Dolan is at his best when he examines the diary of Matthew Carey, a wealthy Irish publisher and 18th-century Philadelphian. As a Catholic humanist, Carey shared many of the same beliefs in democracy then being advanced by his Protestant countrymen.

Dolan concludes that such attitudes reflect the American Catholic drive for broader participation in the governance of their church. For much of the 19th century, Catholics battled with one another over the acceptance of such democratic principles.

The 20th century seems much quieter in comparison. On Dolan's reading, the central problems facing Catholics were not with one another, but with the rest of American society.

There was tremendous growth in the Catholic population after 1850, and with greater numbers Catholics increasingly resisted assimilating into mainstream American culture. By 1860 the Catholic population had become the nation's largest denomination. Some dioceses established national, or ethnic, parishes to serve newly arriving immigrant populations. This practice encouraged ethnic groups to maintain distinct identities. Between the First and Second World Wars there was a concerted program to "Americanize" the church. Some ethnic or national parishes were closed and more pluralistic parishes were created, thus mirroring the larger American society.

Dolan says that American Catholics have a unique sense of their citizenship in both the church, as Americans, and in the civil order, as Catholics. His history gives the American church a thoughtful assessment as it moves into the 21st century.

Word to Life

Sunday Scripture Readings:
March 2, 2003

March 2, Eighth Sunday in
Ordinary Time

Cycle B Readings:
1) Hosea 2:16b, 17b, 21-22
Psalm 103:1-4, 8, 10, 12-13
2) 2 Corinthians 3:1b-6
3) Gospel: Mark 2:18-22

By BEVERLY CORZINE
Catholic News Service

Recently, I heard an astonishing television news lead-in for an upcoming interview with film actor Mel Gibson. The tone of the sensationalistic promotional line sounded as if he had taken leave of his senses and that his career was soon to be hanging by a slender thread if he should continue his current movie project. I wondered how this man whose film credits include "The Patriot," "Signs" and my all-time favorite "Braveheart" could have chosen a project that was going to send his career into oblivion.

I waited for the mundane airing of unrelated news stories to be over. Finally, the long-awaited interview with Gibson began. The mystery of his plan to destroy his career unfolded. Gibson apparently has thrown caution to the wind and is currently making a movie about the passion of Jesus. Not only is the film about Jesus and the crucifixion, but all dialogue will be in Aramaic and Latin with no subtitles in English.

The brash television interviewer asked a series of questions: "Why would you want to risk your career and make a picture about Jesus?" "Don't you think people will be upset or confused when they see this movie?" "How will people know what's happening in the story if there are no subtitles?"

Intrigued, I began to think about Gibson's answers concerning the questions about ancient languages, no subtitles and audience confusion. The actor explained that the depth of truth and excellence he is striving to portray on the screen is in proportion to the importance of the story. In his estimation, it is the story of the greatest measure of individual sacrifice ever made, a story that has been etched on human hearts for 2,000 years.

In this Sunday's second reading, St. Paul reminds the Corinthians that the message and love of Jesus are written on their hearts. In other words, the followers of Christ do not need official letters of recommendation to prove their authenticity because others will see and experience Christ in their behavior. On Wednesday of this week, we will enter into the Period of Purification and Enlightenment — Lent — where we once again will focus on the story of love and sacrifice that God writes on the hearts of all who embrace the greatest message of love: Jesus.

Weekly Scripture

Scripture for the week of March 2 - March 8

Sunday (Seventh Sunday in Ordinary Time), Hosea 2:16-17, 21-22, 2 Corinthians 3:1-6, Mark 2:18-22; **Monday (St. Katharine Drexel),** Sirach 17:19-27, Mark 10:17-27; **Tuesday (St. Casimir),** Sirach 35:1-12, Mark 10:28-31; **Wednesday (Ash Wednesday),** Joel 2:12-18, 2 Corinthians 5:20—6:2, Matthew 6:1-6, 16-18; **Thursday (Lenten Weekday),** Deuteronomy 30:15-20, Luke 9:22-25; **Friday (Lenten Weekday),** Isaiah 58:1-9, Matthew 9:14-15; **Saturday (Lenten Weekday),** Isaiah 58:9-14, Luke 5:27-32

Scripture for the week of March 9 - March 15

Sunday (First Sunday of Lent), Genesis 9:8-15, 1 Peter 3:18-22, Mark 1:12-15; **Monday (Lenten Weekday),** Leviticus 19:1-2, 11-18, Matthew 25:31-46; **Tuesday (Lenten Weekday),** Isaiah 55:10-11, Matthew 6:7-15; **Wednesday (Lenten Weekday),** Jonah 3:1-10, Luke 11:29-32; **Thursday (Lenten Weekday),** Esther C:12, 14-16, 23-25 or 4:17 (Esther's prayer), Matthew 7:7-12; **Friday (Lenten Weekday),** Ezekiel 18:21-28, Matthew 5:20-26; **Saturday (Lenten Weekday),** Deuteronomy 26:16-19, Matthew 5:43-48

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'Life of David Gale' is cynical mesh of plots

By DAVID DiCERTO
Catholic News Service

NEW YORK — "The Life of David Gale" (Universal) is a deeply cynical, politically charged thriller about an outspoken college professor and adamant capital punishment abolitionist (Kevin Spacey) who faces execution for the brutal torture and murder of his colleague and fellow activist (Laura Linney). Directed by Alan Parker, the film's hackneyed narrative and sanctimonious tone make viewing it akin to cruel and unusual punishment.

David Gale (Spacey) will be put to death by the state of Texas in three days. Erudite and social-minded, Gale now finds himself in the same unenviable position as the inmates whose cause he has long championed. His unabashed criticism of the system, as well as the sensational nature of the crime, has made Gale's case a cause celebre with the media.

Enter Elizabeth "Bitsey" Bloom (Kate Winslet), a brash young journalist from New York with a penchant for lost causes. Sent to cover the execution, she is granted exclusive access to Gale, who sees in her crusader instincts a valuable tool in uncovering the truth behind the accusations.

Through a series of one-on-one interview sessions with him, she begins to peel away the veils, revealing a self-destructive, downward-spiraling path, wrought with a failed marriage, sexual indiscretions and alcoholism which led Gale from his lofty tenured perch to death row.

Yet despite the evidence linking him to the homicide, enigmatic, anonymous clues — such as an explicit videotape of the crime — surface, which seems to indicate otherwise. Unconvinced of Gale's guilt, Bloom's suspicions drive her to pursue the elusive truth wherever it leads.

The film's tagline states, "The crime is clear. The path is not." Unfortunately, neither is the intent of the filmmaker. "The Life of David Gale" is an awkward amalgam of two distinct movies: one, an engrossing, investigative thriller; the other, a political sermon. The result is a hodgepodge, denying audiences the ability to ponder the moral ramifications of the latter, or to get caught up in the thriller aspects of the former.

Most disturbing is the film's pervasive cynicism. This film is unlike "Dead Man Walking" which, though dealing with an equally grisly crime, offered a balanced, life-affirming message consistent with the traditional Catholic teaching of forgiveness. "David Gale," with its twisted resolution, presents viewers with a bleak landscape devoid of hope or redemption. The bizarre climax not only runs counter to the ethics that served as the basis of Gale's philosophical convictions, but flies in the face of the basic Christian concept of human dignity while glossing over issues of euthanasia with an end-justifies-the-means mentality.

While not without moments of genuine suspense, much of the story is mired by the filmmakers' blatant proselytizing. As scripted by Charles Randolph, Gale's dialogue frequently digresses to political diatribes, serving no narrative purpose beyond offering a soapbox to promote personal views on the highly sensitive issue of capital punishment. Such treatment undermines what otherwise could have been a compelling, thought-provoking drama. Nowhere is this more evident than during a scene in which the liberal Gale locks horns with the film's conservative George W. Bush-like governor.

By contrast, other films dealing with the death penalty, such as 2001's "Monster's Ball" or the aforementioned "Dead Man Walking," made strong statements without sacrificing complex characters or well-developed stories.

Due to a graphic depiction of a murder with nudity, a few sexual encounters, and recurring crude language and profanities, the USCCB Office for Film & Broadcasting classification is O — morally offensive. The Motion Picture Association of America rating is R — restricted.

DiCerto is a guest reviewer for the Office for Film & Broadcasting of the U.S. Conference of Catholic Bishops while staff critic Anne Navarro is on maternity leave.

CNS photo from Warner Bros. Pictures

'Gods and Generals' drag their feet

Robert Duvall stars as Robert E. Lee in the Civil War epic "Gods and Generals." While containing impressive battle scenes and inspirational faith-filled generals, the lengthy speeches and drawn-out scenes undercut dramatic conflict and themes of courage, duty and loyalty. Battlefield violence. The USCCB Office for Film & Broadcasting classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned. Some material may be inappropriate for children under 13.

Movie Capsules

NEW YORK (CNS) — The following are capsule reviews of movies recently reviewed by the Office for Film & Broadcasting of the U.S. Conference of Catholic Bishops.

"Dark Blue" (United Artists)

Powerful drama set against the backdrop of the 1992 Rodney King-police brutality trial, in which a corrupt LAPD cop (Kurt Russell) and his rookie partner (Scott Speedman) investigate a quadruple homicide unaware their greedy supervisor (Brendan Gleeson) was behind the crime. In stark, even shrill fashion, director Ron Shelton explores levels of generational police corruption, intimidation, brutality and casual racism, but the gripping narrative eventually moves toward a morally redemptive conclusion. Some intense violence, constant rough language and racial epithets, an implied sexual encounter and fleeting nudity. The USCCB Office for Film & Broadcasting classification is A-III — adults. The Motion Picture Association of America rating is R — restricted.

"Old School" (DreamWorks)

Obnoxious comedy about three thirtysomething former college classmates (Luke Wilson, Will Ferrell, Vince Vaughn) who turn a rented off-campus house into a frat house to attract members and female guests for nonstop, all-around debauchery. Writer-director Todd Phillips and co-writer Scot Armstrong have tried to retool "Animal House" for men approaching middle age, substituting gross-out humor for invention. Recurring vulgarity, graphic sexual references and content, some nudity and pervasive misogyny. The USCCB Office for Film & Broadcasting classification is O — morally offensive. The Motion Picture Association of America rating is R — restricted.

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The Catholic News & Herald

The Pope Speaks

POPE JOHN PAUL II

Pope asks parishes to purge 'sloppy forms' of music from liturgy

By JOHN NORTON
Catholic News Service

VATICAN CITY (CNS) — Calling beautiful and dignified music an important part of worship, Pope John Paul II asked church communities to purge "sloppy forms" of musical expression from their liturgies.

"The Christian community must make an examination of conscience in order that the beauty of music and song increasingly return within liturgy," he said Feb. 26 at his weekly general audience.

"Worship must be purified of stylistic rough edges, of sloppy forms of expression, and of clumsy music and texts, which are hardly consonant with the greatness of the act being celebrated," he said.

The pope noted that music and musical instruments have a long tradition as an "aid" to prayer. He cited Psalm 150's description of praising God with trumpet blasts, lyre and harp, and clanging cymbals.

"It is necessary to discover and constantly live the beauty of prayer and the liturgy," the pope said. "It's necessary to pray to God not only with theologically exact formulas but also in a beautiful and dignified way."

He said music and song could assist believers in prayer, which he described as the opening of a "channel of communication" between God and his creatures.

"During prayer, we make a sort of ascent toward the divine light, and together we experience a descent of God who adapts to our limits to listen to us and talk to us," he said.

"The highest music is that which rises from our hearts. It's precisely this harmony that God waits to hear in our liturgies," the pope said.

Among the small groups meeting the pope after the audience was a U.S. delegation of campaigners for juvenile justice reform. The group, which included two Florida women whose teenage sons were tried and convicted of murder as adults, was led by the Rev. Thomas Masters, pastor of the New Macedonia Missionary Baptist Church in Riviera Beach, Fla.

Rev. Masters is founder of "Under our Wings," a group working to end prosecution of minors as adults, the imprisonment of teens in adult prisons and the execution of people convicted of crimes committed when they were youths. He traveled to Rome last summer to introduce his campaign to Vatican officials.

Letters to the Editor

Want peace? Oust Hussein

In response to Sue Konopka's letter ("War is not the answer," Feb. 14), I have only to repeat what President Bush said about the Iraqi regime: "If this is not pure evil, than evil has no name."

I wonder what solution Ms. Konopka has regarding Saddam Hussein and his weapons of mass destruction. Peace activists fail to answer that simple question, mostly because they fail to understand or choose to be informed regarding U.N.. Resolution 1441. Voted unanimously by 15 countries, this resolution states Iraq must disarm and prove its disarmament to the inspectors. The inspectors are not in Iraq to disarm Hussein, nor have a scavenger hunt, but are to verify, with Iraq's full and complete cooperation, that Iraq has disarmed. This has not happened. Do inspectors need more time to play games with Hussein? No. It has already been 12 years.

With regard to the human rights violations in Iraq, the peace movement has no credibility. You did not hear a peep out of this group when we used military force to oust Slobodan Milosevich; yet Hussein has proved himself more of a monster. He has used chemical weapons on his own people and is known for mass torturing his dissidents within his country — including torturing children in front of their parents, rape and mass execution. His ties with terrorist groups are indisputable.

Some dictators in this world have no interest in diplomacy, thus the threat of force is the only option to bring them to the table. Imagine if the world community had not insisted on so much time and wanted to give peace a chance with Adolf Hitler.

If left unchecked, Hussein will have greater weapons to yield and the ability to pass them off to terrorist groups. If we do not act now, the consequences will be disastrous, not only for the U.S. but for the world. I want a peaceful world just as much as everyone else, but a peaceful world is one without Saddam Hussein.

Dana Erbrecht
Charlotte

Sometimes war is necessary

Sadly, Sue Konopka, sometimes war is the only answer.

Everyone should be a peace activist; the only question is what activities are we going to use to obtain peace.

We are all in a struggle between good and evil, and not to use the gifts and resources we have to prevent and suppress evil endangers the very salvation of our souls.

Our great God used his power to expel the bad angels from heaven, which must have been incomprehensibly the greatest war ever.

This is not an endorsement for war with Iraq, but it is an attempt to defend the concept of "justifiable war."

Tom Hadley
Hendersonville

Absolutism vs. relativism

"Moral relativism" is a common culprit in this postmodern world as conveyed by Tom Rowan's review of William Bennett's book "Why We Fight" ("Book examines moral reasons of 'Why We Fight,'" Feb.14).

The issue is more complicated, it seems. People who would consider themselves moral absolutists are in favor of capital punishment. The pope who also believes in moral absolutes is opposed to it. Environmentalists who consider themselves moral absolutists are opposed to SUVs. Families who believe "safety first" buy them. Mothers who believe in moral absolutes receive welfare. Conservatives who consider themselves moral absolutists are opposed to welfare.

Let's look at some other moral absolutists: Bin Ladin, Adolf Hitler, Hirohito, Ayatollah Khomeini , Mao Tse-tung — they all despised moral relativism. They believed that they were absolutely right. There was no middle ground. The concept of "loyal opposition" did not exist.

William Bennett, who has appointed himself moral guardian of this country, will find company with those same Muslims he warns us about.

Kathy Kyle
Hendersonville

Different takes on Harry

The priests who recommend Harry Potter ("Vatican OKs Harry Potter," Feb. 14) never specify to which of the several books and movies they refer.

Catholic parent Steve Greydanus at decentfilms.com says "Chamber of Secrets" is "far scarier than ... the first film and should have earned a PG-13 rating" instead of a PG. The U.S. Conference of Catholic Bishops rated "Chamber of Secrets" as A-II, Adults and Adolescents.

At non-religious Web sites run by parents, reviewers generally considered both movies appropriate for teens, though not always for children because of scary parts (i.e., man attempting to choke boy, man's face disintegrating and his head falling off, etc.). Even secular sites that liked the movies rated both as showing "extreme" bad attitude and disrespect, also evident in the books (i.e., one child calling another child fat, and more.)

For language, reviews list several bad words and inappropriate references to God, mild by current standards. But if you don't want your children to use these words, why pay for a movie that includes them?

The books present additional concerns. One includes a character who self-mutilates. While it's no sin to read about someone who self-mutilates, do you want your fourth-grader introduced to this? It's a disturbing behavior of some very disturbed people who need help; I had already graduated medical school and was in a psychiatry residency before I encountered this in patients. I consider this inappropriate in a book intended for children.

Despite the hype, there is better children's fantasy available.

Martha Shuping, M.D.
Winston-Salem

Letters to the Editor

The Catholic News & Herald welcomes letters from readers. We ask that letters be originals of 250 words or less.

To be considered for publication, each letter must include the address and phone number of the writer for purposes of verification.

Letters may be condensed due to space limitations and edited for clarity, style and taste.

Send letters to: Letters to the Editor, The Catholic News & Herald, P.O. Box 37627, Charlotte N.C. 28237, or e-mail catholicnews@charlottediocese.org.

Guest Colulm

GINA RHODES
Director of Planned Giving

Why write a will?

The planning and writing of a will is both a family obligation and a personal privilege.

We live in a nation of laws. During all of our lifetimes, different laws apply to us. When we are born, our birth is registered as required by law. During life, we comply with legal requirements in purchasing a home, in paying taxes, in securing a passport and in many more of life's activities.

When we die, our life's passing is noted in securing a death certificate and in the probate process. In all of life's activities, the law is there.

One of the most important legal opportunities each of us faces pertains to the future ownership of our possessions. Before we die, we can make a will that determines who will receive our estates.

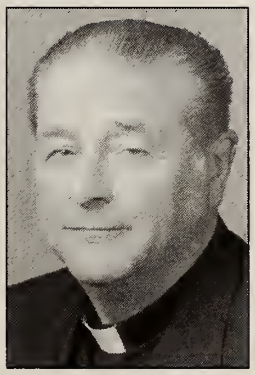
In the event we do not have a will, the court or others will decide for us, often ignoring our important preferences. Deciding not to write a will suggests a lack of civic responsibility and a lost opportunity to demonstrate our love to those whom we cherish.

Every person has the legal right to make a will. Details of your will include the naming of an executor, deciding who will serve as guardians of minor children, providing guidelines concerning how they will be raised, determining the use of accumulated wealth, and expressing gratitude for all of life's blessings by giving to the charity or charities of your choice. Life involves a string of choices, and the most important choices we make involve the use and disposition of what we have. This is called stewardship, the management of our resources.

Our acts during our lifetime become a statement of our faith. Our last act, our will, serves as a final testimony of our faith journey in life. We exercise a spiritual privilege when we plan and write a will.

For additional assistance, you may want to contact your attorney. Or, contact me at (704) 370-3320, gmrhodes@charlottediocese.org, or write to me at 1123 S. Church Street, Charlotte, NC 28203. I can provide basic information about wills and bequests, as well as relate various ways others have included their parish, Diocese, or the Foundation in their estate plans.

Question Corner



FATHER JOHN DIETZEN
CNS Columnist

Are Enneagram retreats legitimate?

Q. A friend and I have been invited to an enneagram retreat at one of our Catholic retreat houses. What is an enneagram? Are these legitimate Catholic retreats? If so, what is the difference between this and regular retreats? (New York)

A. First of all, it is not quite accurate to speak of "regular" or generic retreats. Every Catholic spiritual retreat is based at least loosely on a specific approach to spirituality. It may be Benedictine, Franciscan or Jesuit, for example, or any of many other possible structures of prayer and reflection prompting the retreatant to a deeper relationship with God, oneself and our neighbor.

So-called enneagram retreats are relatively new. They utilize an instrument for self-knowledge that identifies nine possible "compulsions," or self-images, that can underlie and motivate one's responses to the daily events of life.

The word comes from two Greek words, "ennia" (nine) and "gramma" (a diagram). The compulsions, which supposedly most of us develop as strategies to cope with life from our earliest years, are grouped into the three centers of head, gut and heart.

For 20 years or so, many spiritual directors and retreat masters here and abroad have found that a person's awareness of his or her personality compulsion can significantly facilitate the kind of spiritual growth a retreat hopes to bring about.

Jesuits who use it in conducting retreats, for example, see it as closely matching the method of spiritual discernment taught by St. Ignatius in his Spiritual Exercises.

Others trace the enneagram idea back to the theology of the human passions developed by the desert fathers and other early Christian spiritual teachers. The nine compulsions, in fact, correspond to the traditional "seven deadly sins," plus deceit and fear.

Self-knowledge, achieved through this or other means, is a precious and useful spiritual gift. Obviously, it does not in itself make one better spiritually. But it can help in achieving humility and the other virtues to which God's grace leads us.

As one author wrote of the enneagram, "Knowing your type gives you less excuse for being the way you are."

Two Vatican agencies said recently that enneagrams can create an "ambiguity" concerning Catholic doctrine but did not elaborate.

Several years ago the American bishops were reportedly preparing a cautionary report about enneagrams. To my knowledge, however, nothing final of this nature has materialized up to now. Enneagram retreats are available in many Catholic retreat centers.

A free brochure answering questions Catholics ask about receiving the holy Eucharist is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651.

Questions may be sent to Father Dietzen at the same address, or e-mail: jjdietzen@aol.com.

Guest Column

FATHER JOHN AURILIA, OFM Cap
Guest Columnist

Ash Wednesday is not about ashes

In the Gospel of Ash Wednesday (Mt. 6:1-6,16-18), I don't find the word "ashes." Probably St. Matthew already knew that true Christian life is not about ashes, but about prayer. There is no doubt that ashes are a biblical symbol of purification (Num. 19:9; Heb. 9:13) and penitence (Jonah 3:6; Lk. 10:13); however, we would miss the whole message if we stop at the ashes.

The Gospel of Ash Wednesday speaks about prayer, which is defined in a negative and powerful form. The evangelist tells us what prayer is not; therefore, it is up to us to give shape and form to our prayer and proclaim with our own life what prayer is.

First, prayer is not just saying prayers — it's a way of life. Prayer without justice and charity is false. Jesus reserved some of his harshest words for people who just said prayers. "Beware of the Scribes. These are the ones who swallow up the property of widows while making a show of lengthy prayers. When you pray do not imitate such hypocrites."

Second, prayer is not withdrawing from the world. To think that we have to leave society and go off into the desert is a misconception of prayer. Monks and some few people may be called to a solitaire life. So be it. You may be called to pray where you are and in what you are doing. The grocery story and Wall Street are not a bad place to practice real prayer in action. There is a reason we don't say "My Father, but Our Father." We live our lives in our society, in our culture, in our time, in our office, in our school, in our church.

Third, prayer doesn't change God — it changes us. Praying is opening ourselves to a God, who is there loving us all the time, and we just don't know it, or we miss him altogether.

Fourth, prayer is not talking God into what we want, but rather to discover God's presence in what we do or we should do. This reminds me of the story of the little boy and his brother who went to visit their grandma; as the little boy said his night prayers, he was shouting at the top of his voice, "Please God, send me a bicycle, send me a tool chest," and all that. His brother said, "Not so loud. For crying out loud, God is not deaf." The little brother replied, "Yeah, I know, but grandma is."

How many times you heard people say: Well, you know, I prayed long and hard, and received no answer and no word from God. Of course not. He already spoke in history, in Scripture, and in our lives loud and clear. We simply must be attuned to what he is really saying. Prayer is not simply talking, but primarily is listening.

Fifth, prayer is not an exceptional mystical experience of the elite or for saints only. Prayer is for everyone, especially sinners and it should be an ordinary way of life. Confusion and disappointment about our prayer life are not necessarily bad. They can be opportunities for learning. At times God may be smiling in our prayers, but he may also have a good and cheerful laugh.

ORB, from page 1

is Catholic Relief Services' (CRS) Lenten program that encourages Catholics to promote human dignity and foster global solidarity with the poor around the world through prayer, fasting, learning and giving during the 40 days of Lent.

CRS is marking its 60th year as the official international humanitarian agency of the U.S. Catholic community. The agency provides assistance to people in 90 countries and territories on the basis of need, not race, creed or nationality.

In 2001, ORB collected $8.1 million from 14,022 parishes, schools and faith communities. The Diocese of Charlotte raises approximately $50,000 each year.

"We are in a time of great need for spiritual connectedness, for compassion, for understanding and for resources to assist the poor," said Joan Neal, CRS deputy executive director of U.S. operations, in a press release issued by CRS. "Operation Rice Bowl offers a great opportunity for Catholics in the United States to respond in a meaningful way."

CRS initiated ORB in 1975 in response to the drought in the African Sahel, a narrow band of semi-arid land south of the Sahara. A Catholic priest, a Jewish rabbi and Protestant ministers organized this interreligious effort to unite the city of Allentown, Pa. around the issue of hunger.

In addition to providing means for prayer, fasting and almsgiving, ORB helps participants to learn about people around the world who suffer from poverty each day.

"Operation Rice Bowl is a Lenten activity that allows us to enter into solidarity with CRS' work to alleviate suffering and bring hope to a world in which so many people are poor, hungry and threatened by daily violence," said Joe Purello, director of the Office of Justice and Peace for the Diocese of Charlotte.

When ORB was introduced to the Allentown community, the local paper published a prayer and a recipe for a simple meal every Tuesday. Families were encouraged to prepare the meal, pray and place their savings from making the meal in a "bowl."

Contributions from these families were sent to CRS to help the hungry overseas. Today, many families participate in the program in this same way.

In 1976, the U.S. Catholic bishops adopted ORB as a national program of preparation for the 41st International Eucharistic Congress. ORB 1976 was conducted under the auspices of CRS and in 1977 the program became CRS' official Lenten program.

Of the funds raised by ORB, 75 percent support CRS development projects in 40 countries around the world. These projects help communities gain access to enough food to meet their daily nutritional needs.

CRS programs include agricultural training projects that teach farming methods that produce more food; water projects to bring clean water into communities and improve people's health; micro-credit projects that give small loans to help people start or expand their own businesses; and mother/child health projects that teach women about providing good nutrition for themselves and for their children. These programs also promote human dignity and encourage self-reliance

The remaining 25 percent of the funds collected in Charlotte are used by the diocese to help support local hunger- and poverty-alleviation projects and to educate people about Catholic social teaching on international solidarity issues. CRS believes that these contributions affirm the importance of our global responsibility as Christians to assist those in need both around the corner and around the world.

The contributions remaining in the diocese enable participants to understand the plight of the poor abroad through the experience of the poor in their own communities. In 1997, the Office of Justice and Peace for the Diocese of Charlotte established a mini-grant program for diocesan groups that sponsor local initiatives focusing on international issues. In 2002, mini-grants totaling $12,175 were awarded to a variety of local ministries.

Among the recipients were St. Francis of Assisi Church in Franklin, for materials to enhance the English as a Second Language classes offered to Hispanic migrant and immigrant residents; St. Peter Church in Charlotte, for study materials for a youth leadership formation program; and the Smoky Mountain Vicariate for "Catholics and Cherokees: Learning from Each Other," a program which informs parish leaders about the culture and spirituality of the Cherokee people.

Kay Bonnin, a parishioner of St. Michael Church in Gastonia, has been on the diocesan CRS committee for the past several years. "It's very rewarding to be able to give money to programs that might not otherwise get it," she said.

PHOTO BY KAREN A. EVANS

Women in Chacraseca, Nicaragua take part in the Young Community Sewing Project.

St. Michael Church operates a sister parish project with a community in Nicaragua. "Last year, we hired teachers to teach sewing to the local women," Bonnin said. "Our parish also collected boxes of fabric and sewing materials to send to the village."

First and foremost, ORB is an educational program,

"Through this educational experience, we can learn about our sisters and brothers around the world," said Terri Jarina, program director for parish social ministry.

For Lent 2003, ORB focuses on the plight of the people of Uganda, Brazil, Vietnam, India, the United States and Burkina Faso, a densely populated country in western Africa.

To facilitate the education of students, CRS produces an Educator's Guide, which is designed to help teachers bring ORB's components into religion education programs, Catholic schools and youth ministry programs. Separate lessons are provided for grades one-three, four-six, seven-eight and nine-12. Also included in the Educator's Guide are a world awareness quiz, hunger banquet instructions and prayer ideas.

The Educator's Guide provides testimonials from individuals in Burkina Faso, Uganda, Brazil and Vietnam who have received assistance from CRS. These testimonials illustrate the great need in these countries and how CRS programs help communities and their members to be more self-sufficient.

"Operation Rice Bowl is an especially effective teaching tool for our children; it is a concrete way to convey the value and Gospel call of charity, the necessity of giving to help others," Purello said.

According to a video produced by the Office of Justice and Peace, the "fundamental motivating force in all Catholic Relief Services activities is the Gospel of Jesus Christ, as it pertains to the alleviation of human suffering, the development of people and the fostering of charity and justice in the world."

In the video, Bishop William G. Curlin, bishop emeritus, stated, "Through your participation in the Operation Rice Bowl Lenten program, you and your family can experience lessons in sharing and sacrifice. You will learn that it is not just putting coins in a box, but the realization that we are all part of one human family. During this Lenten season, take this wonderful opportunity to share the hopes, dreams, joys and sorrows of those who hunger and thirst for justice."

"In addition to contributing to the ORB collection, parishes and schools can participate further through the mini-grant program," Jarina said.

Any Catholic parish, faith formation program, Catholic school, or diocesan organization whose projects or initiatives include action on international justice or peace or local or migrant issues may apply for the 2003 CRS ORB mini-grants. Funds up to $500 are granted and applications must be postmarked by May 15, 2003. For more information, please contact Terri Jarina at (704) 370-3234 or e-mail thjarina@charlottediocese.org

For additional information on Catholic Relief Services and Operation Rice Bowl, please visit www.catholicrelief.org or contact Terri Jarina in the Office of Justice and Peace

Office of Justice and Peace and Catholic Relief Services will reap a fruitful harvest thanks to your contribution to the Diocesan Support Appeal.

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Chaplain, firefighters overwhelmed by Rhode Island nightclub fire

By MICHAEL BROWN
Catholic News Service

WEST WARWICK, R.I. — Father Robert L. Marciano, pastor of SS. Rose and Clement Parish in Warwick, received an emergency message on his pager from the Warwick police at about 11:30 p.m. Feb. 20.

Minutes later, the Warwick fire dispatcher called and told the priest, who is chaplain for the city's police and fire departments, that he was needed immediately at The Station, a popular West Warwick nightclub.

A raging fire had erupted at the nightclub during a rock band's pyrotechnics display. The death toll was 97 as of Feb. 23, and more than 160 others were injured as the crowd frantically rushed out of the club.

As Father Marciano arrived at the scene, fire and rescue crews were converging at the nightclub, which was totally engulfed in flames, and patrons, including some who were on fire, were running out the door.

"Some were burned beyond recognition, some just had smoke inhalation, and some had broken bones from being crushed" by the crowd, Father Marciano told The Providence Visitor, diocesan newspaper, in a Feb. 21 interview.

The priest reported to a nearby restaurant where Warwick emergency crews had set up a triage center that the chaplain described as "organized chaos."

More than 60 ambulances and countless fire trucks and police cars converged on the scene. A police officer commandeered a bus to transport less-injured victims to nearby hospitals.

At one point, Father Marciano was just 100 yards from the still-raging fire and he began ministering to victims and firefighters.

CNS photo by Michael Brown, The Providence Visitor

Father Robert L. Marciano, right, talks with Sgt. Edward Pelletier Feb. 21 at the scene of "The Station" nightclub fire in West Warwick, R.I. Police, firefighters and ATF agents were combing the scene for remains of victims the day after the disaster that took the lives of at least 97 people. The fire was reportedly started by an onstage pyrotechnics display as the band Great White performed.

"Some of the victims were burned badly, but you didn't know how badly," he said.

The morning after the fire, the priest said veteran firefighters told him that "nothing in their lifetime ever compared to this — nothing even close."

"All of us were really overwhelmed by this," he added.

During the course of the night, the priest called a half-dozen priests from nearby parishes to urge them to go to area hospitals where burn victims had been taken or to a victims' center established inside a hotel in neighboring Warwick. Meanwhile, he stayed on the scene, first helping to comfort victims and their families and later to listen and debrief rescue personnel.

While The Station has been reduced to a pile of burnt rubble, "the worst is yet to come," the priest said, noting that victims still needed to be identified and loved ones would have to be buried. He added that families and rescue workers will need long-term counseling to help them deal with the tragedy.

"I don't recall anything of this magnitude in our state's history," said Rhode Island Gov. Donald Carcieri at a Feb. 21 press conference. Carcieri had cut short a Florida trip when he was notified of the devastating fire.

Our Lady of Fatima Hospital in Providence received 16 of the injured victims. Spokesman Otis Brown said two victims were so severely burned that they were transferred to Massachusetts General Hospital in Boston.

Bishop Robert E. Mulvee of Providence issued a statement offering prayers and condolences for the victims and their families, saying, "All of us in Rhode Island are stunned and grieved by the horrific fire in West Warwick. There were so many lives lost, so many injured, so many lives devastated by this tragedy."

"As we mourn the sudden and tragic deaths of the victims, we ask God to comfort all those who weep at such a loss," he said. "May the great power of God's love strengthen and help to console them."

The bishop asked that all the victims of the tragedy be remembered in the prayers of the faithful at all Masses celebrated in the diocese during the weekend of Feb. 22-23.

Bishop Mulvee arrived at the charred nightclub Feb. 21 and said a prayer over the remains of a body that had just been found before going to the Warwick victims' center to offer his support to the families.

He said that while the tragedy of Sept. 11, 2001, had greater loss of life this tragedy had a much more significant impact on him.

"Standing here, seeing the body go by me," he said, "was so much more difficult."

At the victims' center, Bishop Mulvee walked among the hundreds of family members and friends of those who had perished or were hurt or missing.

As most awaited word of the fate of their loved ones, the bishop placed an empathetic hand on some shoulders and offered a handshake to others, still obviously in shock.

The bishop stopped often, as he walked through the large conference room, offering words of comfort to those who had received the worst possible news and to those who waited to learn the fate of their loved ones still missing.

The bishop crouched down to talk to one woman who was crying. He placed a hand on her shoulder, said a few words, then placed a crucifix in her hand. She clutched it tightly as he walked away, with tears in his eyes. "This is so sad," the bishop said. "It's tragic."

Bishop Mulvee was accompanied by Father John J. Darcy, diocesan chancellor for canonical concerns, who also spoke to the grieving. Calling the fire a "tragedy of unbelievable proportions," Father Darcy said the clergy assembled at the victims' center representing all faiths, including fire and police chaplains, conveyed the love and support of the entire state.

Father Darcy praised the efforts of the Rhode Island Red Cross for organizing the victims' center for the families, many of whom he said, "are still in shock, still waiting for news."

Editor's Note: A relief fund, called the Station Relief Fund, has been set up by Catholic Charities in the Providence Diocese at: 80 St. Mary's Dr., Cranston, RI 02920.

Contributing to this story was E. Lynn Ascoli in Warwick.

K OF C

Please pray for the following priests who died during the month of March:

Rev. John Huston	*1976*
Rev. Francis Gorham	*1981*
Rev. Robert A. Gibson	*1987*
Rev. Justin J. Pechulis	*1983*

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Sister of Mercy shares unconditional love through ministry

By JOANITA M. NELLENBACH
Correspondent

ASHEVILLE — Anne Mary — now Sister of Mercy Anita — Sheerin knew she wanted to serve God, but 50-odd years ago women had few options for such service.

The 11th of 12 children in a Catholic family, Anne grew up in Philadelphia. Her brother, Father Jack Sheerin, was a Society of the Divine Word missionary in Papua New Guinea and the American Southwest. A sister, Agnes, is a member of the Congregation of the Divine Spirit in Pennsylvania.

Sister of Mercy Anita Sheerin

"We grew up thinking everyone had a vocation," Sister Anita said. "When I grew up and was praying about a vocation, you couldn't do anything in the church to serve people unless you were a priest or a sister. At my high school, the only layperson was the P.E. teacher, and she was Cardinal Spellman's niece.

"I couldn't realize my call to ministry back then except as a sister, (but) the church finally realized that everyone is called to ministry — that was the great gift of Vatican II," she said. "The vocation, in God's eyes, is how much love are you sharing with others. You can't keep that love in storage."

She sought religious life in the wider world.

"In Philadelphia, [nuns] were all over the place," Sister Anita said. "I went to Little Flower High School, where there were 100 sisters from 10 communities. Now did I think I was needed there? I wanted to go somewhere else."

"I felt called to be a missionary because my brother was a missionary," she said.

Her cousin, Mercy Sister Gertrude Weldon, recommended North Carolina.

"I hadn't a clue as to what was down here," Sister Anita said. "I wrote to Sister Mary John (Madden), and she sent me some information."

She entered the Sisters of Mercy at Belmont in 1950 at age 19 and was given the name Anita; her final profession was in 1956. Sister Anita earned a bachelor's degree from Belmont Abbey College, a master's in education administration from the University of North Carolina at Chapel Hill and a master's in religious studies from Fordham University.

"Being in religious life has been a tremendous gift for me because as soon as we entered we began to be educated," she said, "and after Vatican II we continued to read the documents and attend classes. To me this was a tremendous opportunity that other people didn't have."

From 1952-1965, Sister Anita taught in the Diocese of Raleigh, in Rockville Centre, N.Y., and at St. Eugene's (now Asheville Catholic School); St. Michael School in Gastonia; Sacred Heart School in Salisbury; and St. Patrick School in Charlotte. She was principal from 1965-1987 on Long Island, N.Y.; in Florida; and at St. Michael's, Sacred Heart and St. Patrick's.

Sister Anita moved to another area of administration when she became pastoral associate at St. Eugene Church, 1987-1996, then served as parochial administrator at St. Francis of Assisi Church in Mocksville for a year.

In 1997, she returned to Asheville as chaplain at Mission St. Joseph Hospital, a position she held until 2000 when she took on her current role as St. Eugene's pastoral associate for the homebound and hospitalized.

Twenty volunteers work with her to visit and bring the Eucharist to shut-ins. "I couldn't possibly cover all these people every week if I didn't have these volunteers," Sister Anita said.

She is also the Asheville director of the Sisters of Mercy's Mercy Association, which works with the poor, especially women and children, and on environmental issues.

There have been many changes in the church and in religious orders since Sister Anita took her vows. Vatican II called upon religious communities to update and to look at their ministries in the light of the modern world. The Sisters of Mercy gradually eliminated specifically religious attire. In 1988, the veil — the last item to change — became optional.

"People say, 'Oh, you've lost so much because you've lost the habit,'" Sister Anita said. "I loved my habit, but it wasn't just my habit that made me me. I have to keep growing and changing."

Wearing "ordinary" clothes, she said, eliminated the impression she often felt that people had of nuns — that sisters were somehow more perfect than others.

"The gift of unconditional love is bigger than our expectations of each other," Sister Anita said. "Vatican II clarified that the sacraments celebrate what already is. The sacramental life is to help us realize the presence of God. Every authentic love relationship is a projection of the presence of God. You can't give what you don't have."

Contact Correspondent Joanita M. Nellenbach by calling (828) 627-9209 or e-mail jnell@dnet.net.

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RAIN addresses HIV/AIDS in black community

CHARLOTTE — The Regional AIDS Interfaith Network will mark the Black Church Week of Prayer for the Healing of AIDS with special worship and educator programs beginning March 2.

This international program is sponsored by The Balm of Gilead, a not-for-profit organization based in New York City, and assists churches to become community centers for AIDS education and compassion.

Denise Shropshire, coordinator of the Shepherd's Care HIV ministry at Our Lady of Consolation, said their next goal is to reach out to the youth of their parish. "We will be conducting a workshop to educate the youth of OLC about AIDS and HIV prevention," she said.

"It has been over 20 years and HIV/AIDS continues to devastate the African American community," said Rev. Dr. Carl Arrington, minority program director at RAIN. "Our brothers and sisters living with this disease feel afraid, lonely and isolated from the church. The silence is literally killing us."

Information supplied by RAIN indicates that AIDS is the leading cause of death for black Americans ages 25-44. Out of every 50 black men, one is living with HIV. For black women, the rate is one in 160.

The week begins with a service of celebration at Friendship Missionary Baptist Church 7 p.m. March 2. Other scheduled events include: "Ministers and Pastors Summit" at Memorial Presbyterian Church in Charlotte 9 a.m. March 4 (reservations requested); and "Gaston AIDS Task Force: Youth Educational Event" at Mount Moriah Baptist Church in Belmont 6:30 p.m. March 10.

For more information, contact RAIN at (704) 372-7246 or visit www.carolinarain.org.

Knights of Columbus council get national recognition

HUNTERSVILLE — St. Mark Church Knights of Columbus Council 12654 received national recognition as an "Active Council" in the February issue of the Knights of Columbus magazine, Columbia.

Among the council's many accomplishments, noted in the "Knights in Action" section, the Knights were recognized for raising $1,700 to support seminarians and newly ordained priests; $2,200 to transport teens to LifeTeen rallies and retreats; and $500 to help Hispanic young people who made their first communions attend summer camp.

Also noted were council blood drives that raised 222 pints of blood for the American Red Cross of Greater Charlotte.

Recently, the council provided transportation for parishioners of St. Mark to the March for Life in Washington, D.C., and raised over $9,000 for LAMB (Least Among My Brethren), which distributes all funds raised to organizations and groups that support the mentally retarded.

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